

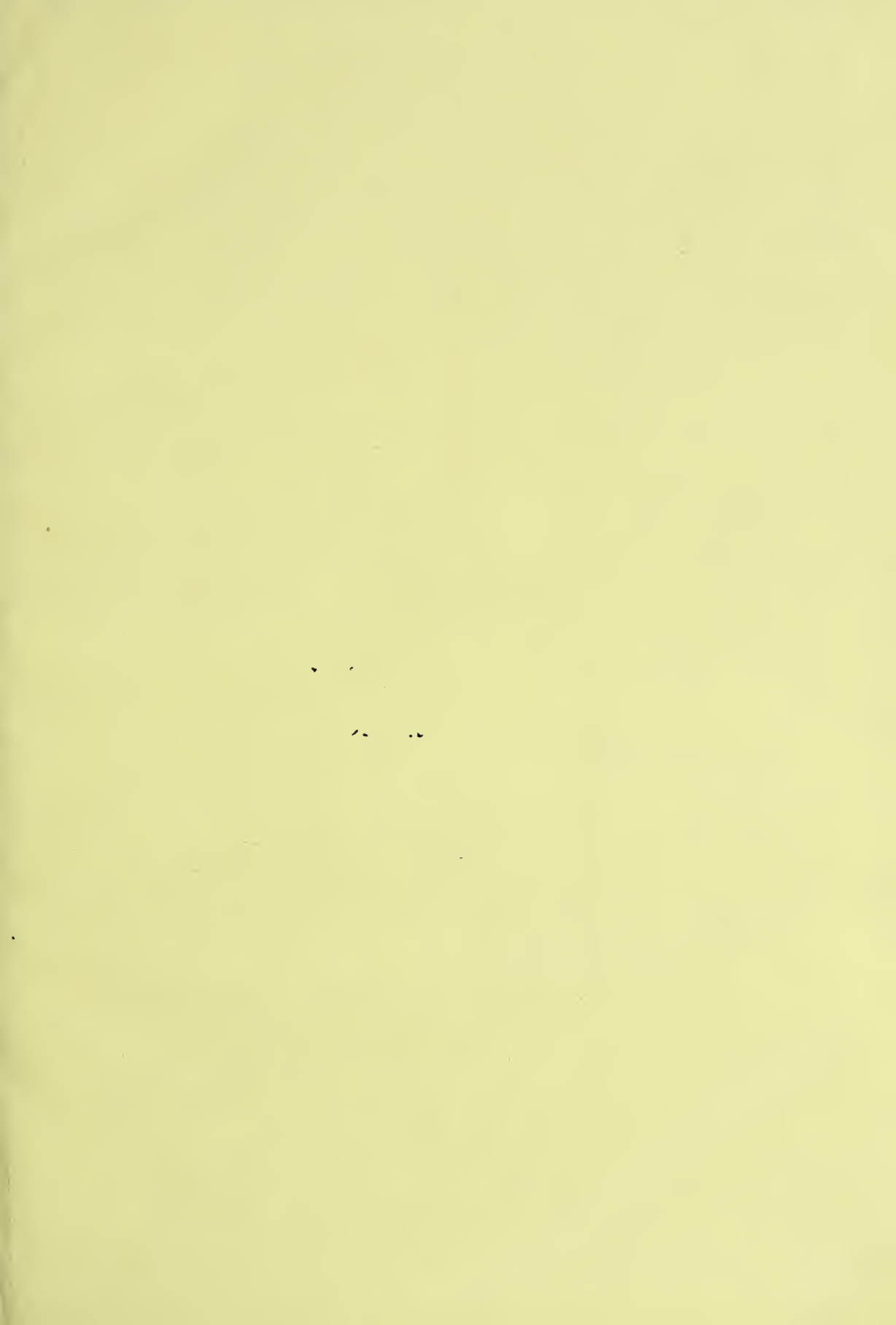
The
Church of England Pulpit,



AND
ECCLESIASTICAL REVIEW.

THE UNIVERSITY
OF ILLINOIS
LIBRARY

283.05
CHUO
v. 23





Digitized by the Internet Archive
in 2014

THE
Church of England Pulpit,
AND
ECCLESIASTICAL REVIEW.

JANUARY TO JUNE, 1887.

VOL. XXIII.

LONDON:
"CHURCH OF ENGLAND PULPIT" OFFICE, 160, FLEET STREET, E.C.

CONTENTS OF VOL. XXIII.

SERMONS ON :—

PAGE

The Consecration of Labour—By Canon Liddon, D.D.	1
The Obedience of Love—By the Bishop of London	13
The Nature of Prayer—By Rev. Edward Thring, M.A.	15
The Spirits in Prison—By Rev. J. Reid, M.A. ...	25
The Work of the Ministry—By Rev. Canon Courtenay Moore, M.A.	37
The Effects of Prayer—By Rev. Edward Thring, M.A.	40
The Study of Scripture—By the Bishop of Meath...	49
The Wise Men and the Stars—By Dean of Lichfield	61
Thoughts for the New Year—By Rev. H. Heber Evans	63
The Death of St. Stephen—By Dean of Lichfield...	73
Infant Baptism—By Rev. J. J. Sherrard, B.D. ...	76
The Two Epiphanies—By Rev. Philip Dwyer, M.A.	85
Spiritual Vision—By Rev. John A. Jennings, M.A.	88
The Law of Continuity—By Rev. George Bladon, B.A.	97
The Ransom for All—By Rev. Augustus W. Gurney, M.A.	109
Religious Education—By Rev. J. P. Sandlands, M.A.	121
The Communion Service—By Rev. Kentish Bache	123
Christ Stilling the Tempest—By Rev. G. Jannings, M.A.	133
Some Thoughts on the Relation of Science to Religion—By Rev. H. S. Verschoyle, M.A. ...	135
The Passover—By Rev. F. Tilney Bassett, M.A. ...	145
Cathedral Worship—By the Bishop of Meath	157
The Praise of Labour—By Rev. J. Reid, M.A. ...	169
Are we Better than our Fathers—By Rev. Professor Bonney, D.Sc., LL.D., F.R.S.	181
The Peace of Christ—By Rev. C. W. Fullmer ...	184
The Permanence of the Church—By the Bishop of Ripon	193
Hindrances to Faith—By Rev. F. J. Chavassee, M.A.	194
The New Commandment—By Rev. A. Plummer, D.D.	205
The Cosmic Function of the Son of God—By Rev. Hamilton Stuart Verschoyle	207
Prayer for the Departed—By Rev. Augustus W. Gurney, M.A.	217
Winchester College Quingenary—By the Bishop of Southwell	229
The Triumph of Sympathy—By Rev. James Hamilton, B.A.	231
Duel of Life—By Rev. R. C. Nugent Kelly, M.A.	241
Indifference to Religion and its Cause—By Rev. J. L. L. Roberts, M.A.	253

SERMONS ON :—

The True Passiontide Spirit—By Rev. C. W. Fullmer	256
The Permanence of Law—By Rev. C. T. Cruttwell, M.A.	265
The Pattern of Holiness—By Rev. R. C. Nugent Kelly, M.A.	277
The First Death—By Rev. H. E. Nolloth, B.D. ...	278
Christ the Desire of all Nations—By Rev. Arthur Robert Pennington, M.A.	289
Confession—By Rev. Bishop of Meath	301

SERMONS BY :—

Bishop of London—The Obedience of Love ...	13
Bishop of Meath—The Study of Scripture ...	49
Bishop of Meath—Cathedral Worship ...	157
Bishop of Meath—Confession ...	301
Bishop of Ripon—The Permanence of the Church...	193
Bishop of Southwell—Winchester College Quingenary	229
Dean of Lichfield—The Wise Men and the Star ...	61
Dean of Lichfield—The Death of St. Stephen ...	73
Bache, Rev. Kentish—The Communion Service ...	123
Bassett, Rev. R. Tilney, M.A.—The Passover ...	145
Bladon, Rev. George, B.A.—The Law of Continuity	97
Bonney, Rev. Professor T. G., D.Sc., LL.D., F.R.S.—Are we Better than our Fathers? ...	181
Chavassee, Rev. F. J., M.A.—Hindrances to Faith	194
Cruttwell, Rev. C. T., M.A.—The Permanence of Law	265
Dwyer, Rev. Philip, M.A.—The Two Epiphanies	85
Evans, Rev. H. Heber, M.A.—Thoughts for the New Year	63
Fullmer, Rev. C. W.—The Peace of Christ ...	184
Fullmer, Rev. C. W.—The True Passiontide Spirit	256
Gurney, Rev. Augustus W., M.A.—The Ransom for All	109
Gurney, Rev. Augustus W., M.A.—Prayer for the Departed	217
Hamilton, Rev. James, B.A.—The Triumph of Sympathy	231
Jannings, Rev. G., M.A.—Christ Stilling the Tempest... ..	133
Jennings, Rev. John A., M.A.—Spiritual Vision ...	88
Kelly, Rev. R. C. Nugent, M.A.—Duel of Life ...	241
Kelly, Rev. R. C. Nugent, M.A.—The Pattern of Holiness	277
Liddon, Rev. Canon, D.D.—The Consecration of Labour	1
Moore, Rev. Canon Courtenay, M.A.—The Work of the Ministry	37

SERMONS BY:—

PAGE

Nolloth, Rev. H. E., B.D.—The First Death ...	278
Pennington, Rev. Arthur Robert, M.A.—Christ the Desire of all Nations ...	289
Plummer, Rev. A., D.D.—The New Command- ment ...	205
Reid, Rev. J., M.A.—The Spirits in Prison ...	25
Reid, Rev. J., M.A.—The Praise of Labour ...	169
Roberts, Rev. J. LL., M.A.—Indifference to Re- ligion and its Cause ...	253
Sherrard, Rev. J. J., B.D.—Infant Baptism ...	76
Sandlands, Rev. J. P., M.A.—Religious Education ...	121
Thring, Rev. E., M.A.—The Nature of Prayer ...	15
Thring, Rev. E., M.A.—The Effect of Prayer ...	40
Verschoyle, Rev. H. S., M.A.—Some Thoughts on the Relation of Science to Religion ...	135
Verschoyle, Rev. H. S., M.A.—The Cosmic Func- tion of the Son of God ...	207

LEADING ARTICLES:—

The Church and Literature ...	6
The Controversialist.—No. II. ...	17
Mr. Goschen as a Minister ...	29
The Jubilee ...	42
The Lay Pulpit and Peace ...	55
Church Music ...	66
The European Camp ...	79
Worship... ...	91
England and Belgium ...	102
Dogmatic Teaching ...	115
The Controversialist.—No. III. ...	125
A Good War ...	137
Prudential Assurance Company ...	138
M. Jules Simon on the Situation ...	149
Catechising ...	161
Pluralities ...	173
The Tithe Rent-Charge Bill ...	186
The Tithe Rent-Charge Bill.—No. II. ...	197
The Tithe Bill in Danger ...	210
England's Colonial Policy ...	222
The Church and Emigration ...	234
France and the Peace Movement ...	247
The Deacon's Bill ...	259
Exchange of Livings ...	269
Burial Reform ...	282
The Prohibited Degrees ...	283
Mr. Gladstone in Wales ...	293
Additions to the Catechism ...	294
Mr. Gladstone and the Welsh Church ...	309

PAPERS:—

Notes of a Holiday Visit to England—By Rev. Canon Courtenay Moore, M.A. ...	7
Another Paper on 2 Cor. v. 1—By a Staffordshire Priest ...	43
The Reformation in Ireland—By Rev. Thomas B. Naylor, B.D. 55, 67, 92, 100, 116, 138, 162, 187, 198, 235, 243, ...	270
Professor Tyndall's Reminiscences and Reflections 211, ...	260

CORRESPONDENCE:—

The Appendix to St. Mark's Gospel 10, 19, 45, 69, 102, 118, 126, 149, 165, 174, 189, 212, 223, 248, 262, ...	273
Irish Church History ...	10, 22
Eternal Hope ...	11, 18, 30, 44, 57
On the Eucharistic Controversy ...	12, 21
Thine Own Time is Come ...	20
The Salvation Army ...	31
A Retraction Controversialist ...	32
The Queen's Jubilee ...	45
Universalism Asserted 58, 71, 82, 94, 107, 118, 142, 154, 166, 175, 202, 215, 272, ...	285

CORRESPONDENCE:—

PAGE

Turning Water into Wine ...	58
Comprehension ...	70, 80, 93, 106
Correct History—How Valuable it is ...	72
Political Economy and the Church of England Pulpit ...	79
May God be Trusted? ...	107
What is Immortality? ...	127
The Church House ...	129
Dogmatic Teaching ...	130
Evolution ... 140, 153, 226, 238, 250, ...	263
Jubilee Memorials ...	141
Are There Two Churches? ... 142, 153, 176, ...	262
A Controversialist Untruth ...	142
If we were to lose the Black Rubric, how should we Stand? ...	143
Nature and God ...	154
A Controversialist Explanation ...	155
The Communion Service ...	155
The Irish Ecclesiastical Gazette and Ritualism ...	177, 203
The Ecclesiastical Plan of Campaign ...	177
The Church and the Democracy ...	178
"The Mean is Faith" ...	179
Habitual Private Confession ...	179
No Irish Need Apply ...	190
New Question and Answer in Irish Prayer Book 215, ...	275
The Ritualistic Question ...	216
Apostolic Succession ...	224
Leading Causes of Drunkenness ...	225
Professor Tyndall's Reflections ...	227
The Church Times on the Presence ...	237
Ye Say ye Know Not What ...	239
English Poison in an Irish Paper ...	249
Imprisonment ...	250
The Rev. A. W. Gurney's Sermon—The Passing Bell... ...	251
Zeal for Missions as Affected by Dogma ...	262
The Twenty-ninth Article ...	274
Necessity of Clear Definitions—The Church, Evolu- tion ...	274
Bunsen—A Correction... ...	285
The Church ... 285, 295, ...	310
Ritualistic Doings in Bristol ...	286
What is the Meaning of Regeneration in our Ser- vices? What is the Charitable Hypothesis? ...	286
Newton and Darwin ... 287, 296, ...	310
The Church Catechism the Sheet Anchor of Ortho- doxy ...	287
A Way of Peace ...	296
Christianity and Positivism ...	310

POETRY:—

A Word in Season (Archer Gurney) ...	35
Pilgrimage (Joseph John Murphy) ...	47
Protection (Archer Gurney) ...	48
Cromwell (Joseph John Murphy) ...	60
January 12, 1887 (Archer Gurney) ...	96
January 31, 1887 (Archer Gurney) ...	108
Working and Waiting (Joseph John Murphy) ...	180
De Profundis (Joseph John Murphy) ...	252
Hymn for the Jubilee of Queen Victoria (J. N.) ...	276
Mortality (Joseph John Murphy) ...	297
Philosophy (Joseph John Murphy) ...	297
"Cultus Divi Gulielmi" (St. James's Gazette) ...	311

REVIEWS AND NOTICES:—

"The Revealer Revealed"—By Rev. W. H. Aitken, M.A. ...	22
"Charles and the Parliament"—By Rev. Archer Gurney ...	32
"Universalism Asserted"—By Rev. Thomas Allin ...	47
"The Queen's Resolve"—By Rev. Charles Bullock ...	47
"Biblical Illustrator" ...	47

REVIEWS AND NOTICES

PAGE

"Plain Parochial Lectures in Defence of the Church of England—By G. F. Chambers, F.R.S.A. ...	59
" <i>The Expositor</i> " ... 83, 120, 167, 239, 288	288
"Abraham—His Life and Times"—By Rev. W. J. Deane, M.A. ...	83
"The Charter of Christianity"—By Rev. A. Tait, D.D. ...	83
"The King's Message"—By Rev. J. H. Wilson, D.D. ...	84
"Some Laws in God's Spiritual Kingdom"—By Rev. G. H. Wilkinson, D.D., Bishop of Truro	95
"The Patriarchal Times"—By Rev. Thomas Whitelaw, D.D. ...	120
"Regeneration in Baptism"—By Rev. G. E. O'Brien, M.A. ...	131
"The Elder Son and other Sermons"—By Rev. J. Jellett, D.D. ...	143
"The Church of the Early Fathers"—By Rev. A. Plummer, D.D. ...	167
" <i>The British and Foreign Evangelical Review</i> , April, 1877" ...	190
"University Sermons"—By Rev. W. Lee, D.D. ...	191
"Industrial Ireland"—By Robert Dennis ...	203
"Aenigma Vitæ"—By John Wilson, M.A. ...	227
"The Growth of Church Institutions"—By Rev. E. Hatch, D.D. ...	227
"Arcady. For Better for Worse"—By Augustus Jessopp, D.D. ...	263

MISCELLANEOUS :—

Canon Harvey ...	17
The Welsh Church ...	17, 23
The Church Schools Company ...	23
Society for Better Fulfilment of Ordination Vow ...	23
Extraordinary Tithe Question ...	23

MISCELLANEOUS :—

PAGE

Restoration of St. Giles' Church, Dorset ...	36
Church House ...	54, 240
Boyle Lectures ...	76
The Durham B.D. Examination ...	78, 311
Central African Mission ...	78, 90
The Bishop of Manchester's Fund ...	124
Lord Gifford's Bequest for the Study of Natural Theology ...	137
The Late Rev. Archer Gurney ...	156
The Late Rev. John Prideaux Lightfoot, D.D. ...	161
Church Dilapidations (<i>Wayman v. Monk</i>) ...	173
Rev. R. G. Gleig ...	192
Victoria Jubilee Pensions Fund ...	193
Sion College Offices ...	240
Rev. Henry Wright Phillott (Canon of Hereford) ...	281
Kirchbuch's Picture of Christ in the Temple	281
Burial Reform ...	292, 311
Church Patronage Bill ...	292
The Late Rev. William Panckridge ...	298
Clergy Training School ...	298
St. Bartholomew's, Bethnal Green ...	299
Association of Head Mistresses at Uppingham ...	299
Bishop of St. Alban's Fund ...	300
Religious Instruction ...	311
Commemoration Sunday at Oxford ...	312
PREFERMENTS AND APPOINTMENTS 12, 24, 36, 48, 60, 72, 84, 96, 108, 120, 132, 144, 156, 168, 180, 192, 204, 216, 228, 240, 252, 264, 276, 288, 300, 312	
CLERICAL OBITUARY 12, 24, 36, 48, 60, 72, 84, 96, 108, 120, 132, 144, 156, 168, 180, 192, 204, 216, 228, 240, 252, 264, 276, 288, 300, 312	

The Church of England Pulpit

AND

ECCLESIASTICAL REVIEW.

Vol. XXIII.—No. 575.

SATURDAY, JANUARY 1, 1887.

PRICE TWOPENCE.



The Church of England Pulpit.

THE CONSECRATION OF LABOUR.

By REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL ON
SUNDAY, DECEMBER 19TH, 1886.

"I am among you as he that serveth."—LUKE xxii. 27.

WHEN in His love and condescension our Lord and Saviour came among us nearly nineteen centuries ago, He brought with Him a new ideal and standard of what human life should be. It differed in many respects from the standard which was accepted by His Jewish brethren; it differed, of course, still more widely and deeply from that which was generally accepted by the heathen. And in nothing was this latter difference more marked than in the encouragement which our Divine Saviour gave to a life of service, and the high honour which He put upon it. In the old pagan days it was generally held that the best and happiest thing for a man was to do as little work as possible, and to be waited on as much as might be by all around him. This idea prevailed very largely throughout the ancient world, but its greatest sway was in the East. In the opinion of an Oriental the happiest of human beings was a despot of the Babylonian or Persian type. His throne was an isolated social pinnacle, around which multitudes of men fawned and trembled, and he was only approached with prostrations of the most abject character; his word, though expressing but a passing whim, was absolute law, before which the greatest as well as the lowest of his subjects bowed their heads. Every duty that could make life irksome was discharged for him by an array of slaves silent, obsequious, active, accomplished; everything that could irritate or disturb him was, so far as possible, kept out of the reach of his eye and his ear; and thus his life was spent in a ceaseless round of serene pomposities, in which the monotony of undisputed command was only varied by

Vol. XXIII.—No. 575.

the sensual indulgences which it placed at his disposal. This was—nay, still is—over large districts of Asia the prevalent idea of human happiness. Nor was it much otherwise when our Lord was on the earth, and for three centuries after among the subjects of Imperial Rome. Millions of men looked up to the reigning Cæsar—to a Tiberius, to a Nero, to a Domitian—as to the happiest of mortals, who had, presumably, unbounded wealth, unbounded power, and, above all, nothing to do, or, at least, no more to do than he had a mind for. Such happiness was, indeed, in the popular opinion, more than human happiness in its compass; and so, when the Cæsars betook themselves to claiming the honours of divinity, and had temples and altars and statues erected to promote their worship, their obsequious subjects, instead of resenting the absurdity and the blasphemy of the proceeding, found it quite natural to acquiesce in or even to anticipate it. What, they thought, could be nearer divinity—what could be, in the judgment of those toiling millions, largely slaves, happier—than a human being who had so much power, so much money, and, above all, so much leisure? Israel was an Asiatic people; but in Israel the revelation of the one true God kept the exaggerations which were natural to the Asiatic temperament more or less in check. A people which had upon its heart and its conscience the impress, the awe-inspiring impress, of the Everlasting God and Infinite Creator, could not readily bend before ideals of human happiness which appeared unquestionable to Babylonians or Persians. The Jewish kings, however disloyal at times to the religion of Sinai, were never, as a class, kings of the thoroughly Oriental type. They were, themselves, subjects of a Being whose infinite superiority they could never wholly forget; they were servants of God as well as rulers of their people. The most Oriental of them is, perhaps, Solomon himself; and yet Solomon's life, notwithstanding its parade of wealth and luxury, and of worse things towards its close, was, in the main, a life of service; for, in truth, the Mosaic law had been in many respects a consecration of labour, and the prophets again and again insisted upon aspects of the will of God and of human duty which were entirely opposed to ideas on which was built the throne of an Oriental Sultan. Isaiah's great prediction of a promised Messiah, not as an unoccupied sovereign

of men, but as the servant of God, toiling, misunderstood, insulted, suffering, dying, yet eventually triumphant—this was an inspired picture which could not but leave its mark on the mind of Israel. Still, whatever the reason was—whether it was their captivity in Babylon—or their subsequent contest with the Syrian kings in the Maccabean period, Israel was often haunted by the Eastern ideal, which, nevertheless, it did not wholly accept. Our Lord implies this when He asked His hearers whether, when they went out into the wilderness to see St. John the Baptist, they expected to find “a man clothed with soft raiment” like the well-dressed and leisurely officials who hang about the ante-chambers of an Eastern palace. His hearers were still beset by the notion that there was something especially blessed in being thus altogether provided for, and having nothing to do. But it was upon the Gentile world that our Lord had his eye, at least mainly, when insisting in His teaching on the blessedness of service; it was of the kings of the Gentiles, exercising lordship over them, and representing immunity from obedience and work, that our Lord was thinking, when he pointed to the Son of Man, who came “not to be ministered unto, but to minister, and to give His life.” It was a world which deemed obedience and work to be degrading as well as unwelcome that pointed the implied contrast to the words, “I am among you as he that serveth.” Yes, in the fulness of time He came, holding up what was practically a new ideal of what the best human life should be—the ideal of life voluntarily devoted to service.

What do we mean by service? We mean, generally, two things—obedience and occupation. There is much occupation that is no real service; it is self-chosen, it is motiveless, it is frivolous; and there is obedience which does not involve occupation, or at least active occupation; it is the constrained obedience of the prisoner in his cell, it is the unproductive obedience of the mutes at a funeral. True service means work, and work performed not at a man's own discretion but under orders of some kind, at the very least under an imperative sense of duty. It was in this sense that our Lord led a life of service.

Now, Holy Scripture speaks of this aspect of His appearance among us men as involving a contrast, almost a violent contrast, with His pre-existent state. Being in the form of God He did not look upon His equality with God as a prize to be eagerly clutched—such is the force of the original—but He took on Him the form of a servant. He folded it round His eternal person; He assumed it—His body of flesh and blood, His true human soul—that in it He might work and obey, rendering to the Father a true and perfect service on behalf of all His brethren. His incarnation meant, as we know, much else than this; but among other things it meant, at the least, this capacity for perfect service.

This feature of our Lord's life is stamped upon it from His early youth. As a boy of twelve He went down with His mother and St. Joseph to Nazareth, and was “subject to them.” We can picture Him even as a young child running day by day at His mother's side from the holy home—which was, as it would seem, some way up the hill on the slope of which Nazareth is built—down to the fountain, which still flows, in the valley, and watching her fill her pitchers with water, and helping her, as He grew in years, to carry her burden up to their humble dwelling. We can see Him as a young man working in the carpenter's shop with His foster-father, St. Joseph, doing the rougher work, no doubt; sent on messages to the customers; carrying the timber; sharpening the tools; fastening pieces of wood together in a rude sort of way, and leaving it to the older workman to put the finishing touch to what He had begun. And when He entered on His ministry His whole later life was marked by the character of service. Consider His teaching. While, on the one hand, the truths which He taught were so profound, so sublime, that even the reluctant intelligence of His keener contemporaries proclaimed that “never man spake like this man.” His method of instruction was accommodated to the narrow minds, to the vulgar prejudices, to the moral obtuseness, to the slow and gross understandings of the peasants who followed Him and who listened to Him. If we imagine Bacon or Newton spending their whole lives in a Sunday-school, and teaching very young children in words of one syllable, we should only get a very distant and faint idea of the intellectual interval that parted our Divine Lord from the disciples, who understood Him best. His parables, His explanations of His parables, His repetitions again and again of what He had said already, His patient refutations of arguments which must have appeared to Him infinitely shallow and silly—in short, His whole bearing as a teacher face to face with His disciples and the Jews has the constant imprint of service. So, too, was it with His actions. He ever moved about Palestine on the principle of a traveller who had no ties and who was free to go wherever he liked. Every movement, every action was dictated by the exigencies of a law—the law of obedience to the Father's will. He did not invite or seek success. He did not look out for audiences or neighbourhoods which might do Him, as we speak, some sort of justice. He spent those three years within the compass of a territory scarcely larger than the largest of our English counties, and in a ministry which seldom or never won for Him any return of gratitude or appreciation. “What a waste!” many a man might be tempted to exclaim, in an age when, as in ours, publicity is taken to be the test of excellence; “what a waste of power, of capacity for effecting enormous results upon a theatre too insignificant to permit them!” What a waste,

indeed, unless that waste had been more than justified by the note of moral beauty which more than atones for what we call failure—the note of perfect service !

On one day, as you will remember, when the end was close at hand, He exhibited the inner law of His life in outward characters, so that all might read them. He served His disciples in the literal, menial way of an Oriental slave. "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments, and took a towel and girded Himself. After that, He poureth water into a bason, and begun to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." What a spectacle ! This picture of One, before whom the highest of the created intelligence is utterly insignificant, demeaning Himself, as though He were but the lowest and the last ! washing one by one the feet of His wondering, sometimes reluctant, apostles ! washing, among the rest, the feet of a Judas ! Never, surely, never, was the positive dignity—I had almost said the inherent majesty—of service illustrated so forcibly as in that humble chamber in Jerusalem, unless it was when, a few hours later, this servant of His brethren became, of His own free will, obedient unto death, and, ere He died, took on Him a burden which cost Him, the All-Holy as He was, more to carry than we sinners can conceive—the burden of the sins of the whole world. He bore our sins in His own body on the tree, as though He Himself were the representative sinner, the greatest criminal of the race. He did not flinch from the hateful burden till He had thoroughly discharged His appointed task—His unshared, unrivalled, incomparable service ; He did not lay it down until He could pronounce that no further service of this highest order remained to be done or was ever needed, until He could exclaim : "It is finished !"

Let us ask ourselves, brethren, why our Lord has done so much for mankind in proposing a life of service as the true life of man. Service, I apprehend, is thus necessary in some shape for all of us, because it involves the constant repression of those features of our nature which constantly tend to drag it down and degrade it. That acute observer of human nature, Aristotle remarked, more than two thousand years ago, that all our faulty tendencies range themselves under the two heads of temper and desire—bad temper or ill-regulated desire. When the one element is not predominant in an undisciplined character, you will find, in some shape, the other, and sometimes you will find the one and sometimes the other at different periods in the life of the same man. Now, service—that is, the voluntary undertaking of work in obedience to the higher will—is a corrective to each of these tendencies. It is a corrective, first of

all, of temper in its ordinary and every-day form of self-assertion or pride. The man who serves from his heart cannot indulge in self-assertion ; he represses self if he tries to perform his service well. Each effort, each minute, each five minutes, each hour, each day of conscientious service has the effect of keeping down self, of bidding it submit to a higher and more righteous will, and this process steadily persevered in, ultimately represses it, if not altogether, yet very considerably. And what a substantial service this is to human nature and to human character. Be sure of this, that self-assertion, if unchecked, is pitiless when any obstacle to its gratification comes in its way. Self-assertion is Cain, who cannot pardon to Abel the acceptance of his sacrifice ; self-assertion is the brethren of Joseph, who cannot forgive those presentiments of greatness which may eclipse their own ; it is Saul, who will not tolerate David's endowments and David's popularity so near to his own throne ; it is Haman, who would fain revel in the extermination of a whole people because, forsooth, a single courtier has failed in the etiquette of some public homage to which he conceived himself to be entitled. With us, indeed, outrageous self-assertion is kept in order more or less by law. No Nero can fire London for the mere pleasure of contemplating the sight ; no Attila, no Timour can ravage the world for the mere satisfaction of seeing dynasties, kingdoms, cities, races crumble away or shrink from before them in abject terror ; but the same brutal willingness to sacrifice anything to self, even though cramped and confined within very narrow limits, still has the power of diffusing untold wretchedness in a circle petty or wide, as the case may be. The self-asserting man delights in making an equal or an inferior feel the full weight of his petty importance ; he enjoys the pleasure of commanding in the exact ratio of the pain or discomfort which he sees to be the cost of obedience ; and thus, sooner or later, self-assertion becomes tyranny, and tyranny, sooner rather than later, means some revolt which carries with it the ruin of order. The tyrant in the State, in the family, in the office, in the workshop is the man bent on the assertion of self ; and, despite the moments of passing gratification which he enjoys, such a tyrant is really more miserable than his subjects, for the governing appetite of his character can never be adequately gratified ; it is in conflict with the nature of things, it is in conflict with the laws of social life, it is in conflict with the Divine will, and when it is repressed, curbed, crushed by voluntary work in obedience to a higher will, a benefit of the very first order has been conferred on human nature and on human society. And in like manner work voluntary undertaken in obedience to a higher will corrects ill-regulated desire. Distinct from gross sin is the slothful, easy, enervated, self-pleasing temper which is the soil in which gross

sin grows. The New Testament calls this district of human nature concupiscence—that is to say, misdirected desire—desire which was meant to cleave to God—at least, to centre in God the eternal beauty, but which, through some bad warp, does, in fact, attach itself to created objects and generally to some object attractive to the senses. This evil can only be radically cured by making God the object of desire—that is to say, by a love of God; and a true love of God will express itself in service—the service of man as well as the service of God; for, as the Apostle argues “he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Service keeps this ill-regulated desire at bay, and it centres the soul’s higher desire or love more and more perfectly on its one legitimate object. And then, incidentally, it braces character, and this is what is wanted if a man is to escape from the enervation of a life of sensuous and effeminate ease. Now, look at that young man. He has been well brought up, perhaps even in a religious atmosphere, and yet all the vigour of his character is gone; it is undetermined, it is sapped by the enervating influence of a life of pleasure. Perhaps he bears a noble name; but what will he do with it? What will he do with, or in, the old castle which some rude but vigorous ancestor won for his stock in the bygone centuries? He breathes an atmosphere now which vitiates all which he touches and is. He delights in the literature, in the art, in the companionships which reflect the soft, nerveless character that vegetates rather than lives within him, that only feels when it ought to think, and only talks when it ought to resolve or to act. Without any true interest in one serious study, how will he be able—that is the problem he thinks of—to kill time. Ah! we well may ask. He will occupy himself still as the years go on with all that ministers to the life of sense, with the balls, with the theatres, with the gossip, with the clubs, that feed his diseased nature with congenial nutriment; but what will he do that costs him anything? Nothing. What will he do for the comfort and the honour of his family? Nothing. What will he do for the credit of his order or for the glory of his country? Nothing. What will he do for the real good of mankind or for the promotion of the highest of human interests—the interests of religion? Nothing. These things mean effort, and he, poor thing, is as incapable of effort as one of those creatures, half vegetable, half animal, that stick to the rocks on the seashore, and only open their fat, flabby mouths to eat whatever may be floated into them by the waves. Not that such characters are only to be found among the more prosperous classes of society. Human nature is just the same at either end of the social scale, whether in its regenerate or unregenerate state; and many a man who might find work ready to his hand, and might spend an

honest and happy life in the bosom of his family, but who spends his time lounging about the streets and in the public houses till want and desperation drive him, perhaps, into violent courses, is not less a sybarite at heart than is the other, though there may be more to be said in excuse for him. When such types of character as these are common the ruin of a great country, be sure of it, is not far off; and that which defers the hour of ruin is the resolute adoption by her better citizens of a life of service, of work dictated by a sense of obedience or by a sense of duty, such as was that life of which our Lord and Saviour has given us the supreme example.

It is, then, rightly the glory of our Lord, of His religion, of His Church, to have proclaimed that the true life of man is a life of service; but this glory has been made a subject of reproach by a not inconsiderable school of modern writers. Yes, it is said, Jesus Christ told us that He was among us as one that served, and He has imprinted only too successfully the mark of servility on the Christian world. His apostles are true in this matter to the servile spirit of their Master. They preach the subjection of every soul to the higher powers, even when a Nero is on the throne of the world; they will not interfere even with slavery; it is part of the established order of things. The world, they hold, may come to an end any day, and they see no object in promoting changes which might be the last events in history; and hence Christianity has always been in favour, so we are told, of passive submission to wrong, or contented acquiescence in the indefensible, or a resignation which, if it adorns the individual character, only does so at the heavy cost of protecting every antiquated social abuse that retards the progress of the race. Now, it is obvious to remark that the bearing of our Lord and His apostles in circumstances of difficulty and danger ought of itself to have made this criticism impossible. The last charge that can be brought against the fearless Preacher who confronted mobs ignorant and ferocious, and Scribes and Pharisees less ignorant, but more ferocious, with the infinite calmness that befits the possession of truth is that He was servile. Indeed, another infidel criticism on His work is that He was a reckless incendiary who led a revolt against the old laws and institutions of His country, and was justly punished by their appointed guardians; and if St. Paul is classed by some moderns among those who have misused their influence to induce men to submit to established evils without complaint or resistance, he was, as we know, described in his own day by those who most earnestly opposed him as one of a band who had “turned the world upside down.”

These incompatible criticisms may be left to balance or eliminate each other, the fact being that the service enjoined by our Lord and practised by Him and His apostles was in no sense

servile; it was voluntary service, the service of God and man, the motive of which was the love of God. Certainly the apostles did not undertake to reform the Government of the Roman Empire, or to do away with slavery by preaching revolution and a social war. They might have given trouble, at least at the close of the apostolic age, to the Roman authorities had this been their object, for there was a deep sense of wrong among Christians, as we may read between the lines of the Epistle to the Hebrews, or even of the Epistle to the Romans; but the apostolic teaching was, "Let every soul be subject. In whatsoever state a man is, let him be therewith content." They might have appealed to what they taught about justice, about the fundamental equality of all human beings before God, and they might have met violence with violence, blood with blood, even though they were eventually crushed; but they preferred deliberately the power of conscience to the power of the sword; they preferred silence and patience to retaliation; they won the day, not as soldiers on the battlefield, but as martyrs on the blood-stained floors of the amphitheatres, and they conquered by suffering.

What is it, brethren, that prevents the service of our fellow-men from degenerating into servility. It is the consideration that in this service, in all service, the Christian aims and should aim, before all else, at serving God. As St. Paul says of the Christian slave when performing menial duties for his heathen master, he is to do it "not with eye-service, as a man-pleaser, but in singleness of heart, fearing God." God is the first object of a Christian's service, and then man for God's sake. "Whatsoever ye do in word or deed do all for the glory of God." That is the rule, and it follows that no man should be served except so far as is compatible with a loyal service of God. If the human master asked for that which is opposed to the known will of the Divine Master, the Christian conscience forthwith refuses service. It utters those words of the first apostles: "We must obey God rather than man." What could be more perfect than the service rendered by the three children, or by Daniel, in the courts of those Eastern Kings until the time came when they were bidden to consent to but one act of idolatry? Then the dignity of their previous service was apparent in their very refusal to serve. The burning fiery furnace, the den of lions, were instantly chosen as a preferable alternative to one act of disobedience to God, and it was in this sense alone that our Lord was among us "as one that serveth." He was indeed the truest servant that mankind ever had; but He did not serve its errors, its delusions, its prejudices, its evil inclinations, while He did relieve its sorrows, while He did reinforce its weakness. He loved men far too well. He often served men when they repelled His service; He never paid compliments to their mistakes or to their passions. He never courted popularity

by ascribing to the people a wisdom or an infallibility which, as a matter of fact, it does not possess, and, therefore, His service, when most devoted and most disinterested, never for a moment degenerated into servility, because it was primarily, and before everything else, the service of the Father.

There are, thank God! no slaves in England such as there were in the ancient world. If any man is what is called a servant in this country, it is because he chooses to be one. His service is one side of a contract, and it can be put an end to whenever he or his employer pleases. This makes it, in fact, to be on a level with any other kind of occupation, since all who are honestly employed in gaining their livelihood, or serving their fellow-men, are servants, if not of man, yet certainly, if they are Christians, of God. And yet some sort of stigma is understood to attach to going out to service, as if it were an occupation unworthy of a free Christian man or woman. Now, this notion is really a shred of the old pagan thought about such things hanging in tatters around our minds; but it is sometimes encouraged by masters or mistresses who, if they were really Christians, ought to do better. An observant foreigner not unfriendly to English ways has remarked unfavourably upon the treatment which servants often meet with in English households; upon the distance at which they are kept by their employers; upon the want of consideration which they frequently meet with; upon the neglect of their highest interests. In bygone days this was less the case than now. Then an old servant was often the friend of the family, the confidant of its older, the kindly adviser of its younger members, while the money equivalent for service was never thought of on either side except at quarter-day. Then a service devoted and generous on one side and valued and respected on the other would often last for a whole lifetime, for it was at once a service and a friendship, in which intimacy was always possible, because it was never presumed on. Now we have changed all this, and service, stripped of its dignity and beauty, is reduced to an affair of salaries, and engagements are too frequently as brief as they are heartless. There are faults, no doubt, on both sides; and they would be corrected if both could be inspired with the spirit of service. It is no certificate of merit to be waited on; it is no indignity to wait upon another man. If our Lord were to appear at a great dinner party, we may reverently conjecture that He would take His part rather with the waiters in livery than with the guests sitting at table, although we know that once, at least, in Galilee, He was among the guests; but that for which He would look and which He would approve would be the spirit of service in the servants and also in the master and the guests—a spirit which would more than bridge over the social interval between them by inspiring them with a reciprocal sense of dignity and obligation; for, after all, the real question for us all is not what

particular service we have to do, but how we do it. The difference between a drummer-boy and a field marshal, between an office clerk and a Prime Minister, between a young curate and an archbishop is as nothing compared with the difference between a man who has on his heart and conscience the sense of what it is to serve God and the man who has not. On one side is Lucifer, the prince of rebellion; on the other that assembled multitude around the throne of the glorified Lamb whose praises—the very highest language of service—we have just been listening to. May God enable us to enter this Advent, this Christmas, into this great lesson taught us by His blessed and incarnate Son, and to understand that while the service of any but Himself is sooner or later and inevitably slavery, His service, be its outward form what it may, is most assuredly perfect freedom.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JANUARY 1, 1887.

THE CHURCH AND LITERATURE.

CLOSELY allied to the subject of Recreation, which we discussed in a recent article, there is the kindred subject of Literature; for, if recreation is necessary for the health of the body, and the full development of all its varied functions, so, too, we must provide for the minds of our young people, and give them good mental pabulum, so that they may grow up strong in mind as well as in body. For if the mind is allowed to feed on sickly, sentimental trash, the result will be seen in the actions, and therefore it is important that the Church should be to the fore in the great march of intellectual progress, and wage war against impure literature, just as it does against impure deeds and words.

There is no power so great as that of the Press, as witness the enormous sale of daily papers and weekly periodicals, to say nothing of the numerous monthly magazines; and these exercise a marvelous influence upon the great masses of our population; the latest news is rapidly devoured in the large cities where the news is to be had first hand, and even in remote places the weekly paper containing the epitome of news is eagerly looked for,

We well remember the anxiety of an old bed-ridden sufferer to hear all about "the war," referring to some conflict in the East, which he had heard of through some one reading the account as it appeared in a local paper.

While recognising the great influence of the Press, we cannot but feel that a great deal of harm is done by the wide circulation of some publications. Only the other day we saw a weekly publication which is to be had at all railway stations, the effect of which is evidently to set class against class. The publication in question* is well and smartly written, but the *animus* against Royalty and the nobility is very marked. The result would seem to be the growth of envy, hatred, and uncharitableness in those who are disaffected, and we believe that a great deal of the bitter radical spirit, which is to be found among the working classes in several parts of the country, is due to the baneful influence of publications of this sort, which are widely circulated. At the present time it is much to be regretted that the abominably indecent revelations of the Divorce Court are published to the world. For the last few weeks we have had a torrent of filth, disgusting to a degree, the effect of which must be a lowering of the moral tone of the nation, a bringing disgrace upon the families connected therewith, and at the same time an augmentation of that vast wave of Democracy and Socialism, which is rapidly spreading and setting class against class, and promoting the envious desire for levelling down all distinctions. This result cannot but be deeply deplored by all who have the moral advancement, welfare, and prosperity of their country at heart.

In large towns the public libraries have been efficacious for good in many ways, especially in supplying sound and useful knowledge. Some fastidious persons may complain that among young people novels are too widely read; but we must not condemn all alike. And we have no objection to a good novel; one which sets before people life as it is, and life as it should be; the really healthy novel is always interesting, and is productive of much good; but the highly-spiced sensational novels, which gloss over sins, almost making them appear as virtue, is what we must condemn. Sometime ago we saw one of Ouida's which certainly was not fit for any young person to read, and which ought to be, figuratively speaking, banned. On the other hand, the really good novels are to be encouraged, as far more beneficial than the sentimental goody-goody books which are often published. If the chaff could be separated from the wheat, and the trash consigned to oblivion, the moral tone of the country would be considerably raised, and young minds kept free from the baneful influence of impure and unhealthy literature. It is much to be desired, that,

* "Modern Society."

while free libraries have been established in large towns, something of a similar character should be started in smaller places. The old saying is undoubtedly true that

The devil always finds some mischief still
For idle hands to do.

And this could well be obviated if small reading rooms were established, where the young men might congregate on the winter evening, to read the paper, smoke a pipe, and discuss the news with a neighbour; the weekly *Illustrated London News* and *The Graphic* would be studied with much delight, and in addition there should be such papers as *Punch*, *Fun*, and *Moonshine*. The writer can bear testimony to the immense value of such reading rooms in small villages. We believe that a wonderful civilising influence is felt wherever they exist. In addition to the reading room there should be the parochial circulating library. But this needs most careful management, else it is sure to come to grief; a wise selection must be made of suitable books, such as will interest country people; for we must bear in mind, that it is not only young people who read the books, but also their parents. In the establishment of such libraries strenuous efforts must be made against the proposals of many who, instead of giving money, will give books, which generally means that they clear out a lot of dull dry books which they have done with, in order to make way for publications of recent date. There is no liberality in this, for books thus given are never read. We would urge the system of book boxes, which has been found to work remarkably well. The box, containing some thirty or forty volumes, is kept for a short time, and when the books are read, passed on to another place; this avoids dulness, and it also brings before the readers books of various kinds. In many places, after a lending library has been in existence for a few years, the books get worn out, and there is a lack of interest, and it is a great expense to be constantly purchasing new books unless grants can be obtained from Rebecca Hussy's Charity, or the S.P.C.K.

The subject of literature is of vast importance, and it is of the utmost necessity that the Church should take up the subject. Food for the mind is a necessity; let it be good, wholesome, interesting and instructive, and the influence will be marvellous, the "bread thus cast upon the waters" will be found after many days.

IN accordance with medical advice, the Dean of St. Paul's has left England for the south of France, where he will spend the winter months.

THE Rev. J. Elliott, of Randwick, near Stroud, who reached his ninety-fifth birthday on Sunday, preached on that day, as he had done on most days since he was ninety-four. He was appointed to Randwick so long ago as the year 1819.

NOTES OF A HOLIDAY VISIT TO ENGLAND.

BY REV. CANON COURTENAY MOORE, M.A.
RECTOR OF MITCHELSTOWN.

(Continued from page 307.)

FROM St. Etheldreda's to the Charter House—formerly an old Carthusian monastery, about which Froude has written with so much interest in his *History of England*—especially his account of the execution or martyrdom of Houghton, the Prior. Here, unfortunately, you are in the hands of one of those conceited, gabbling guides, who "understand neither what they say nor whereof they affirm." The Charter House is all very interesting, with its chapel, dining hall, etc., etc. When showing the chapel, the guide said to the party, which included several Americans, "Now I will let you see the original dipping font," and sliding back a panel he exposed the piscina. How he could confound it with a font it is hard to see, and I felt inclined to say that the babies which had been dipped in it must have been very small. In the corridor outside the chapel are memorial tablets of many distinguished Carthusians, of whom Havelock was one; and there are two special tablets in exactly the same style to Thackeray and John Leech. Here is a copy of the inscription on Thackeray's—

"GULIELMO MAKEPEACE THACKERAY,
Carthusiani Carthusiano
—H. M. P. C.—
Natus MDCCCXI.
Obiit MDCCCLXIII.
Alumnus MDCCCXXII—MDCCCXXVIII"

I thought I should now "fetch" my friend the guide, and accordingly asked him what the initials H. M. P. C. stood for. He admitted that he was at least partially ignorant, but shrewdly suspected they were "his degrees"! Probably they are meant to be the initials of such a Latin sentence as "Hoc monumentum ponere curaverunt." The guide's solution was not so happy as that of certain persons once puzzling over the letters R. I. P. in a churchyard, with which inscription they were unfamiliar. At last one of them said—"I have it. It means 'Respected in the parish!'"

ST. GILES'S, CRIPPLEGATE.—This is a church of great historical interest. The ancient cathedral of Edinburgh is dedicated to St. Giles. He was a cripple, and in the old times in London cripples frequented the gate of the city in the neighbourhood where the church stands. The beades' staves in it are topped, one with a gilt figure of St. Giles as a cripple, the other with a model of the ancient city gate. This church is rich in historical associations. Lancelot Andrewes, afterwards bishop of Winchester, was rector of it. Oliver Cromwell was married in it. Milton was buried in it, and also (*longo intervallo*) Foxe the Martyrologist. Milton's tomb is in the south aisle. The inscription on it is very simple—

"JOHN MILTON,
Author of 'Paradise Lost,'
Born Dec. 1608;
Died Novr. 1674.

His father, John Milton, died 1646.
They were both interred in this church.
(Samuel Whitbread posuit 1793.)"

A bust of Milton and a tabernacle for it were added in 1862.

It is worth remembering here, as an interesting triplet of dates, that "Paradise Lost" was published in 1667, and in the same year Bishop Jeremy Taylor died and Dean Swift was born.

FOXES' MONUMENT.—The inscription on this monument is so very long that I copied only a small portion of it, which is as follows :—

"REV. JOHN FOXE, M.A.,
sometime Vicar of this Parish,
Original Author of the 'History of the Christian Martyrs,'
Buried in the chancel of this church,
Died 1587.
Vita vitæ mortalis est spes vitæ immortalis.
(The life of mortal life is the hope of eternal life.)"

St. Giles's is a fine Perpendicular church, with a renaissance chancel of late. There is a remarkable oval window at the east end, of painted, not stained glass, with the name "Jehovah" in Hebrew letters placed within a symbol of the Trinity. Two rows of cherubs' heads, beautifully painted, encircle the symbol.

St. Bartholomew's, Moorgate, was the last city church visited, nothing particularly interesting about it—a heavy, gloomy interior. It is, however, the church in which Keble preached his last London sermon.

Of modern London churches, I had the pleasure of seeing and attending service in St. Matthew's, City-road; St. Alban's, Holborn; All Saints', Margaret-street; and St. Cyprian's Mission Church, Park-street. There was a choral, not a high, celebration at 10.30 o'clock at All Saints' on St. Matthew's Day. The beauty of this church, and the dignity and grandeur of its ritual are well known. The following notice is in the porch :—

"Those who wish to open their grief, that by the ministry of God's Word they may receive the benefit of absolution, together with ghostly counsel and advice, will find one of the clergy in the vestry, on Wednesday, from 2 to 4; Friday, from 7 to 9; Saturday, from 7 to 9."

Certainly the Church of England is a very comprehensive institution. When you find Archdeacon Farrar denouncing confession and Eucharistic adoration in the most unmeasured terms at Westminster, and both being practised without let or hindrance, no man forbidding it at Margaret-street, and many other places in London, and through the length and breadth of England too numerous to mention. The effort to "stamp out Ritualism" has not been a success!

Wishing to see something of the work of Sisterhoods in parishes, I accepted an invitation to visit the Sisters of St. Cyprian in Park-street. They have two orphanages under their charge—one for boys and one for girls, and a home for aged women. The superioress of this last institution is a very interesting person. She has got that ecclesiastical or religious type of face, at once both bright and peaceful, which seems the natural result of a devoted life. The rooms for the old people are labelled as follows: Faith, Hope, Charity, Forbearance, etc., etc. Everything very clean and neat. There is a little oratory or chapel in the house, where the parochial clergy have services and celebrations, as some of the inmates are too feeble to attend church. The ritual is high, and in the little oratory the superioress showed me a card, on which the names of deceased members of the institution are recorded, and who are all remembered in their prayers. She spoke of her work with much enthusiasm, and said though it was often very trying and disappointing,

nothing would induce her to go back into the world. Often she found herself wonderfully and unexpectedly helped and strengthened, and this she attributed to the intercessory prayers of friends, and such prayers she invited.

ST. ALBANS' ABBEY.—"The town of St. Albans," says the historian Froude, "famous in English history for two battles fought there in the Wars of the Roses, stands on the great North Road, twenty miles from London, on the site of the Roman Verulam. The aboriginal British village was a military post in the time of the Emperor Nero. Destroyed by Boadicea, the works were reconstructed when Britain was finally subdued, and Verulam grew into a municipal town of wealth and consequence. The preachers of Christianity followed in the track of the legions, and in the Hertfordshire colony was shed the blood of the first English martyr in the new faith."

The story of St. Albans is briefly this:—About the end of the third century, in the Diocletian persecution, Alban, a young Roman of good family, was living at Verulamium. Though he was a pagan, one of the Christian priests, who were being everywhere hunted down, sought refuge in his house. In the few days of his sojourn Amphibalus, the fugitive, had gained over his host as a convert, and when the hiding-place was discovered, Alban dismissed Amphibalus, and wrapping himself in the priest's robes quietly awaited the arrival of the soldiers. On being taken before the Prefect the deception was at once discovered; and on Alban declaring himself a Christian he was led forth to Holmhurst, the hill across the Ver, to execution, where, like St. Cyprian, he was beheaded. Soon after Amphibalus was captured and put to death by torture at Redburn, a village about four miles from St. Albans. Such briefly is the story of England's Proto martyr. During the visit of Germanus of Auxerre, and Lupus of Troyes to England, at the beginning of the fifth century, the remains of Alban were solemnly exhumed, and a small wooden chapel was built to mark the sacred spot of his martyrdom and burial. It is not, however, until the end of the eighth century that a continuous history begins for St. Albans' Abbey. When Offa, King of Mercia, smitten by remorse for a treacherous murder, determined to found one to his honour, Offa went to Rome, and on his return founded and richly endowed a monastery for monks of the Benedictine order.

After the Norman Conquest, Paul of Caen, a Norman, was appointed by William the Conqueror Abbot of St. Alban's, and the tower, transepts, and portion of the nave of the abbey are his work. Speaking generally of this great church, its length is well over 500 feet, being the largest in England, and about equal in length to Cologne Cathedral. The building material used by Paul of Caen was almost exclusively Roman brick taken from the ruins of Verulam. Practically the abbey consists of three churches. There is the nave, separated from the choir by a stone screen, with its own altar, stalls, pulpit, etc., complete. The choir is in like manner separated from the retro-choir and lady chapel by a lofty screen, against which the high altar is placed; and lastly, the lady chapel, which is fitted up for service, is equal in size to a goodly parish church. In the open space at the entrance to the lady chapel are the restored shrines of St. Alban and St. Amphibalus. This space perhaps ought to be called the Chapel of St. Alban. The west front of the abbey has been restored at his own ex-

pense by Lord Grimthorpe; within it the following inscription can be seen:—"Propter vicini situm et amplum hujus Templi spatium ad magnam confluentium multitudinem excipiendam opportunum temporibus R. Henrici VIII., et denuo R. Elizabethæ Peste Londini sæviante convertus Juridicus hic agebatur."

There is not much to be said about the nave except that it exhibits a mixture of Norman and early English work. One abbot, William of Trumpington, I believe, is the name, pulled down a good many of Paul of Caen's Norman pillars, and replaced them in the later style, so that on the northern side of the chief aisle you have Norman work, and in the southern early English. William died before he was able to complete the change throughout.

The choir is more interesting; it is almost closed eastward by the magnificent screen of Wallingford, which was once adorned with figures now being replaced. In the centre of this screen in ancient times, over the high altar, there stood a silver crucifix fourteen feet high. This was "removed" at the time of the Reformation, at which period the abbey suffered its most severe injuries. It was only saved from destruction by the inhabitants of St. Albans purchasing it for a parish church.

In the choir on the north side, is the beautiful Perpendicular Chantry Chapel of Abbot Ramryge, who died about 1509. The inscription on the door is in old English characters; the uppermost line was too high to be legible; the rest is as follows:—

"Ego dixi in demidio dierum meorum;
Vadam ad portas Inferi."

On the south side of the choir is the tomb of Abbot Whethamstede; and on the floor is a fine "brass" in memory of Abbot de la Mere, to whose custody John of France was committed after the battle of Poitiers.

Behind the Wallingford screen is the Chapel of St. Alban, in which his relics were preserved. At the dissolution of the monasteries the shrine was destroyed, and for centuries its only memorial was the Purbeck marble slab in the pavement on which it once stood. During the late restoration some carved fragments were discovered which it was shrewdly suspected had belonged to it. Careful search was consequently made under floors and wherever openings had been blocked, with the result that almost the whole of the shrine has been recovered. The fragments have been skilfully fitted together, and this interesting and beautiful relic of mediæval workmanship has been replaced in its former position. The style is Early Decorated. On the north of the shrine stands the "Watching Gallery," and on the south is a strong grille 600 years old, to prevent pilgrims from approaching it too closely.

In his Essay—"Annals of an English Abbey"—Mr. Froude narrates the following extraordinary controversy concerning the relics of St. Alban:—

"A pretension was suddenly set up by the monks of Ely that they and only they possessed the genuine skeleton of the martyr of Verulam, and that they had come by it in the following manner:—In Abbot Alfric's time half England had become Danish, and other fleets of Danes were going and coming. The abbot had reason to expect that a troop of them were about to visit St. Albans, and might remove the relics. The Ely Monastery lay among swamps and marshes not easily penetrable. Abbot Alfric therefore wrote to them asking them to take charge of St. Alban's *Loculus* till the danger should be over. The monks

of Ely professed themselves highly honoured by so precious a charge. According to their account the box was sent, and the box was afterwards restored, but it had been restored, rifled (with a skill of which they were not ashamed to boast) of its sacred contents. They had consigned the bones of the real St. Alban to their own treasure house. They sent back to Hertfordshire the bones of a sham Alban who had been one of their own abbots. So Ely insisted, and so the world believed, and forgave the fraud in consequence of the temptation.

"Abbot Alfric, however, was equal to the occasion. He too insisted that he had played a trick, and a trick still more notable. His object had been to throw the Danes off the scent, but he declared he had never seriously thought of parting with his choicest jewel. He knew the persons with whom he was dealing, and had been beforehand with them. The real Alban had lain buried all along in his own chapel. The *Loculus* had carried to Ely the relics of a commonplace respectable brother, accompanied, to prevent suspicion, with jewels which were genuine. The monks of Ely might have made the change which they pretended, but they had gained nothing by it, and were themselves the parties deceived. *Sic dolori suo dolo pio decepti sunt Elyenses.* ('So their sorrow, by a pious fraud, the monks of Ely were taken in.')

"Thus encountered, the world who required St. Alban's help, knew not to which shrine they should pay their adoration. Edward the Confessor was called in and gave judgment for St. Albans. The Pope was appealed to; but even the Pope was not yet infallible. Heaven itself gave an uncertain answer. The St. Albans' relics worked miracles. The Ely relics replied with other miracles! The controversy raged on for two centuries. In the hope of making an end, there was at length a formal examination of the relics themselves. The Bishop of Lincoln and a commissioner from Ely came to St. Albans. The shrine was solemnly opened, and the bones were lifted out. King Offa had fastened a band of gold about the skull. To the consternation of the men of Hertfordshire the band was gone, and in the place of it a strip of parchment, attached by a silk thread, on which, however, was emblazoned in golden characters of great antiquity: 'Hic est sanctus St. Albanus.' Ely claimed the victory. What now could St. Albans say? But St. Albans was not yet at its last resource. An account was produced that an artist employed many generations before in decorating the shrine had taken the gold and used it. The abbot of the time discovered what had been done too late to recover the band, and had attached the scroll as a substitute.

"All parties were thus again at sea. The knot was too intricate for human hands to untie. Doubts had spread. The townspeople, and even the monks of the house themselves, were beginning to waver, and the blessed Alban found it necessary himself to intervene. A person in the neighbourhood, one Herbert Duckit, declared that one day when praying at the shrine he felt an emotion of incredulity. He found himself suddenly shrivelled to the dimensions of an ape, and returned to his natural size only when he renewed his convictions. This ought to have been sufficient; but the assurance was made doubly sure. A sceptical brother of the house was alone praying at night in the church; the shrine burst open; an awful form strode out of the obscurity, and stood in front of the prostrate unbeliever. *Ecce ego, Albanus*, the figure said. '*Hic quiesco. Nonne me vidisti de meo feretro*

exire? ('Behold me, I am Albanus. Here I rest. Didst thou not see me issue from my tomb?') 'Yea, lord and martyr, I did see thee,' the monk answered. '*Hoc de coetere penitus palam testificare*,' said the saint. ('Bear me witness, then, for the future in the face of all men.') With these words,—'*Beatus Albanus rediit in loculum suum*,'—the blessed Alban returned into his box. Thus satisfactorily the uncertainty was well ended, for as the chronicler naïvely observes, 'doubts of this kind were working mischief.'

South of the shrine is the monumental chantry, erected by Abbot Whethamstede to Humphrey, the "Good Duke" of Gloucester. Many of his bones have been carried off by visitors as "curiosities." Persons associated with St. Albans :—Matthew Paris was a monk of this Abbey; and Cardinal Wolsey, among his numerous pluralities, held the office of Abbot in Commendam. Adrian IV., the only English Pope, when a young man, in vain sought admission into the order—being rejected for lack of letters. "In the days when an emperor held his stirrup, he probably regarded with complacency his failure at St. Albans."

The work of restoration is still proceeding : and as we think how the present generation has seen solemn temples like this raised out of the dust, we may truly and thankfully say—

"When the years had wrought their changes,
He, our own unchanging God,
Thought on this His habitation—
Looked on His decayed abode;
Heard our prayers and helped our counsels;
Blessed the silver and the gold;
Till once more His house is standing
Firm and stately as of old."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—The new venture of Mr. Heber Evans is less startling than his former one. It is just credible that St. Paul may have written the Appendix to St. Mark's Gospel, because St. Paul *may* have been alive when this Appendix was added. It is quite incredible that St. Paul can have been the author of the Acts, because the Acts were written after the Third Gospel, and the Preface to the Third Gospel points to a condition of things later than A.D. 68 or 69, after which St. Paul was certainly not alive. Mr. Evans cuts the ground from under his own feet by insisting with extreme positiveness that St. Paul was put to death in A.D. 64. A theory which requires both the Third Gospel and the Acts to have been written before A.D. 64 is indeed in a desperate case.

Yet Mr. Evans ridicules those scholars who think that there is abundant reason for believing in a second imprisonment. Ewald, Godet, Neander, Giesler, Bleek, Plumptre, Ellicott, and Lightfoot—not to mention others—are not thus to be laughed out of court. That St. Paul survived the persecution in A.D. 64 is no doubt only an hypothesis. But that he did *not* survive it is *only an hypothesis also*. I believe that Dr. Schaff exactly states the case when he says that the first hypothesis, together with the tradition of the second Roman captivity, "can be raised at least to a high degree of probability." I do not see

how anything so strong can justly be said respecting the second hypothesis. And, if St. Paul *did* suffer death in A.D. 64, I doubt whether the genuineness of the Pastoral Epistles, in which Mr. Evans evidently believes, can be maintained. This is only one of several points in which he adopts hypotheses which cannot well be true together.

Thus he contends for the earlier date of St. Paul's death, although his theory about the Acts imperatively demands the latest death possible. Again he contends that St. Matthew wrote before St. Mark, although his theory about the Appendix to St. Mark imperatively demands that St. Mark's Gospel should have been written as early as possible. If any of the numerous questions respecting the Synoptic Gospels can be answered with certainty, it is that the Second Gospel represents the earliest form of the Gospel narrative more closely than either of the others. It is not incredible that it was written before A.D. 64, and therefore it is within the bounds of possibility that St. Paul, even if he died in 64, may have written the Appendix to it. But if so well-known an authority as St. Paul had added a portion to so well-known a document as the Second Gospel, is it likely that all tradition respecting so interesting a fact would have perished?

The new edition of the "Dictionary of the Bible," to which many of us are looking forward with anticipation, will perhaps do something towards settling these questions. The article on the Acts will be included in the first volume, and, if report says true, it has been entrusted to the most competent hands.

ALFRED PLUMMER.

Durham, December 21st, 1886.

IRISH CHURCH HISTORY.

SIR,—We may all, on both sides of the water, thank the Rev. T. B. Naylor for his valuable paper on "The Reformation in Ireland;" but will he allow me to direct his attention, before he concludes, to Dr. Charles O'Connor's "Historical Address," 2 vols., Dublin, 1812? Dr. C. O'Connor was Librarian at Stowe. He was a sincere Romanist, but abhorred the Ultramontane system that filled the Sees from Rome. A few points I will give from this book.

1. That it was the Puritans who introduced the Oath of Supremacy, excluding Romanists from Parliament, in 1642.—Vol. ii., p. 302. Till then Romanists had sat in 1613, '14, '15, '39, '40, '41.

2. Rinuccini in Kilkenny set up Rome rule. His object, as directed from Rome, was to get rid of a heretic King.—See Leland, vol. iii., p. 292.

3. When the King was forced by circumstances to patch up a peace with all parties in Ireland, in order to draw over troops to England, or else to secure a refuge for himself here, the Nuncio, Olshed, threw the Lords of the Pale into prison in Kilkenny, excommunicated every one, his own Bishops, and every soldier who observed the place, and shut up all the churches by an interdict. When Cromwell landed, he thought he could make better terms with him than with Lord Ormond, on the King's part, so he caused Drogheda, Wexford, and at last Limerick, to be delivered up to Cromwell and Ireton. He had previously offered the crown of Ireland to the Duke of Lorraine.—O'Connor, vol. ii., p. 444. "The people of Limerick were informed that the Independents were friends to

toleration; that Cromwell and Ireton would befriend Catholicity better than Ormond or Clanricard; that it signified nothing, as experience showed, whether the Lord Lieutenant was a Catholic or a Protestant, since Clanricard (a Catholic) opposed the Bishops as much as Ormond; that the massacres at Drogheda, and Wexford, and other places, were owing not to Cromwell or to Ireton, who were humane and religious in their own way, but to the brutality of the soldiers, who were stimulated, not by the Independents, but by the Presbyterians; that Cromwell had proclaimed freedom of religion, and that more was to be expected from him than from Ormond or the cavaliers." — O'Connor, vol. ii., p. 470. He refers to Clarendon, "Irish Rebellion," fols. 261-281; "Cromwell's Proclamation in Carte," vol. ii., p. 90.

4. Thus Rome rule opposed the King, and gave up Ireland to the "curse of Cromwell." And then, the place being too hot for him, the Nuncio ran away. Had Lord Ormond's peace held, terms might have been made and forfeiture escaped. But Renuccini prevented that. Cromwell reigned here, and the whole country was forfeited to pay his army, and those who had advanced money in London for putting down the rebellion.

5. This is the best specimen of Home Rule. It brought in Rome rule, and Rome rule sold the King and all Ireland to Cromwell and his soldiers, who brought in all kinds of sects, and then, in a generation or two, by intermarrying, turned Romanists.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

ETERNAL HOPE.

SIR,—I beg leave to submit a few observations on the reference made by Mr. Edmund Lawrence to my comments on his previous communication. He says his ideas and mine "rather traverse than contradict each other."

It seems to me that his anticipations as to the destinies of the intelligent creation differ from mine nearly as much as light differs from darkness, unless I have misunderstood his meaning. He believes that the universe will, during interminable ages, present a chequered scene of the most painful contrasts which the imagination can portray; as there is nothing more repugnant than the idea of rapturous gaiety or pompous luxury, in the vicinity of squalid poverty, starvation, madness, or crime. I believe, on the contrary, that all the races brought into existence throughout the boundless extent of the universe, will be trained for immortality by methods that shall reveal with increasing glory the grand attributes of the Deity, and that not a single individual will be abandoned to remediless darkness, depravity, and misery. I believe "the first fruits of His creatures"—the elect—the chosen—the *real* Church of the Living God—will in all regions of intelligent life, and throughout the infinite series of ages, have an active participation in the grand measures of universal good.

Mr. Lawrence says I view Professor Drummond's work with much admiration, although I think I did no more than express agreement with certain parts to which I referred. I am not qualified to judge in how far the statements of the Professor are accurate, as my knowledge is too limited. But there is one point to which he refers which appears to me of tran-

scendant importance. The organisation of the physical universe has been conducted by processes of incalculable and almost inconceivable duration. That, to my mind, is a revelation from the God of Nature which ought to repress our fretful impatience, and to assist in the interpretation of the volume which we believe contains a manifestation of His will and purposes. If we employ it for that object, we shall, I think, have greatly to modify the notions received from those who avowedly supposed that the physical universe was framed and organised in a moment, and that the intelligent creation was merely composed of Adam's race and a certain number of angels, good and bad, part of whom they seemed to regard as being in some measure independent of the Deity. Surely the lesson is conveyed, that the majestic structure of the spiritual Cosmos must proceed slowly, as every individual stone has to be gradually prepared.

A much-respected correspondent expressed an apprehension in a recent letter to the PULPIT, lest the advocates of the brightest hopes and convictions should represent sin as being a trifle. It is my belief, as I said in a book I brought out in 1870, that "pain and sorrow have been appointed by Divine wisdom to accompany moral evil in its track, and to unveil its noxious properties." But I no less firmly believe that the entrance of sin was indispensable for the education of the intelligent creation. I hold with Dr. Cox, in "Genesis of Evil," that the declaration made to Cyrus, a believer in rival powers of good and ill (Isaiah xlv. 6, 7), justifies us in saying, "God here assumes the entire responsibility of evil." This is a topic which awakens the deepest sense of mystery and awe. It is clear to my mind that the existence of sin is most repugnant to the Deity. It is "the abominable thing" which He hates. It seems also evident that it can only be employed for the salutary education of the universe, by means of a degree of Divine suffering and self-sacrifice beyond human conception and comprehension. It would otherwise have overwhelmed the intelligent universe with irremediable ruin. We see what desolation it has brought and still inflicts on our earth; while we are conscious, at the same time, that every individual of the human race might be happy physically, mentally, and socially, if it were possible for us to do that which is right, as bounteous Nature affords adequate supplies and appliances. We are being taught sharply, and yet learn with the slowness of a tortoise, the relations between causes and effects—the tendencies of evil thoughts and feelings—the tendencies of injustice, unkindness, deceit, impurity—the tendencies of disregarding and neglecting the Fountain of all Good. We may also, I think, perceive, by the experience of nineteen centuries, the tendencies and effects of erroneous religious teaching. Beyond the confines of this life there are lessons of a far more awful nature, which will, during incalculable ages, exhibit the darkness, misery, agony which sin produces.

But the disclosures of the Sacred Volume allow a growing number of minds to rejoice in the undoubting belief that there will be ultimately a complete triumph of moral good over evil. "The creature itself also shall be delivered from the bondage of corruption." "God so loved the world that He gave His only-begotten Son . . . and having made peace through the blood of His Cross, by Him to reconcile all things unto Himself."

J. B.

Canonbury, December 27th, 1886.

ON THE EUCHARISTIC CONTROVERSY.

SIR,—In reference to your article entitled "The Controversialist," allow it to be submitted that—

1. It is a glaring mis-statement to represent a Roman Catholic as coming forward and saying he believes so-and-so, because he finds words in Scripture binding him to this, and on which "he bases his belief," and his practice is the result of his faith in Christ's words. Why, this is the greatest insult that could be offered. It represents him as a Protestant, exercising the right of private judgment. On the contrary, he only believes this or that because, with implicit faith, he must accept what his Church bids him to accept. And he must rely solely upon what his Church may pronounce as *de fide*, whether found in Scripture or not. What else is development but this? They must invent what they needed, if they did not use what they found. The rulers of the Church from early times were prepared, should the occasion arise, to adopt or imitate or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class; and all this is in the "Essay on Development," p. 358, and under the section "The Sacramental principle," and the distinction between substance and accidents is from Aristotle's Philosophy. It is a shame to insult, we repeat, the members of the Church of Rome by way of patronising them, and smoothing the way towards an universal agreement of Churches.

2. As to the opinions of the orthodox members of the Roman Church upon "the corporal presence of Christ in the consecrated elements," it is an astounding exhibition to have their opinion represented "by an enlightened thinker" as "a purely intellectual error at the most." Let us see into this? Are men responsible for the use of their intellects—morally responsible—or not? If not, they are nothing short of demons. If they are, how and in what respect does this affect them? Surely, when the intellect (distracted by "ignorance or infirmity," or swayed by "malice or obstinacy") "misconstrues and depraves" opinions or appointments, so as to lead into false and unfounded dogmas, and even into a course of action "which were idolatry, to be abhorred of all faithful Christians"—well, if this is what the Black Rubric lays down, what are we to say? And if again "there's a great text in the Galatians," and this classes "idolatry and heresy" in one rank with "drunkenness, adultery, and murder," and awfully arraigns those who "do these things"—the one quite as certainly and dreadfully as the other—and forecasts their doom to be that they shall not inherit the Kingdom of God, is he not a reckless man who sits down to write such a sentence as this—"To us it seems a monstrous thing to class such an one (*viz.*, one who professes and practises what the Black Rubric here denounces) with men of impure and intemperate habits"? The Church of England in her standards (the three Creeds, the 4th and 20th and 28th Articles, and the Black Rubric), has given her judgment on the matter, and so has St. Paul: and yet all go for nothing, all are to be the subject of bold assertions and bitter scoffs. How can these things be? There are those who arrive at the conclusion reached by Mr. Mozley, editor of "Brutes a Criti." etc., etc., and openly stated in these words (see "Reminiscences," vol. ii., p. 313):—"I suppose the truest as well as most comprehensive account to be given of my early religious career is, that I was simply following my

own sweet will and my own idle fancies, and that such being the case, I had no call to find fault with any preaching or any system." Yes, very easy for himself and others: all colours are alike in the dark. Not so, however, the intolérant author of the Controversialist.

PHILIP DUVER, A.M.

Scrayingham Rectory, York.

PREFERMENTS AND APPOINTMENTS.

- Anderson, Rev. Ebenezer, M.A., Vicar of Berwick Bassett with Winterborne Monkton, Wilts.
 Bell, Rev. George Charles, M.A., Prebendary of Bemister Secunda in Salisbury Cathedral.
 Butler, Rev. Charles Ewart, M.A., Rector of Whateote; Perpetual Curate of Bishopston.
 Edwards, Rev. Canon Powell, M.A., Rector of St. Andrew's; Rural Dean of Llandaff Lower East Deanery.
 Evill, Rev. William Ernest, B.A., Rector of Winterborne Camecum-Faringdon, Dorset.
 Farrer, Rev. Frederick, Rector of Bigbury, Devon; Rector of Batsford, Gloucestershire.
 Fox, Rev. Edward Storrs, Curate of Holy Trinity, Paddington; Vicar of Snaith, Yorkshire.
 Hussey, Rev. James, M.A., Rector of Pimperne, Dorset.
 Jay, Rev. Arthur O. M., Minister of the District of Holy Trinity, Shoreditch.
 Marriott, Rev. Richard Walker, M.A., Rector of Shelton, Nottinghamshire.
 Norris, Rev. William Foxley, Junior, M.A., Vicar of Shirburn, Oxon.
 Pyemont Pyemont, Rev. Temple Chevallier, Curate of Ansty with Shilton; Vicar of Ansty with Shilton.
 Scott, Rev. A. L., late Senior Curate of Worksop, Notts; Member of the Society of St. Andrew in the Diocese of Salisbury (by appointment of the Bishop).
 Scott, Rev. Francis Montgomery, Curate of Ballyphilip, Portaferry, county Down; Vicar of Poulton, near Fairford.
 Scott, Rev. William John, B.A., Vicar of Hempton, Norfolk.

CLERICAL OBITUARY.

- Bushby, Rev. William Bird, Chaplain to his Grace the Duke of Buccleugh, K.T., at the Parsonage, Dalkeith, N.B., on the 26th ult., aged 75.
 Carr, Rev. Robert Lindon, eldest son of Rev. Charles Heathcote Carr, at Moor Monkton Rectory, York, on the 22nd ult., aged 31.
 Durnford, Rev. Arthur Gifford, for thirty-six years Vicar of Vindolveston, at Vindolveston, Norfolk, on the 22nd ult., aged 77.
 James, Rev. John, suddenly, at Highfield, Lydney, on the 16th ult., aged 80.
 Kirby, Rev. Henry William, M.A., Vicar, at Field Broughton, Lancashire, aged 67.
 Lamotte, Rev. George Grimshaw, at 6, Montpellier Crescent, Brighton, on the 18th ult., aged 72.
 Reed, Rev. George Varenne, M.A., Rural Dean, Rector of Hayes, Kent, on the 27th ult., in the 73rd year of his age.
 Rudge, Rev. Frederick, M.A., late Rector of Meesden, at the Lawn, Holybourne, on the 24th ult., aged 53.
 Stubbs, Rev. Edward, B.A., of Pembroke College, Cambridge, formerly Missionary Clergyman at Pott Carling, and at Bracebridge, in the diocese of Algoma, Canada, at St. Moritz, Engadine, Switzerland, on the 19th inst., aged 29.
 Thornycroft, Rev. John Mytton, Curate of Christ Church, High Harrogate, on the 23rd ult., aged 30.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE OBEDIENCE OF LOVE.

BY THE BISHOP OF LONDON.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL, ON
SUNDAY, JANUARY 2ND, 1887.]

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—JOHN xiv. 21.

NOWHERE can we find a higher standard of obedience maintained than that which is set before us by the Apostle of Love, just as nowhere can we find a higher standard of conduct than that which is maintained by the Apostle of Faith. St. Paul, the Apostle of Faith, throughout all his doctrinal teaching, always has, underlying whatever he says, the great truth, that what justifies us in the sight of God is the inward principle of faith, and that it is thereby that the grace of God works upon the soul; and it is in the presence of faith, as given by that grace, that our life consists. And yet whilst he teaches that, however black and foul be the degradation to which humanity has sunk, still the grace of God can descend low enough to bring back the soul to the purity of God's children—though he teaches that if sin abounds grace does much more abound, and that the power of God's gift is greater than the worst evil that can be in man—yet, nevertheless, if any suppose that therefore he may argue that he is at liberty to sin in order that grace may abound the more, St. Paul replies that this is simply impossible; that the man in whom God's grace is working cannot sin of wilful purpose, and that one who maintains and acts upon such a theory proves at once, either that he has never received the grace at all, or that he is making no use of it. And when, again, after teaching that we are not under the Law but under grace—that the question is not whether in every detail we have kept from evil, but whether our hearts are set upon the truth of God's revelation, and we are trusting entirely to Him—yet when He supposes that any shall say: "Let us sin because we are not under the dominion of law, right and wrong have become indifferent, these are matters required by the Law, but we are under such dominion no more, and whether we sin or not, if we have the grace of God that is enough." To such a one the Apostle replies, that to maintain such a theory and to live by it is to prove that the grace of God has not

Vol. XXIII.—No. 576.

entered nor is ruling the heart at all. "Know ye not that whom ye obey, his servants you are to whom you obey," and if you are deliberately sinning you cannot speak of yourselves as in the dominion of grace; you are under the dominion of sin and you are not the children of God.

And so, in precisely the same way, St. John perpetually maintains that the proof and the only ultimate proof, of really possessing the love of God is to keep God's commandments. It is in the keeping of His commandments that our love is shown; nay, it is in the keeping of His commandments that our love consists. Of all our Lord's teaching it is evident that this special doctrine was that which most impressed itself on St. John's mind. He was the Apostle of Love, pre-eminently. He was caught by the power of the love of the Lord, and to him to love was everything; and, nevertheless, whilst he is perpetually calling on us to love the Lord, and to love the brethren, he perpetually insists that there is one way, and one only, in which the love can be shown, and that is, by the keeping of the Lord's commandments. To love and to obey in St. John's teaching, are, as it were, two parts of the same thing—two sides of the same principle. The man who loves is the man who obeys, and the man who obeys is the man who loves. And if any man does not keep the commandments of the Lord, and if any man sin, it is because love is lacking. And, indeed, the strength of the language which the Apostle uses, is very often such as to make us wonder and tremble, whether, perchance, he be not telling us that those who are living in the grace of God are known by the fact that they have no sin at all. We know that this is not so; we know that he acknowledges the sinfulness even of those that have already been redeemed by the power of Christ's love; but, nevertheless, the keeping of the commandments is so perpetually held up before our eyes, that any sin, whatever it may be, seems as if it cast a doubt upon the love that we are giving to God.

Now, love, as we know, is an emotion of the heart; it belongs to the affections; it is not a single act; it is not something that you can weigh and measure; it is liable to that which besets all human feeling. It has its fluctuations; it is sometimes warm; it is sometimes cold. There are moments of earnest fervour, but there are moments of deadness; and sometimes it is strong to enable us to resist great temptations, and sometimes it is weak and we are overpowered in our conflict, and often and often must the Christian say to himself: "How shall I know whether indeed I love at all? My love is so poor, it is so feeble. My love seems so worthless, how can I tell whether there is any real love within me or not? How can I say whether my heart has answered at all to the call of that marvellous love that shed the blood of the Redeemer

on the Cross?" How often must the Christian feel as if he desired some assurance—some assurance that could be trusted—that his love was a reality. Such feelings, of necessity, come and go. We recognise, if we look into ourselves, the possibility of self-deception; we recognise that even if we are sure at one moment we cannot be sure at all moments. What is this love which has no such permanent strength, no such firm position within us that we can always say that it is there, that it is living, that it is strong? And the answer will always be: "The test whether your love is real or not, is whether you keep the commandments of Him that loved you."

But in the words that I have just read to you from the Gospel of St. John, the teaching goes a step farther. Not only is the keeping of the commandments the one last proof of the reality of love: it has a special promise given to it. Our heavenly Father, while He asks for obedience as a proof that we love Him, tells us that that obedience shall not be a fruitless thing ending in itself, but that obedience shall bring down a special blessing. The Father's love shall follow upon it, as indeed the Father's love preceded it, and the Lord Himself will come to the man's soul and will abide with him there. And to give, as it were, an emphasis to the promise that is made, it is presently repeated: "If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode with him." Not only will the Lord make Himself known to the man that obeys: He will manifest Himself within the man's soul, but it shall not be for time only, it shall be a permanent blessing. The Father and the Son will come to him and will make Their abode with him. We are promised that this shall be the growing blessing that is bestowed upon the obedience of love; that more and more shall we see the Lord Himself within, and more and more shall we find the Father and the Son making Their abode in the shrine of the soul. My brethren, when we are told that the Gospel of Christ and the duty under the Gospel may be summed up in the one word: "Love the Saviour," it is not an unnatural inference which we are prone to draw, that love will do everything. It is not an unnatural inference that love will make obedience easy, that henceforward, if only we could learn to love, there would be no more conflict, there would be no more sacrifice, there would be no more demand for effort; we should be carried along by the love itself, and because we loved we should have forthwith the power to trample down all temptations, to overcome all hindrances, to surrender our whole souls to God to be His throughout our lives. And, brethren, if love could be perfect, no doubt love would then be able to do all this. But it is not so with us now, and we learn by experience, if we do not learn it from the teaching of the Apostle, that our imperfect love has no such

power in it. We learn that, although love sweetens effort, it does not dispense with effort, and though love blesses self-sacrifice, it does not dispense with self-sacrifice, and though, if a man loves, he finds that his power to conquer temptation is multiplied beyond calculation, yet for all that it is not yet omnipotent, and there is still temptation to be overcome. We find that love, indeed, braces up the soul, and that love, indeed, bestows a happiness and a peace which is absolutely unknown to those who know not love. We find that though love is perpetually lifting us higher and nearer to the Lord, yet for all that there is still the demand for self-discipline: still there is the need that we shall control ourselves: still there is the call upon us to mortify our appetites, to subdue the flesh. We shall find temptation still present. We shall find difficulties still to overcome. We shall find that the Lord still asks for sacrifice—yes, for painful sacrifices—and the love that He bestows upon us, and the love that He kindles in our souls will bless the sacrifice that He asks for; but it will not take away the effort, even the pain, of making it. It will sweeten the service, but it will not dispense with the service. We shall find that as it is with earthly love, so is it also with heavenly. In earthly love is there not still, though love be strong, the need for self-denial, though self-denial becomes so sweet? Is there not need perpetually to sacrifice one's self, even though when it be done it is delightful to do it? Is there not need for forbearance and self-control? Is there not need for perpetual, though it may be slight, internal conflict? Though love makes all this a happiness to him that loves, yet still, while human nature remains imperfect, it will always be that sacrifices are demanded, and love grows by the sacrifices that it makes.

So, too, is it with heavenly love—the love that we lift up towards our heavenly Father and our loving Saviour. So, too, the obedience implies discipline and self-control and internal struggle, and sweetens all these things with a heavenly blessing; for, indeed, it is here—it is just here—that we find the proof of the promise of the Saviour. We find the Father entering the soul. We find the presence of Him who loved us within our hearts. We find it more and more as we contend against evil in His Name—as we subdue ourselves for His sake.

This is the beginning of the New Year. It is made to fit with the beginning of our Lord's obedience to His heavenly Father. He obeyed His Father as a part of the sacrifice which He was to offer for us. He obeyed His Father as a part of the teaching which he was to reveal to our consciences. He obeyed His Father as a part of that example by which He was to guide our lives. We think of His obedience—of His obedience begun when He was thus a little infant, helpless and speechless, and continued until He offered

His life upon the Cross. And His obedience is the pattern for us to follow. How shall we consecrate the New Year but by determined resolution that we will show our love by our obedience; that we will strive more fully every day to keep the commandments that the Lord has given us, and to love Him in keeping His commandments—to keep the commandments, not as dead letters, not as simply things to be done, but as the commandments of the loving Saviour, full of life and power for the soul—as the commandments of Him whose love never fails—as the expression of our love to Himself? How shall we begin the year, but with hearts firm fixed and wills set on this—that, because we desire to love the Lord, because we have already in us some love in return for the love that He has bestowed, we will endeavour with all our might to keep His commandments, and to seek the promise that the keeping of His commandments brings?

That, brethren, is most fitting for the entrance on a new year of our lives. Let us keep the Lord's commandments, in the strong and sure hope that the Lord Himself will keep His promise, and will bless the obedience that we render, and that we shall find—and find in richer abundance as life goes on—the presence and the manifestation of the Lord within.

THE NATURE OF PRAYER.

BY THE REV. EDWARD THRING, M.A.

SERMON PREACHED IN THE SCHOOL CHAPEL ON THE FIRST SUNDAY IN ADVENT, 1886.

“Pray without ceasing.”—I THESS. v. 17.

THIS earth on which we live is itself a parable, a very living parable. The ignorant think it the world. For thousands of years men thought it—yea, the most learned men thought it—the centre of the world, and vast beyond all other things. To us it *is* the world. I mean, human life cannot pass beyond it. It is to us a lonely, solitary orb, by itself, on which we live untouched by anything else. Yet we know now that it is a servant of the sun; we know now, that quite unseen by us, and also quite unintelligible to us, a power from the sun holds it whirling round for ever in an appointed course,* just as music, unseen and unheard by the deaf, determines the march of men to the battlefield. We know it is not solitary, but one of a company marching, as it were, to the same music; and we know that the same unseen Power throughout infinite space makes millions of glorious star-worlds move har-

moniously on their eternal way. We know nothing more. Yet how much more there must be to know. How much more the great Bible of the starry sky must tell to blessed spirits able to read it aright. One thing, however, we, even we, can read right well. Even we can read that vast mystery—I care not by what name we call it, to hide our ignorance—that vast mystery of a Power, silent, invisible, sweeping space, with cords of strength to swing the planets on their paths; that vast mystery, which over millions and millions of miles sends its voiceless commands, voiceless, impalpable, neither speech, nor language, nor sign, nor movement, yet at its bidding, whatever that bidding may be, our earth, and orbs immeasurably greater, at distances which mock our minds to feel, roll smoothly, obediently, without fail, in their allotted path for ever.

The spirit faints at trying to imagine the links, strong as eternity, and almost as far-reaching, which, whirling round us, all unfelt, bind world to world throughout the universe in an everlasting brotherhood of harmonious union, and fill the great emptiness of infinite space with unknown wonder of Divine ever-present action.

This we can read; and shall it seem wonderful to us that the Almighty King, who has put such strange omnipotence of self-acting will, which none can disobey, into the dead worlds, that He has made so much lower than life? Shall it seem wonderful to us, I say, when millions on millions of miles are as nothing to the Power between orb and orb, and their communion, if the Spirit King is always in communion, with the spirit life He has created to know Him? Can we not understand St. Paul, and feel the strong truth of his strong words, when he challenges all creation on this point? “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.” Yea! it is impossible that height or depth can do it. The stars in their courses can tell us that. There is no distance with God.

Far more true, however, is it to say that God is with us, and, therefore, we are in Him; and that the closest closeness of oneness of spirit is the thought we ought to have of Him. We who walk this earth in the midst of this invisible attraction of starry influence, unknown and unfelt, yet all about us evermore, so that our slightest movement, a finger raised, yea, the drooping of an eyelash, acts not unvisited by this strange miracle of sweet compulsive power, planted by God in the senseless matter of senseless worlds. We should indeed have cause to wonder if He, the Spirit King, did not far more encompass ever the spirits He has created to speak with Him, and evermore make those who love Him one with Himself, even as He

* A lecture on Astronomy has just been delivered to the School by Sir Robert S. Ball, F.R.S., Astronomer Royal of Ireland.

said: "I in them, and Thou in Me, that they may be made perfect in one." The wonder is, when we do not see it and feel it. It is no wonder that the spirit of God should be here, and our spirit speak and be spoken to. We in God, and God in us, spirit speaking to spirit. That is prayer. That is the command: "Pray without ceasing." Prayer is the becoming conscious of the presence of God with us. Prayer is our spirit speaking with God, as soon as we feel His love, and know Him to be with us. This is the first and truest meaning of prayer, the heart speaking to God, the heart becoming alive to its place in God's presence. When once the heart has grasped the thought of the light of God's presence always in and round it, just as each particular dewdrop, over miles of grass, equally glitters and glows with the full reflection of the morning sun, as much as if the sun shone for each alone,—when the heart once grasps this thought of living in the ever-present light of God, then the command: "Pray without ceasing," is fulfilled. This is the spirit we are to strive to be of. Just as the watcher of the starry sky gets an absolute certain perception and feeling of the whole universe filled with secret invisible binding influence of stupendous power, rolling the starry wilds in their appointed paths, not permitting either a finger to be lifted or an eyelid drooped, without them, so also the watcher of the spiritual heavens gets a most certain perception and feeling from the experience of his life, and the sight of the spiritual eye of a Divine glory about always, in which he lives, and moves, and has his being, and this becomes, as life goes on, the fact above all facts in the world, the certainty surpassing all other certainties, the absorbing feeling that swallows up all lesser things of earth, the living reality of "I" in them, and they in Me, that they may be made perfect in one."

The dewdrop filled with light. The praying without ceasing.

There is an eye in man able to see truth, to see God; that is the first great revealed fact. That Man at the Fall lost his seeing eye, and has to recover it is the second; and lastly, that prayer without ceasing is the state of the man, who without ceasing sees God, and knows Him. Those three facts, and the realising them, make up the whole of man's true life. Man has to see God. What, then, is the telescope which is to bring the sight of God to man. I answer unhesitatingly "prayer"—prayer, which brings heaven near, and at the same time calls Christ, the great Oculist, to our side, and He clears the eye to see the presence of God all round about.

And prayer means the heart, however feebly, really and truly trying to talk with God as a Father. But before the heart can pray, one of two things must have happened: either the person praying must in an obedient, loving way have done the things taught, and kept the commandments. I do not

mean simply the Ten Commandments, but the demands of lawful authority at home, and at school; and so, by loving obedience and self-denial, tuned his feelings to love and obey God; or the person praying must from repentant feeling, or gratitude at some unexpected mercy, be awakened to higher things, and ready to begin a life of unselfish work, or whatever self-denial may be before it to make a beginning on.

Life gives the power of prayer. No one truly prays who is not truly living, or intending to truly live, or asking, at all events, for power to live truly. The answer then to the question how to see God is, "Pray," and to the question how to pray, "Live." I do not leave out, in saying this, that great number of feeble, tempted, falling human beings. They can pray. Every cry of agony from the poor fallen one may be a most prevailing prayer. But I do mean that the quiet deliberate choice of the thing, known to be wrong, though it even may seem praiseworthy to men, does more and more blind the eye. Christ tells us how blind men can be; Christ tells us that the light in a man can be thick darkness, that a man can get himself to believe evil to be good, and he can be glorified by men. I do say that this quiet, deliberate choice of wrong does blind the eye, does prevent any true prayer coming from the heart, which neither sees God, nor is trying to see Him. Prayer is the heart speaking to God. And the command to pray without ceasing is a command to do our daily lifework with such a feeling of its being done for God, that whilst we work, our hearts unconsciously are with Him; and whenever we pause and think, our thoughts naturally rise to Him, and praise Him.

Brethren, this is the first Sunday of the Church's year, the Sunday of the coming of the King proclaimed. It is also nearly the last of our Term and its work, nearly the last of the time of shorter days, and winter darkness getting darker, and the work of the whole year. The first thought in our hearts must be to-day, How far do I see God? The second, What is my lifework doing to open my eyes to see God, to open my heart and make it eager to speak to God? A new year, even to the young, is a solemn thought. Our years are so few. Yet the young think the end far off, and death very far off. But what is death as between us and God. Death does not bring us any nearer to God; death only makes us know how near God is. God is here with us this day, in this chapel. If this moment we died we should know His nearness, and mourn or rejoice, exactly as we do now, at the thought; only more because the thought would be an irresistible power of sight. If then we were dead—dead to earth and alive to God—on this Advent Sunday, if Christ, that is, had indeed come, what speech of the heart, what glad welcome, or what cry of fear should we now be uttering? We, who to day proclaim His coming,

and say that we are glad at Christmas, when He comes. The life must answer, the heart must answer with the life-message, there can be no false-ness here. But the life does answer. Your hearts are answering at this moment. If your lives pray without ceasing, or are trying to pray without ceasing, then you will rejoice. The surest test of human life, the summing-up of all our life trial is this: Do we rejoice in the coming of Christ at our death, or when He comes in glory? This is His decision. His disciples, when He is coming, are to lift up their heads with the joy of summer night at hand. The advent season is here. Pray then and rejoice.

At a Church Defence meeting recently held at Harrow, the Rev. J. E. C. Welldon said, amidst much applause, "I am by profession and inclination a man of peace, but if it were proposed to sell by auction our cathedrals for secular purposes, I should wish to shoulder a pike in that campaign."

On the 28th ult., Canon and Mrs. Harvey received the congratulations of their many friends on their wedding-day. Mrs. Harvey has received the following card from the late Dean, the Master of Trinity:—

Davos Platz, Innocents' Day, 1886.

Since this bright day in eighteen-twenty-nine

Long chequered years have passed—fifty and seven;

The very sound breathes better thoughts than mine,

"And speaks of heaven!"

Notwithstanding his great age, the venerable Canon took part in the service at Gloucester Cathedral on Christmas Day.

THE publisher of the *Genedl*, a Liberationist print at Carnarvon, has issued the following "private and confidential" circular:—"Dear Sir,—We are very desirous to have as accurately as possible the numbers that frequent the State Church throughout the country to present to Parliament, so as to show the great necessity for Disestablishment. Our plan to secure this is to ask some friend in every district to see that a census is taken of those present in the church of the place on Sunday morning, the 19th inst., and to send it to me. May we ask you to help us in this undertaking by appointing some zealous and true friend to undertake the census at the church of — on the Sunday named? We shall be very pleased if you will take care to send us the result at once after you have received it. Of course, it is expected that it will be all done as quietly as possible, and your name and that of the enumerator will be kept a perfect secret." In sending the above to the *Standard*, Mr. Hughes, the organising secretary of the Bangor Diocesan Church Defence Institution, writes:—"The circular itself needs no comment. Its object and the grossly unfair mode of securing it are obvious. It is noticeable that these dirty tricks are resorted to by the very people who object to an official and trustworthy census. I only add that last Sunday morning in Carnarvonshire was one of the most dismal mornings of the whole year, with a very cold piercing wind, and snow falling heavily. How virtuously indignant these pious Liberationists would be if Churchmen were to resort to such unworthy, tactics."

KEEP YOUR FEET WARM

and DRY, and so guard against the many ills that result from damp and cold feet.
A Boon to Women—A Blessing to Men.

HARNESS' ELECTROPATHIC SOCKS

WILL LAST A LIFETIME.

Worn continually by Princes, Noblemen, and Physicians throughout the Country (send for Testimonials). Recommended by all who have tried them. A safeguard against RHEUMATICS. Try them once and you will always wear them. Send size of foot, and P.O. for 12/6, and you will receive them by return of post. Address:—

THE MEDICAL BATTERY COMPANY, LTD.
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JANUARY 8, 1887.

THE CONTROVERSIALIST.—NO. II.

WE had lately a first paper on this subject. We pointed out the evil of attacking doctrines with which one is insufficiently acquainted. We warned men against having a pet subject of attack, to be assailed at all times, in season and out of season. We alluded to the danger of making heterodoxy the only danger, to the neglect of sins of open immorality. But there is another danger into which the controversialist may run. He may start opinions merely to make men stare. He sees a notion coming into favour; he charges it at once, as Don Quixote did the windmills. He sees a project generally cried down. He at once throws his ægis over it. Thus attacking some things, and defending others, he flies along from one thing to another, choosing fresh subjects as the public repudiates his various criticisms or laudations. For instance, not long ago the title of the Irish Church was assailed by Romanists on one side, and Dissenters on the other. At once a controversialist rushed forward. It is of no consequence, he said, about the title. Others had as good a right to be so designated. This attack upon a title which the Irish Church had held for 1,400 years came to nought, when the General Synod decided that it is one which they cannot allow to be challenged. Soon after this the Home Rule craze took possession of men's minds, and every loyal subject made up his mind to fight or die in behalf of the Union. A controversialist took up repeal of the Union. It was, in his mind, a matter on which he thought, like Sir Roger de Coverley, that "much might be said on both sides." But repeal was so odious to all loyal

men, that controversialist was silenced, and had to withdraw his Home Rule opinions from public view. After resting for a while on his oars, he was roused up by an English case, in which a gentleman's wife, after secret meetings with a Romish priest, a 'vert, in his private apartments, turned Romanist without informing her husband of the change of her communion. When all England and Ireland cried out against such clandestine meetings between ladies and unmarried confessors, controversialist took the part of the Confessional. It was as innocent as our visits to our parishioners, and as interviews between ladies and their physicians, lawyers, and stock-brokers. In a little time he starts out again to say a word in defence of the corporal Presence, and adoration in the Eucharist. This is indeed a bold stroke for notoriety, as there is no doctrine, no practice, more plainly opposed to the theology of the Prayer Book. This having fallen dead, he next must defend a Romish Bishop, who summoned one of our clergy to appear and give evidence in a Papal Consistorial Court. He considered that all our rights, as the Irish Church, have ended because Mr. Gladstone robbed us of our incomes and of our status as the Church recognised by England. He puts our Church and the intending Romish Communion on a level. He thinks charitably that a Romish priest would most politely obey a summons from the only lineal occupant of the See of Dublin. In fact all communions and sects are at liberty to struggle away for possession of Ireland, as if there was not already there the Church of St. Patrick, and as if it was an orthodox doctrine that any number of Churches might exist with equal rights in any one place. Controversialists ought to have one rule of conduct, to speak and write only for truth and against error. This should be their guiding principle, to "contend earnestly for the truth once delivered to the saints"; and, like St. John, to oppose all heresy, false doctrine, and schism. He is never to say, when God has spoken, it is no matter what one thinks. He is never to say that Atheism is less criminal than drunkenness. Between faults God only knows which is the most injurious. Another rule controversialists should observe, never to put forward, as truth, what they do not themselves believe to be such. This is dishonesty, and undermines a man's sense of right and truth. Of course, when an honest man has professed belief, he must never oppose what he has subscribed. When he ceases to hold a doctrine, he should renounce whatever position he gained by professing what he no longer believes. Once more, controversialists should beware lest they contend for victory, and not for truth. When a man has committed himself to such a course, he often continues to argue, after he has discovered that what he is defending is error and not truth. Dishonest arguments corrupt the mind, until at

last a man comes to regard truth and error as equally tenable, and to find himself irrecoverably committed to anything and everything that he has once asserted. It behoves the controversialist, therefore, as well as all other Christians, to think and write, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—The manner in which your correspondents write leaves nothing to be desired. I am free to confess that from it I may and do learn much. Of the subject matter I am obliged to speak after another fashion. Hence I learn only to establish—though this is much—myself more firmly and, as I hope, securely in the truth which I have learned from the Bible. Your readers will be quite prepared to hear me say that I am not the least removed by what they have written from the position which I have for a long time occupied with regard to this question. And now for my reasons.

(a.) *Dogmatism.*—I have erred in supposing that both your correspondents were clergymen. The point, however, is not an important one. I had almost said it was immaterial. I do not know that I may not even venture to say as much, seeing that I hold that every man ought to live for the good of his fellow creatures—"No man liveth to himself"—and that there is no sphere in which he ought to seek to be so helpful as in that of religion. We should seek to guide their feet into the way of peace. If, however, we can only deal with probabilities, it seems to me that our help is reduced to a vanishing point. This question is either an important one or it is not. If it is not important, it is not worth our while to talk about it, but, if it is, it is clear we should be prepared with definite teaching.

(β.) *What the Church teaches.*—Mr. Lawrence says that the Church is almost silent on this point. I should have thought the very contrary was the case. We will not, however, now argue the question. He admits that it is stated distinctly in the "*Quicunque Vult*" and in the Burial Service. This is a very large admission, and quite sufficient for our purpose. The "*Quicunque Vult*" is appointed to be read on all those occasions on which the Church thinks it necessary to accentuate the Christian verities. This, to say the least, is very suggestive. The Burial Service is used only on those solemn, very solemn—occasions, when we are brought face to face with death. I cannot think it is unintentionally that the Church then reminds, and solemnly reminds us, that there is such a thing as a second death—an eternal death. Mr. Lawrence, I am sure, will excuse my saying that the Articles recognise in all the fulness of its import this doctrine of "Eternal Punishment" when the sixth says explicitly that the "*Quicunque Vult*" is one of the Creeds to be maintained. I need not go further than this, though that were easy.

(γ.) *The Bible contains no definite teaching on the point.*—To my mind the Bible is an utterly unmeaning

book without it. The mediatorial work of the dear Redeemer has no meaning to me if this teaching be rejected—"The wages of sin is death, but the gift of God is eternal life."

(8.) *The difference between negation and negative.*—I think Mr. Lawrence's is a distinction without a difference. If I mistake not, Mr. Lawrence led one to suppose that because evil was negative, it, therefore, meant nothing. I said a negation—a thing that was negative—was often an awful and stern reality. His illustrations to prove his point are four :—(1.) "A man that had led the life of an oyster, doing . . . neither good nor harm, would not be called good." (2.) He was taught when young the nature of colours. (3.) He gives us, in other words, to understand what heat and cold are. (4.) He tries to show that an unusual definition of minus and plus sounds rather curious. To these things I answer (1.) It would be impossible to find such a man. You may not and cannot derive teaching from an impossibility. (2.) To understand the nature of colours in no way alters the fact that white is the opposite of black. (3.) Cold is truly the absence of heat. But this is to introduce the opposites, absence and presence. (4.) The definitions are not quite accurate. This is something more than the absence of minus. Make this clear and then . . . But our point was—and by illustrations we get from it—good and evil. The one implies just as much as the other, that there is somewhere an agent. And an agent is a thing positive. An evil agent is a thing positive.

(ε.) *The damnable nature of sin.*—If your correspondents will turn to Isaiah lix. and read the *chapter contents* at the head, they will come across this expression. I gave them credit for being able to see at a glance exactly its nature. Ordinary Bible readers know, the moment they come across a quotation, unless it be a very extraordinary one indeed, at least where to look for it. But what am I to understand by the eagerness of both correspondents to challenge the expression: That sin is not in its nature damnable? That it does not alienate? That it does not constitute a barrier to the entrance of God's love? The natural corollary to such propositions is that it is of very little consequence whether a man sin or not. Surely they do not mean this?

(ζ.) *There is nothing practical in the doctrine of Eternal Hope.*—Mr. Murphy contests this point. His arguments are, I opine, two : (1.) The doctrine of Eternal Punishment frightens some into unbelief; (2.) The doctrine of Eternal Hope is comforting. To (1.) I should answer, if it were true, it is no argument. Mr. Murphy must excuse me when I say I doubt it. My experience goes to show—and I have not lived nearly fifty years for nothing—that sinners do not trouble themselves about these questions at all. When the doctrine does startle and arouse, it leads sinners to express themselves after this sort :—"God be merciful to me a sinner." "What must I do to be saved?" This I understand. The other I do not. On this point I may also add that I once heard a man give as a reason for not seeking peace in this life, that he could find it in the next. To (2.) I answer, I am not prepared to contest this point. I would not, however, seek to deduce comfort from groundless hopes.

(η.) *The relation of probation to education—that of the Law to the Gospel.*—I am sorry that Mr. Murphy is not able to make this clear for us in a few words. Mr. Lawrence understands it, but does not further

enlighten us. The Law brings us to Christ. I can understand that. This it does by showing us how little it can help us. But how and where the analogy, as expressed above, obtains I do not see. I am sorry I have not the books to which he refers, to consult.

(θ.) *Pain is either destruction or correction.*—I know that in those processes by which death is often brought about there is pain. This is what, I fear, some of our friends would call an accident. It is not of the essence of the process. And surely when the punishment is death, it was never meant to be correction.

May I not suggest, Mr. Editor, by way of writing a concluding paragraph, that your correspondents argue too much from the human to the Divine? "My ways are not . . ." your readers know the quotation. In preaching, as I have done twice to-day, on the Divinity of the Lord Jesus, I was careful to observe that from a human stand-point the fact was incredible. Admit, however, that God has revealed His Will, and that Will clearly indicates what He would do; then all becomes easy. We must not read our thoughts into what God has revealed. We must accept, without hesitation, what that Will says. To this we must add the necessity of praying David's prayer, "Lord, open Thou mine eyes, that I may behold the wondrous things written in Thy law."

J. P. SANDLANDS.

Brigstock Vicarage,
Christmas Day, 1886.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—I hope Dr. Plummer will kindly withdraw as soon as possible his statement that "Mr. Evans ridicules" certain distinguished Biblical scholars. This is scarcely fair. These eminent critics are above ridicule, though not necessarily above criticism. From Bishop Ellicott, Dean Plumptre, and Professor Godet, I have received kind and appreciative letters, for which I should be sorry to appear ungrateful. It is encouraging to find that Dr. Plummer admits that St. Paul may have been the author of the concluding verses of the Second Gospel. I shall not despair of his eventually reaching the stand-point of Dean Plumptre, who has pronounced that "a fairly strong case" has been made out. Dr. Plummer still considers that it is quite incredible that St. Paul could have been the author of the Acts. But has not Dr. Plummer observed that it is the incredible that so often turns out to be true? The existence of America appeared incredible to the contemporaries of Columbus. Yet it proved to be a fact. It seemed incredible to the learned contemporaries of Luther, that the monk should be right and the Church wrong. Yet posterity has decided in favour of the monk. It seemed incredible to the contemporaries of Galileo that the earth with the Pope on it should do anything so undignified as annually to revolve round the sun. So incredible did it appear, that in consequence of their very forcible arguments, Galileo himself was induced with humble penitence to retract his pestilent error. Yet we see to-day that Galileo was right, and the Pope, Cardinals, and all the rest wrong. Therefore, if Dr. Plummer will accept a piece of advice from me, he will not reject anything because at first sight it seems incredible. The question is, What are the facts? What is the evidence? I am happy to think

that I possess an hereditary tendency to "believe anything on sufficient evidence"; and I am quite sure that this is a better method for arriving at the truth, than offhand to reject uncongenial conclusions because they may appear to us to be incredible.

As to the Pastoral Epistles, no one who has really studied St. Paul's language, mental furniture, and idiosyncrasy—no one with the slightest spiritual insight or experience—can for one moment doubt that they are St. Paul's; who else could have possibly written them? The opposite view could only be maintained as a literary exercise by the "Dry-as-dust" school of German critics, who too often thus ingeniously misapply their ponderous learning. The absolute and relative date of the Pastoral Epistles is another matter. I wish to contradict Dr. Plummer as decidedly as politeness permits, when he says "The second Gospel represents the earliest form of the Gospel narrative more closely than either of the others." This is but 'a fond thing vainly invented.' It is not true, it is at variance with ascertained facts, and it will not bear investigation. The old, and natural, and simple way—which needs no aid from grotesque German elaboration—of answering the questions relating to the synoptic Gospels is after all the right way. These Gospels belong to different geological (that is, theological) periods, and, in a certain sense, are fossil remains, left behind by the advancing tide of Christianity. St. Matthew's gospel is unmistakably the *earliest*, connected with *Jerusalem*, the Jews, the Temple, and St. James. St. Mark's, (for practical purposes) a mere *Gentile adaptation* of St. Matthew's, belongs, as I have said before, to the *beginning* of the Christian movement among the Gentiles. It is connected with St. Peter, St. Paul, St. Barnabas, St. Mark, and *Antioch*. St. Luke's the fullest and most doctrinal of the three gospels, belongs to the epoch of St. Paul at *Rome*, where he surveyed with joy his completed and triumphant work—the successful preaching of the Kingdom of God far and wide among the Gentiles, and where the Gospel had in a general way been preached, as predicted, among *πάντα τὰ ἔθνη* (Mark xiii. 10). The addition of this appendix to St. Mark was the natural result of St. Paul, St. Luke, St. Mark and Timothy being together at Rome, where they reviewed the work that had been accomplished, and brought the earliest Gentile Gospel down to the date of that later and more important day.

Dr. Plummer asks, "Is it likely, if so well-known an authority as St. Paul had added a portion to so well-known a document as the second gospel, that all tradition respecting so interesting a fact would have perished?"

Now, in saying so, Dr. Plummer seems to me not quite to realise the exact circumstances. The fact is interesting to Biblical critics to-day, but it was of no special interest at that time. The early Christians took their Gospels as they took their Epistles—very much as a matter of course. They accepted whatever was delivered by proper authority without argument, and without any peculiar interest. St. Paul was the natural and proper authority to write or to sanction any official document for the Gentiles. Moreover, years before, Mark had been associated with him in his first special Evangelistic efforts on their behalf. St. Paul's adding this appendix was the most natural thing in the world. There was nothing to wonder at, or about which to get up a tradition for the benefit of the nineteenth century. But even if there had been a tradition it might very well have perished. Surely the

traditions as to the authorship of Revelation, Hebrews and 2 Peter were not always so vague and unsatisfactory as they are to-day? *Tempus edax rerum* has been at work. Where are the traditions as to the life, the labours, and the death of most of the apostles? How interesting such traditions would be to us now. How unlikely that they would perish. Yet perished they have. With regard to the date of the second gospel, it was written at least ten years—quite possibly twenty years—before St. Paul's arrival at Rome; and St. Paul's death, in A.D. 64, allows ample time for anything my view demands. The preface to St. Luke represents St. Paul's own standpoint, and contains St. Paul's own words and phrases. The new edition of the Bible Dictionary is indeed a *desideratum*. The old one, besides being somewhat *passé*, contains a good deal that careful criticism will not accept. I will not say that it contains quite as much fiction as Lord Wolesey finds in Macaulay's history of England. The article on the Acts certainly *needs* re-writing. I am glad it has been entrusted to "competent hands." I only hope that the work will not be that of the "hands" alone, and will not consist merely of a skilful reshuffling of obsolete theory, clever conjecture, medical myth, and misinterpreted tradition. No plausible pleading as to these will delude any but the unlearned or the unwary reader. Galvanic action cannot revivify that from which life has once fled. Dr. Plummer is happy in being able to derive consolation from the prophetic vision of the well-known Dr. Smith advancing to the rescue, armed with another weighty tome. But even big books and learned articles cannot bolster up a failing cause. Even a dictionary, however colossal, cannot, any more than genius, crush and annihilate a fact. The solid foundation of fact on which rests St. Paul's authorship of the Third Gospel has not yet been shaken, and there is every probability that it will outlast even the revised Dictionary of the Bible.

H. HEBER EVANS.

January 3rd, 1887.

P.S.—I had hoped to forward herewith my reply to your reviewer's able statement; but I must, with your permission, make this the subject of a separate letter. As it is I have written somewhat hurriedly, considering the importance of the questions involved.

THINE OWN TIME IS COME!

SIR,—When one reads of the Anti-Tithe Agitation in Wales and the clamour for Disestablishment and Disendowment, one recalls the bitterness and exultation with which English Church papers called for, and gloated over, the plunder of the Irish Church.

All the arguments used against us are now turned against the Welsh Church. As it was lyingly said of us, so it is now said of her—that she was of English planting there. English scholars and clergymen boast of their historical knowledge, especially about churches. Yet when Mr. Gladstone stood up and told the House of Commons utter falsehoods about the Irish Church, and founded on them his demand for our degradation and robbery, English gentlemen and English clergymen and Church papers heard and applauded his falsehoods and his plunder. He told the House that England founded the Reformed Irish Church. We called on him for date, for Act of Parliament setting up a new Church and transferring to it the position

and property of an older Church. We asked in vain. He had nothing to say, except to repeat his falsehood. Though we told him that we were here a thousand years before Elizabeth, yet he persisted that Elizabeth founded us, that we might purge out Romanism; that we had failed to do so; and that therefore, as having failed in the work committed to us, we were justly to be robbed and put on a level with the sects. It was vain for us to reply that it was because we were zealous against Romanism that Rome got English Radicals to join her in the cry, "Down with her even to the ground!" We vainly hoped at that time that as we were strong in Protestantism and free from Ritualistic follies, the Dissenters and Radicals of England at least would favour us, because we were free from what they so much decried in the English clergy. But no! We might be Protestant and free from Ritualism, but we must be put down. There were to be no more Established churches. Everyone was to choose a religion for himself. The cutting down was to begin with us, and, in due time, to be extended to Wales and England. At the time we pointed this out to the jubilant *Guardian* and *Church Times*. But in vain! They were founded on a rock, and we in our Protestantism were well swept away. We told them that if our not having the mass of the people with us justified our plunder, Wales was in the same case, nay, that her case was worse than ours. She once had the people. We never had, because we were not allowed, in the Irish language, to explain to them the principles on which the Reformed services were introduced. England gave every cure worth anything to her own sons—often unworthy—and discouraged the use of the Irish language. In vain we warned the English Church that when one Church was plundered its neighbour would be in danger. We see it all now in Wales: tithes are a tax on industry and a blood-stained tribute, as O'Connell called them. It is the Church of the minority, and of English introduction. Like case, like rule! as the courts say. But the Scotch Establishment falling after the Welsh Church as being both belonging to minorities, England's turn must come next. No doubt she can point to her numbers, as neither we, nor Wales, nor the Scotch Establishment could. But she, as well as we, is told that she is a Protestant institution set up on the ruins of an older, a Romish Church; that she has not done her duty; has lost all the dissenters, and may now justly be robbed and degraded. She may defend herself. She may ask by what Act of Parliament was property transferred from an old Church to a new one? There may be no answer, but neither was there when we asked the same question. We were to be put down, and we *were*, without law or justice, rhyme or reason—except only the Welsh reason—that we had lost the masses. If England does not wish to see our fate measured out to her, let her confess the wrong she did to us. She backed up Mr. Gladstone in his falsehoods and plunder. Now she knows, she *must* know the truth; let her confess her wrong. Transgressors can expect no mercy unless they repent and confess their sin. The whole press of England clamoured for our ruin. I cannot take up any book, novel, or history but it harps on the same string—that we had no rights, and should be robbed. For instance, I am now reading Mrs. Jameson's "Memoirs," and she calls the Irish Church a pest! God's Church of hoary antiquity a pest, merely because England's mismanagement and Rome's arts have driven away, or kept away, the masses of the people. Tithes were a

heavy burden. I suppose they did not average one penny an acre—at any rate, they are still paid to the State. But were they not God's share? Why not devote them still to His service, even if we were robbed? Why, because Mr. Gladstone wanted the money, and England and English clergy and Church papers urged him on in his work of sacrilegious plunder for which God is now calling upon you in judgment. It is too late to pay back to us or God what has been taken and wasted away. But you might confess you were mistaken—you might confess that you knew not what you did—that you did not know that you were robbing a Church older than your own of the lands and the gifts which ages past had devoted to God's service. Till I hear, till I see, some signs of repentance, I shall not expect the cloud which threatens Wales and England to pass away, leaving her churches unstruck by the bolts which Dissenters, Radicals, and Romanists are now launching against her. As Peter said to Simon, so say I: "Repent of this thy wickedness;" and as Daniel said to the king: "Break off thy sins by righteousness," or, at least, by humble confession, else the day may come when we shall say, "Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave. How art thou fallen from Heaven, O Lucifer, son of the morning!" Oh, how have we been treated! It is romantic to talk of an Episcopalian clergyman in Scotland, or a missionary at the Cape, with his little congregation of a dozen. But when an English visitor came over to Ireland he went back glorying in the crowds at the Chapel and the very few at the Church, with a couple of policemen to eke out the congregation. *Absit omen!* But I must say with Obadiah: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress." But I must stop. The subject is too painful. The retribution may be too terrible. Again I say, *Absit omen!*
C.C., V.-G.

THE EUCHARISTIC CONTROVERSY.

SIR,—In the *Church Times* for December 31 (p. 1,022) I find a lecture on "Ritualism," by the Rev. George Tugwell, Rector of Bathwick. He turns what he is pleased to call a "Protestant place of worship" into ridicule, and quotes from some writer of bygone days a description of a visit to such an edifice. We all know the squalor and neglect of other days, but why dwell on it now? Things have improved all round, the Low and Broad churches are, with but few exceptions, as neatly and as well kept as the High churches, and certainly the services are far more "reverent" from the total absence of gesticulations and genuflexions copied from Romish services. But this is all done for a purpose! just as the Irish agitators keep harping upon the "brutalities of the Saxon," the "cruel Penal Laws," &c., &c. They are dead and gone—why revive them? Just to create party spirit and bad blood! This, alas! is the aim of both. "Re-union with our Roman brethren, yes!

but no peace with these Low Church or Broad" or High-and-dry "old fogies!" This is the *Church Times* "plan of campaign": "We are the saints; we are the salt of the earth;" "the true Churchmen," "the Catholic party," and so on, *ad nauseam*. Mr. Tugwell then proceeds to describe what he calls a "well-appointed church" (*Ritualistic, of course*, for no others could be so!) Then follows a lot of sentimental rubbish about "twinkling lights," "mystical steps" (?) and "sparkling jewels," and he speaks of "the living Christ, living in the Sacrament of His endless love," &c. This is rank Popey, indeed! Father Dalgairns, of the Oratory, in his book on "The Holy Communion" (Duffy, London and Dublin), devotes a long chapter to the subject of "The Life of Jesus in the Blessed Sacrament," in which he asks "What are His thoughts and feelings while a willing captive in the Host?" and, again (p. 93), "It is certain that Jesus in the Sacred Host can know and love us personally." At p. 100 he quotes from Bonaventure: "The body of Christ in the Blessed Sacrament both sees and hears, though He does not speak, in order not to reveal His presence" (strange reason!). Mr. Tugwell has evidently been studying Dalgairns' book, and is giving it out now to his flock and the Working Men's Society.

OXONIENSIS.

IRISH CHURCH HISTORY.

SIR,—Allow me to thank Canon Crosthwaite for his kind notice of my sketch of the Reformation in Ireland. I hope, with your kind permission, to contribute a further paper on the period of the Revolution, and perhaps another on the Disestablishment.

THOMAS B. NAYLOR, B.D.

The Vicarage, Warrenpoint.
January 3, 1887.

Reviews and Notices.

THE REVEALER REVEALED." By the Rev. W. H. M. H. Aitken, M.A. London: John F. Shaw and Co. Pp. 256.

THE name of Mr. Aitken is so well known as a mission preacher, that it goes without saying that anything from his pen must carry weight with it, as well as the impress of his strong originality. It is so in his mission sermons, and it is the same in the sermons before us. They are intended to build up Christians in their most holy faith.

He deals with the revelation of Christ, first, as "The Saviour," then as "The King," "The Teacher," "The Life-Power," and "The Bridegroom," all of which points are fully worked out in each sermon, and show a wonderful depth of thought; and also the further power of applying these thoughts to the varied circumstances of every-day life. And in this the author is eminently successful. We once had the privilege of hearing him give some address to business men, during a mission, and never did we hear any man bring home truths so powerfully as he did. This has been often said to be his *forte*, and we thoroughly endorse the saying.

The sermon on "The Mirrors of Christ" strikes as being very good, and one that deserves most earnest and careful perusal, it is so rich in thought and expression. There are five sermons—on "Faith," "Watchfulness," "Love," "Joy," "Peace"—which are well written. The sermon on "The Bathing and the Washing," based on John xiii. 10—"He that is washed needeth not save to wash his feet," &c., is striking, and there are some points on the subject of baptismal regeneration, for instance, we find the following:—"This primal washing is sacramentally represented to us in Holy Baptism, and in all cases in which the recipient is in a condition to receive at the moment the full benefit of remission of sins, and actually casts himself by faith upon Christ for that benefit, the first great cleansing will take place in and through the ordinance. . . . But, of course, it is clear that in cases where Baptism is administered to unconscious infants it cannot carry with it an anticipative forgiveness for the sins of the subsequent life which are not yet committed. Hence when the baptised man grows up, as so many thousands do, without any conscious appropriation to himself of the benefits of the redemption, his whole life, as I have said, being therefore in a sense one long sin, it is clear that the moment of baptism cannot be the moment of that bathing which is spoken of in our text. In all such cases the primal cleansing referred to here must take place at the moment when the soul claims the benefits of which the baptismal sacrament is at once the sign and the pledge, when by faith it washes itself in that fountain which has been opened for sin and for uncleanness."

This is the author's definition of baptismal grace, while in a sense it may be true, yet we cannot blind ourselves to the fact that in the office for Public Baptism of Infants we find "regeneration" spoken of as a definite thing; and after the Baptism, in the prayer that is to be used thanks are given to God that "it hath pleased Thee to regenerate this infant with Thy Holy Spirit, and to receive him for Thine own child by adoption." We are taught in the Catechism that in our baptism we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven. While, therefore, some fall away from the purity of the baptismal washing, and need the grace of *renewal*; yet, we believe that there may be some few who from the font have been brought up in the "nurture and admonition of the Lord," and who, in the language of the collect for Christmas Day, "being regenerate and made Thy children by adoption and grace," are daily renewed by the Holy Spirit.

We have no wish to detract from Mr. Aitken's teaching on this subject, but it is best to look at both sides of the question, and we merely set side by side the express statements of our Church as set forth in the Book of Common Prayer.

We are also told in this sermon "that when we come to Christ for pardon and salvation, we are cleansed once for all from the sins of a lifetime, and introduced into our proper relations with God, so that our lives are no longer one protracted sin." This would seem to be the teaching of "instantaneous conversion," which, we understand, the author firmly believes in.

But however much difference of opinion there may be on these two subjects, it does not detract from the general tone of the book, which is deeply spiritual, and it will be found of great help to many souls in

fixing their minds on the great definite truths as revealed to us by our Lord Jesus Christ. We heartily commend it.

THE *Scotsman* states that Bishop Charles Wordsworth, of St. Andrew's, had engaged to give a lecture on Sunday night to the Young Men's Christian Association of St. Cuthbert's parish church, Edinburgh, on Christian union, but that he had suddenly broken off the engagement owing to the interference of Bishop Dowden, of Edinburgh. Bishop Wordsworth has, however, had the address printed, and has sent a copy of it to each member of the association, and in an "Epistle dedicatory" expresses something like regret that he was not allowed to deliver it to them in person.

THE *Pall Mall Gazette* states that the Bishop of Salisbury has refused to ordain a Mr. Dew, who had passed his lordship's examination with credit. The Rev. Carr Glyn, an aged Evangelical clergyman, uncle of the Vicar of Kensington, had nominated him to the curacy of Witchampton, but the right rev. prelate stated that he could not conscientiously license any young man to be a clergyman holding Mr. Glyn's views. Another clergyman near Devizes than offered Mr. Dew a title, but the Bishop declined to accept him. Mr. Glyn recently took part in a bazaar for a Baptist chapel.

At a ruidecanal meeting at Swansea it was resolved:—"That this meeting, having learned that a so-called religious census is about to be taken at the instance of a Welsh Nonconformist newspaper, do hereby repudiate all connection therewith. While they are quite ready to welcome a Government religious census of the Principality, they cannot, on behalf of the Church of England in this rural deanery, recommend that any part be taken in a movement, avowedly of a sectarian and one-sided character, obviously calculated only to mislead, and the result of which ought not, therefore, to be recognised as affording reliable information on the religious condition of Wales."

OXFORD (says the *Times*) is threatened with a revival of the antiquated machinery which was put in action last nearly half a century since, against Dr. Pusey, when he was sentenced to a year's suspension from the University pulpit. The Rev. C. J. H. Fletcher, rector of Carfax, is at present one of the select preachers to the University, and in this capacity preached a short while since a sermon of very liberal tendency. The Rev. E. S. Ffoulkes, Vicar of St. Mary's, has laid a complaint against this sermon before the Vice-Chancellor, Dr. Bellamy, the President of St. John's, and called upon him to appoint six Doctors of Divinity, as was done in the case of Dr. Pusey, to sit in judgment on the sermon, which he accuses of several heresies, among others a denial of the tenet of the fall of Adam. The Vice-Chancellor has called for a copy of the sermon, and the matter has as yet gone no farther.

A PAPER just issued by the Council of the Church Schools Company states that the working result of those schools which have been established sufficiently long to form an estimate fully justifies the employment of additional capital in development of the objects of the company, which was started three years ago under the patronage of the Archbishops of Canterbury and York. The council have lately accepted plans for fresh school buildings at Sunderland, and

after Christmas will carry on the West Grammar-school for Boys at Brockley, as well as a secondary school for girls at Northampton, in addition to the twelve schools already in operation. There is now about £50,000 taken in shares of £5 each (limited), of which the third £1 has just been called up. At the next annual meeting in February a report will be made of the work already done, and the opportunities of further extension if adequate support be forthcoming.

A SOCIETY of Sacred Study for the Better Fulfilment of the Ordination Vow has been formed with the sanction of the Bishop in the diocese of Gloucester and Bristol. Its principal rules are:—1. To devote a fixed time daily to private devotion, including prayer, intercession, and meditation, and to say daily the Diocesan Office of Intercession. 2. On five days in every week to give at least one hour daily to theological study, half of the time, being devoted to the reading of Holy Scripture. (NOTE.—It is required that the reading in connection with the society should be continuous, and be directed systematically to one or more specially selected subjects; also that it shall be independent of preparation for sermons or clerical meetings.) 3. To pay a fine of one penny for each default, the fines being deposited in a box kept for that purpose, and paid over to the secretary of the archdeaconry at the end of each year. The constitution, however, would seem to need a little revision. It provides that "membership of the society shall be confined to the clergy of the Church of England resident in the diocese. Any of the faithful laity may be admitted as members of the society." We suppose the word intended was "associates."

THE *National Church* prints its annual analysis of the Hospital Sunday collection. The total amount is nearly £4,000 more than last year, but the whole of the increase comes from the Church of England. The proportion of Church collections is as nearly as possible four-fifths of the total sum contributed:—Church of England, £28,205 4s. 10d.; Congregationalists, £1,788 12s. 2d.; Wesleyans, £1,020 3s.; Baptists, £1,006 14s. 2d.; Jews, £915 11s. 5d.; Presbyterians, £838 17s. 11d.; Roman Catholics, £574 17s. 4d.; Unitarians, £230 17s. 11d.; Society of Friends, £147 19s. 2d.; Catholic Apostolic, £93 19s. 1d.; Church of Scotland, £93 2s.; Greek Church, £87 18s. 6d.; Swedenborgians, £72 15s. 7d.; German Lutherans, £64 14s. 5d.; Methodists (United Free), £29 5s. 1d.; Welsh Calvinistic Methodists, £26 14s. 7d.; Reformed Episcopal Church, £25 8s. 9d.; Calvinists, £25 6s. 6d.; Methodists (Primitive), £12 7s. 8d.; Countess of Huntingdon's Connection, £10 18s.; Free Church of England, £6 13s. 4d.; French Protestants, £3 11s. 6d.; Moravians, £2 15s. 8d.; Swiss Protestants, £2 6s.; Methodists (New Connection), £2; Various £216 7s. 9d.—Total, £35,505 1s. 10d. Last year the collections amounted to £31,692 8s. 11d., the Church of England's share being £24,239 5s. 10d. The churches in which the six largest collections were made were:—St. Michael's, Chester-square, £1,006 4s.; St. Jude's, South Kensington, £852 19s. 7d.; St. Peter's, Eaton-square, £654, 16s. 10d.; Christ Church, Lancaster-gate, £565 13s.; Brompton Church, £404 2s.; and Westminster Abbey, £375 17s.

MR. AKERS-DOUGLAS, M.P., has consented to preside at a meeting to be held at the Guildhall, Canterbury, to-day (Saturday), "for the purpose of passing a resolution with a view to aid the Land

Commissioners in arriving at a just and final settlement of the extraordinary tithe question." The following letter has been received from Lord Brabourne:—"I thought the Act of last year foolish, unwise, and unjust, but as the Bishops were unanimously in its favour, and the leading men on both sides desirous of a settlement, I did not venture to raise my voice. There was something to be said in favour of putting a larger payment upon the shoulders of an occupier who is able to grow an exceptionally lucrative crop. There is very little to be said in favour of putting such a payment upon an occupier whose profits, as in such a year as the present, have been more than eaten up by the labour and harvesting of his crop. There is nothing to be said in favour of saddling for ever with a larger payment land which may next year cease to be cultivated in the manner which alone is supposed to justify that larger payment. In my own case I am always opposed to restricting my tenants in the cultivation of their farms, and have often given permission to break up poor pastures for the purpose of hop growing. If, however, this is to place a permanent addition to the tithe upon such fields, of course I shall be obliged to refuse such permission in future, and I think it very hard that I should have an extra charge imposed upon my land, for which I have never asked an extra rent. It is all the harder in Kent, because the ordinary tithe is more than sufficient already. I shall be happy to co-operate with Sir Edward Dering and others who take the same view, so far as to endeavour to procure the amendment or repeal of last year's Act. Personally, I think extraordinary tithe, as at present levied, unfortunate for the Church and unfair to the land."

PREFERMENTS AND APPOINTMENTS.

Bardsley, Ven. John Wareing, M.A., Archdeacon of Warrington; Archdeacon of Liverpool.
 Barlow, Rev. William Hagger, B.D., Vicar of St. James's, Clapham; Vicar of Islington.
 Berridge, Rev. W., Licensed to Officiate in the Diocese of Liverpool.
 Brock-Arnold, Rev. George, Chaplain of Gordon Road Workhouse, St. Giles's, Camberwell.
 Burn, Rev. J. Henry, B.D., Priest-in-Charge of the Church of the Holy Spirit, Edinburgh; Incumbent of St. Drostane's, Deer, Aberdeenshire.
 Carpenter, Rev. Archibald Boyd, Vicar of St. James's, Hull; Rector of St. George's, Bloomsbury.
 De Cerjat, Rev. Rowland, Curate of Bodmin, Cornwall.
 Eardley, Rev. H. E., Association Secretary of the C. M. S. for Yorkshire.
 Eliot, Rev. William, M.A., Vicar of Aston, Birmingham; Rural Dean of Sutton Coldfield.
 Forster, Rev. Charles F., Vicar of St. Andrew's, Huddersfield; Vicar of St. Michael and All Angels', Beckwithshaw, Harrogate.
 Fryer, Rev. A. T., Assistant District Secretary Additional Curates' Society.
 Giles, Rev. Edward, M.A., Vicar of Great Paxton.
 Green, Rev. Frederick Richard, Rector of Turnastone, Herefordshire.
 Hardy, Rev. A. O., Vicar of Maker, Cornwall.
 Hellins, Rev. Charles Tertius, Curate of St. Peter's, Wisbech; Vicar of Treptowe.
 Hodgson, Rev. Edward Ernest, Perpetual Curate of Shocklach.
 Houghton, Rev. Charles Adams, M.A., Canon of Salisbury Cathedral, and Rector of Marlborough; Vicar of West Alvington.
 Hubbard, Rev. William Gustavus, Vicar of Preshute, Wilts.
 Lefroy, Canon William, M.A., Vicar of St. Andrew's, Liverpool; Archdeacon of Warrington.
 Lock, Rev. John, Curate of Endellion; Vicar of St. Eval, Cornwall.

Macduff, Rev. Hector, Additional Curates' Society Chaplain of Upper Sindh, Diocese Lahore; Chaplain of Madura, Madras Presidency, India, Diocese Madras.
 Maude, Rev. C. B., Vicar of Wilneote, Tamworth; Vicar of Leek.
 Owen, Rev. David, Curate of Gwenddwr, Breconshire; Vicar of Alltmawr, Breconshire.
 Palmes, Rev. George, Incumbent of Hillfarrance, Taunton; Rector of Elston, Newark.
 Riddle, Rev. Arthur Esmond, M.A., Rector of Tadmarton, Oxon.
 Ryle, Rev. Herbert Edward, M.A., Principal of St. David's College, Lampeter; Rector of Llangeler, Carmarthenshire.
 Scott, Rev. George James, Priest-in-Charge of Christ Church, Llanarth, Cornwall; Vicar of North Leigh, Oxfordshire.
 Seddon, Rev. Richard Toller, Rector of Evesbatch, Herefordshire; Vicar of Chelmarsh.
 Smith, Rev. G. F., Rector of St. Margaret's and St. Peter's, South Elmham, Suffolk.
 Smith, Rev. Percy E., B.A., Senior Curate of Lenton, Notts; Vicar of Lenton.
 Smythe, Rev. Patrick M., Curate of New Swindon, Wilts; Rector of Rockingham, Northamptonshire.
 Stanton, Rev. J. John, M.A., Rector of North and Vicar of South Barrow; Surrogate for Diocese of Bath and Wells.
 Taylor, Rev. Edward Herbert, M.A., Vicar of Bridgerule; Vicar of St. Clement's, Barnsbury.
 Tyrer, Rev. Frank Barker, M.A., Vicar of All Saints', Liverpool; Vicar of St. Saviour's, Everton, Liverpool.
 Walton, Rev. Isaac, Rector of Ozleworth; Vicar of Newbiggin, near Penrith.
 Wheeler, Rev. Joseph Bishop, Chaplain to Her Majesty's Convict Prison, Chatham.
 Whitehead, Rev. Thomas, M.A., Vicar of South Newington, Oxon; Vicar of Shustoke, Warwickshire.
 Verburgh, Rev. Edmond Rochford, B.A., Curate of Kimpton, Herts; Rector of High Bickington, North Devon.

CLERICAL OBITUARY.

Blow, Rev. William, M.A., Rector of Layer Breton, on the 25th ult., aged 67.
 Butler, Rev. John Bell, M.A., Vicar of Hargrave, on the 27th ult., aged 42.
 Butler, Rev. Thomas, F.R.G.S., Canon of Lincoln, only son of the late Dr. Samuel Butler, many years Head Master of Shrewsbury School, and afterwards Bishop of Lichfield, at Wilderhope House, Shrewsbury, on the 29th ult., in his 81st year.
 Duke, Rev. Herbert Cox, of St. Anne's, Keighley, fourth son of the late W. Duke, Esq., M.D., of St. Leonard's-on-Sea, in London, on the 19th ult., aged 42.
 Eyre, Rev. John Francis Nash, for thirteen years Vicar of Ilkeston, at Ilkeston Vicarage, near Nottingham, on the 26th ult., aged 57.
 Gould, Rev. Edwin Walter, for three years Assistant-Curate of Marham, and previously Assistant-Curate of St. John's Church, Boston, U.S., at Marham Church Rectory, on the 1st inst., aged 35.
 Grenside, Rev. J. D., Rector of Donington, at the Rectory, on the 28th ult.
 Hull, Rev. J. D., for twenty-seven years Vicar of Wickhambrook, at Scarborough, on the 31st ult., aged 87.
 James, Rev. John, suddenly, at Highfield, Lydney, Gloucestershire, on the 16th ult., aged 80.
 Reade, Rev. G. F., D.D., Mus. Bach., formerly Vicar of Maherally, county Down, Ireland, at 6, Stanley Road, Ifley Road, Oxford, on the 26th ult., aged 53.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE SPIRITS IN PRISON.

BY THE REV. J. REID, M.A., RECTOR OF NEWTOWNSVILLE, CO. TYRONE.

SERMON PREACHED AT NEWTOWNSVILLE, ON SUNDAY, NOVEMBER 14TH, 1886.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."—1 PETER iii. 18, 19.

"He descended into Hell," and "Life everlasting."

IT has been very truly said, that if this subject is to be properly discussed, it can only be done by a full consideration of the passages of Scripture which bear upon it. The testimony of the Fathers or of later writers may afford corroborative evidence, or serve to show the opinions held by people on this subject at different periods in the Church's history. But after all due allowance is made for the weight of their authority, the principal inquiry must be, not what saith St. Augustine or any of the ancients or moderns, but "What saith the Scripture?" To this Divine authority all minds must bow in meek and reverent submission. Faraday said in reference to the speculations of science, "We may be sure of facts, but our interpretation of facts we should doubt." Thus he uttered a much-needed warning against speculation on the one hand, and too much assurance on the other. So, too, in reference to the facts of the Bible, and the inferences often drawn from them.

We are sure the Bible is right, but it is subject to every variety of interpretation. Hence the jarring sects of Christendom, each with a psalm, and a hymn, and a doctrine. However, let us seek truth rather than triumph, and while speaking it in love, "Endeavour to keep the Unity of the Spirit in the bond of peace."

It is impossible not to sympathise more or less with, and to feel touched by, the very earnest pleadings and appeals made by the advocates of Eternal Hope to the moral attributes of the Deity, such as the Love and Fatherhood of God, to show that it is unlikely—to say the least—that a Being so forbearing and compassionate and good, who is "too wise to err, and too good to be unkind," will consign any of His creatures to eternal despair.

But though we may be anxious to find and believe this doctrine true, we must bear in mind that while God is infinitely wise and holy, and essentially

benevolent and good, He is also just as well as benevolent, and that one of the elements of His infinite perfection cannot be inconsistent with another. Mercy cannot be exercised at the expense of justice, though it is one of the chiefest attributes of Deity. "His mercies are higher than the heavens." He is "The Lord God merciful and gracious, long suffering, abundant in goodness and truth," and well may every poor sinner saved by grace exclaim—

"When all Thy mercies, oh, my God! the rising soul surveys,
Transported with the view—I'm lost—in wonder, love, and praise."

But that He is a just God as well as a Saviour, the first part of this 18th verse abundantly shows. Justice demanded satisfaction for the violation of the Divine law. We were guilty, and must for ever bear His wrath unless atonement is made. If we were to be saved sin must be atoned for. Satan must be conquered. The penalty of death must be paid. The demands of justice must be met, and death itself vanquished. But "who is sufficient for these things?" Not man "dead in trespasses and sins." Not the highest seraph who stands before the Throne. Man has been crushed under the overwhelming weight of sin's curse. Justice bends sternly over the criminal. Her arm uplifted. Her sword ready to descend. We hear her saying to the Judge, "Let me smite them, I pray Thee, to the earth at once, and I will not smite them the second time."

As the blow is about to descend, another appears on the scene. His form and mien are full of majesty and grace. His eye is turned on the offenders with melting pity and boundless love. He holds the arm of Justice that she may not strike. He says, On me be the guilt of this offence. From me seek satisfaction, "Take me, and let these go their way." Thus He took the sinner's place, and as this verse says, "Suffered for sins, the just for the unjust, that He might bring us to God."

"There was no other good enough to pay the price of sin,
He only could unlock the gate of heaven, and let us in."

"Jesus only" had strength and wisdom and love enough to undertake and carry to a successful issue the work of Redeeming "Adam's lost race." "When we were without strength," in due time Christ died for the ungodly. He "gave Himself a ransom for all," and made a full perfect sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Therefore—

"Let us love and sing and wonder,
Let us praise the Saviour's name,
He has hushed the laws' loud thunder,
He has quenched Mount Sinai's flame.
He has washed us in His Blood,
He has brought us nigh to God."

"Being put to death in the flesh and quickened in the Spirit." What are we to understand by being put to death *in the flesh*? In what other way could any one be put to death?

Who would think of saying of Peter, or Paul, or Cranmer, or Latimer, that they were put to death in the flesh?

The words must have some special significance when applied to Christ. Doubtless they refer to His *human nature*, and not merely to *His body* as distinguished from the soul. This is the usual way of describing His human nature. As in 1st Timothy iii. 16, we have the words, "God manifested in the flesh." In John i. 14, "The word was made flesh;" 1st John iv. 2, "Jesus Christ is come in the flesh;" &c., &c.

Our Lord's human nature died, and there is no evidence that the effect of death in His case was different from what it is in any other. So far as His human soul was concerned, the effect was the same as in the case of every person who dies. In another very important sense He did not die. He was perfect God as well as perfect man, and the Divine nature could not die. Nor was it at any time separated from the human. Hence it is said He was quickened in or by the Spirit, that is, made alive. Reanimated or re-called to life by His own Divine power. The word used here (*ζωοποίηθεις*) is never used in the sense of preserved or maintained alive. The sense of the words quickened in the Spirit appears to be, not that His soul or spirit was preserved alive when His Body died, but that there was some other power restoring Him to life. This power was not His own soul, for it could not, neither was it the Holy Spirit. It was His own Divine Nature or God-head. This also accords with what He says of Himself in John x. 17, 18, "I lay down My life. . . . I have power to lay it down, and power to take it again." (So also Rom. i. 3, 4, and 2 Cor. xiii. 4.)

As a man He died. As the Son of God He was made alive by His own Divine Spirit. The word Spirit is applied to the Son in His more elevated or Divine Nature, as in 1 Cor. xv. 45, "The last Adam was made a quickening Spirit." So also in 2 Cor. iii. 17, "Now the Lord (Jesus) is that Spirit." (See also Heb. ix. 14.) "In which" Divine Nature "He went, or having gone, He preached to the spirits in prison." Several questions arise here, which have given rise to much discussion and great variety of opinion. Such questions are: *When* did He preach to the spirits? What are we to understand by the "prison?" What was the design or end of His going? and who were the spirits to whom He preached?

The spirits were the wicked race of men who lived in the days of Noah. But why should the message be delivered to them only? Were they the only ones who could benefit by His preaching? Was it while they were *in* prison, or at some previous period the message was brought to them? The Church of Rome says that Christ, when put to death in the Body, was kept alive in His Spirit and went and preached to the spirits in prison.

Here we have the main support of the doctrine of purgatory.

The three passages usually brought forward to prove our Lord's descent into hell are Psalm xvi. 10. The passage in Peter (1st, iii. 18, 19) we are considering to-day, and Eph. iv. 9. None of these places, however, when fairly interpreted, convey the meaning that our Lord descended into the world of the lost, or exercised any ministry there.

That the soul of Christ performed a local descent into the habitation of the souls departed, the Fathers all agree. As to the end for which, and the persons to whom He descended, they differed. In some of the early creeds this descent was expressed by a somewhat elastic phrase—*descendit in inferna*, which some interpreted "hell," and some "the lower parts." The one set of interpreters having reference to the saying in Acts ii. 27, "Thou wilt not leave my soul in hell;" and the others, who took a milder view, based it on the saying of St. Paul (Ephes. iv. 9), "He descended first into the lower parts of the earth." There is no evidence or proof that "the lower parts" referred to a place of torment, or that the Apostle intended the words to convey that teaching. They may refer to His incarnation or burial. Similar language is used by David, first in reference to himself in Psalm cxxxix. 15, where he speaks of himself as "curiously wrought in the lowest parts of the earth," and again in Psalm lxxiii. 9, in reference to his enemies, of whom he says, "Those that seek after my soul to destroy it, shall go into the lower parts of the earth." In both these places the word is *Aretz* (אֶרֶץ) the same which is used in Gen. i. 1 to denote the material earth, and has no reference to anything in the way of punishment.

That the soul, *i.e.*, the spirit or rational part, of Christ descended *in inferna*, or to the infernal regions, all the Fathers agree. They used His descent thither as their great argument against the heresy of Apollinarius, who taught that Christ had no human soul, but the Word was to Him in place of a soul. The only point on which they differed was as to the persons to whom, and the object, or end, for which he descended. Some believed that he descended to the souls of the patriarchs and prophets, and translated them to higher honour and greater happiness.

Others believed that he descended to the prison of the lost to preach to them and free them from suffering, and that they all were then saved. Some of the Fathers believed that the word *ᾠδης* in the Scriptures had the same meaning as amongst the Greeks, and included all the souls of the dead, both bad and good. They used the word *infernus* in the same latitude.

St. Augustine seems to have doubted the reason generally given of our Lord's descent into hell, *viz.*, to deliver the patriarchs and prophets, as he

thought the word *infernus* is never used with a good sense in Holy Scripture.

He did not see (nor can any one now see) how the prophets should be there, and need deliverance. He believed some were delivered, but was uncertain as to whom they were, and how many. Thus it appears this Father had no decided or definite opinions on the subject. I dwell on his opinions the more, because a good deal has been said, and with some bitterness, of his "sinister influence," and dark shadow falling on the Church, and raising doubts as to the truth of the generally received opinions on this subject in his time.

That the Fathers believed and taught this or any other doctrine is no proof of its truth. Antiquity is no pledge of purity. Error is very old, and supported by very respectable names, and authorities, both in matters of science and matters of religion. Some in St. Paul's day caused divisions in the Church. Some said the resurrection was already past. Some that the end of the world was near. Some preached the gospel of contention and strife. They were doubtless all right in their own estimation. They held and taught much that was true, and, it may be, had the best intentions. Probably they looked on St. Paul as an innovator, casting his dark shadow across the vista of their opinions, *i.e.*, their mental vision. Some he withstood to the face, and some said sharp things about him, still he persevered, "pressing towards the mark." Like Saul among the people, he stood far above them all, as the great doctor of the Church.

It matters little, as I say, what the Fathers said, or even what St. Augustine said. On many points of doctrine we know that their opinions were obscure and erroneous. Their notions were often crude. They held the truth often mingled and overlaid with error.

We are not like that innocent disciple who, when asked as to his faith, said, "I believe what the Church believes."

We must "to the law and to the testimony." What saith the Scripture? Not, What saith the fathers?

"By which also," or "in which also, He went and preached to the spirits in prison." "In which," that is, in the Divine nature of the Son of God, having gone, He preached to the spirits, &c. The Syriac here is *in sheol*, the abode of the dead, or the place where departed spirits are supposed to dwell. The important question here is, *When* did He preach? If after His death, we may ask, Why were those who "had been disobedient in the days of Noah" alone selected to receive the message? We are told "they were the very worst." But if Christ descended into hell to preach to some, why not to all? Were they the only ones who could be benefited by His preaching? Or were they removed to a place apart, so as to be separate from all the rest of the spirits

in prison? Does the language employed here demand this interpretation? I believe not. I consider its full meaning will be met by the statement that Christ caused a Divine message to be proclaimed in the days of Noah, to that ungodly generation. The Apostle, when he introduced the subject of these verses, had been inculcating the duty of forbearance and patience under trial and persecution, and so he directs their minds to the long-suffering of the Messiah in the days of Noah, with those who were disobedient. This phrase "which sometime" (*πότε*) does not necessarily imply that their disobedience had ceased. The object is to direct the attention to a former disobedient race of men, and to show the patience evinced notwithstanding their provocations, in endeavouring to do them good.

The Almighty waited for one hundred and twenty years on that guilty race, but they did not obey the Divine command, when He called them to repentance by the preaching of Noah, as the Ninevites did at the preaching of Jonah.

If this method of interpretation be followed, we can see a reason why they are specially mentioned. If the new method be adopted, we cannot see any reason that is at all satisfactory. If (which is hardly likely) any objection be raised that the present tense is used here in the words "in prison," I reply that it seems a short and natural way of stating the fact.

Thus fifty years hence any one might stand in a British cemetery and say Mr. Moody came from America to preach to the dead men around us. No one would misunderstand that so as to suppose he preached to them after they died.

This opinion of Christ's preaching to the dead, and delivering them from prison, seems to have been at first based on apocryphal authorities. Irenæus uses an imaginary verse out of Jeremiah (or Isaiah) to show that our Lord preached to the dead. "The Lord God of Israel remembered His dead, which slept in the land of the grave, and descended to preach unto them His salvation." But no such verse is to be found in Jeremiah or any other prophet. Clemens Alexandrinus also, on the authority of Hermes, taught that not only Christ, but also the Apostles, preached to the souls in hell.

When, therefore, we consider that the authorities first introducing this belief were purely apocryphal, that the Holy Scriptures were then forced and strained to support the belief, and that the doctrine is inconsistent with their plain meaning, we conclude that this preaching of Christ to the spirits in prison cannot be admitted as the end or design of His descent into hell, nor the proper means to effect that end. And now, leaving this, we shall proceed to consider the latter part of our subject. "The life everlasting"—and try to find out what the Bible teaches

thereon, especially with reference to the Eternal Hope.

A number of passages in which the word "all" occurs are brought forward to prove this, such as :—

"I will draw all men unto me" (John xii. 42) ; "To sum up all things in Christ" (Ephes. i. 10) ; "To reconcile all things unto himself" (Col. i. 19, 20) ; "In Christ shall all be made alive" (1 Cor. xv. 22), &c. From these and similar statements an earnest effort is made to show that the great end of Christ's mediatorial reign must be the restoration of every creature to holiness and happiness.

Now if there is anything in the Holy Scriptures which by implication suggests that the sufferings of the lost shall ever end, does not the constant application to the subject of such language as "unquenchable fire," "the fire that shall not be quenched," "the bottomless pit," "the smoke of their torment ascendeth up for ever and ever," "shall be tormented day and night for ever," &c., lead us to suppose that our Creator wills us to believe, on His own authority, that the punishment of the future will be endless.

As to the words *αἰών* (eternity) and *αἰώνιος*, we know that the Greek language has no more emphatic terms to express endless duration. Doubtless they are sometimes employed in a limited sense, but in the great majority of instances they denote unlimited duration.

Thus, in 1 Tim. i. 17, *αἰών* is used to denote the endless duration of the Almighty, and in Rev. i. 18 *αἰώνιος* is similarly used in reference to our Lord. *αἰώνιος* is used in the same sense in Rom. xvi. 26 (The Everlasting God), and of the Holy Ghost in Heb. ix. 14 (The Eternal Spirit). *αἰών* is also used to denote the happiness of the saints (John vi. 58, 2 Cor. ix. 9), and *αἰώνιος* is so used in Matt. xix. 29, Mark x. 30, John iii. 15, Rev. ii. 7. Thus the Scriptures teach that the future state of those who die in sin (whatever that state may be) will be as unending as the life of God, or as the happiness of the saints. In Matt. xxv. 41, and Rev. xx. 10, lost men are consigned to the same fate as lost angels, and in Jude 6 *αἰδώς* (which in classical Greek signifies eternal, from *αἰ*, always) is used to denote the duration of angelic punishments. The words are, "he hath reserved in everlasting chains," &c. Though this passage of itself perhaps does not prove that the punishment of the rebel angels will be eternal, there is no doubt that the word used here would be a proper one to express what is eternal. I have already explained (in a former sermon) the meaning of the statements in Ephes. i. 10, &c., and need not repeat them here. I may perhaps point out, though it is hardly necessary, that the word "all," and such phrases as "all things," &c., are often qualified by others that limit their application. Take as illustrations these passages, "All

countries came into Egypt to buy corn;" "the gospel was preached to every creature under heaven," "all the world should be taxed," "she came from the uttermost parts of the earth." But I need not dwell on this. I merely mention it, lest any of the less informed should either find a difficulty in it, or make it a point of great consequence.

To conclude then, these two points of our Lord's descent into hell, and the life everlasting, I believe that, to use the words of Pearson, "The end for which He descended was, that He might undergo the condition of a dead man, as well as of a living one," and so satisfy fully the law of death. And that the doctrine of Universal Restoration or Eternal Hope is, to put it in the mildest way, *not proven*.

Before finally concluding, I wish to make a few remarks that perhaps may be profitable to us all. First, as to the reading of the Bible, and second, as to the importance and necessity of seeking salvation now.

It has been very usefully and truly stated by Archbishop Whately that there are far fewer real students of the Bible than we might at first thoughts suppose. The student of the Bible, he says, is often nothing more than a student of some human system, fortified by reference to Scripture. Such people go to the Holy Scripture, not to find out what the Sacred Writers have to teach on any subject, but to find something to corroborate their own opinions. This, doubtless, may give them a fictitious importance, by enabling them to show that, as they suppose, the Almighty agrees in opinion with them. It is necessary to caution young people, especially, against this error. And pointing it out to them may, I hope, serve in some measure to correct the mistake. We should go to the Bible not to find something to correspond with our views, or what we wish to believe, but to "hear what the Lord our God will say," to hearken to "the Words of the Lord Jesus." It is not what men say, but what God says that is important. As Bickersteth has very beautifully said ("Yesterday, to-day, and for ever"): "God's words are tender in their strength, and in their very tenderness are strong." A "thus saith the Lord," should settle all cavils, and silence every murmur.

Next and last, if there be only a *probability* that there is no salvation beyond the bounds of time, if, I say, there were only the merest shred of probability that this doctrine, called Eternal Hope, is not true, we see how all important it becomes to seek salvation now, to make our calling and election sure while here, and on no account to peril our eternal salvation by trusting in, or building any hopes upon, what may possibly fail us in the hour of trial. Whatever may be true, or whatever may be our hope and wishes, in reference to the departed, no one now living, at

least, may miss the way to heaven and eternal happiness. Salvation is always placed before us in the Divine Word as something attainable now—something within the reach of all. We are to seek for it, pray for it, strive for it now, in “the Day of Salvation.” By-and-by it may be “too late.” If we, any of us, neglect the great Salvation now, a time may come when all our earnest desires, ardent wishes, passionate efforts, and fervent prayers will avail nothing. Therefore I urge upon all who may have hitherto lived without God, neglected the soul, and slighted the Saviour, to delay no longer, but to “seek the Lord while He may be found.” And if they do so in penitence, faith, and humility, trusting only in Christ’s merits, they will be sure to find favour in His sight, and obtain His blessing.

THE Bishop of Llandaff has received from “A Friend” a cheque for £1,000 in aid of the Bishop of Llandaff’s fund for promoting the work of Church extension in his diocese, and another for £500 from the same donor, to be given at his discretion to any deserving clergy in the diocese in necessitous circumstances.

LITERARY INTELLIGENCE.—Mr. T. Fisher Unwin announces a new and cheaper edition of the anonymous work published some seven years ago under the title of “The Parousia.” The object of the work was a critical inquiry into the doctrine of our Lord’s Second Coming, and on its first appearance it excited no small attention from the clergy, and others of all denominations. In the new edition the author’s identity is revealed in the person of the Rev. J. S. Russell, M.A.

A CORRESPONDENT of the *Times* having reproached the Bishop of Carlisle for not exerting himself to procure some mitigation of the sentence of eighteen months’ imprisonment pronounced upon the Rev. J. H. L. Bateman, for unlawfully solemnising a marriage, the right rev. prelate has replied:—“I am quite cognisant of all that has happened, and regret to say that the circumstances of the case are such as to render it quite impossible for me to intervene on behalf of the (late) vicar of Haile.”

THE *Salisbury Journal* says an incident of a very alarming character occurred during the service at the Chitterne, Wilts, Church on Sunday morning week. A little boy, the son of Mr. Dean, farmer, was observed to be in an apparently unconscious state, and had to be taken out of the church. Shortly afterwards several other children, as well as grown-up persons, were more or less affected in the same way, and had to be carried out. The vicar, too, appeared to be overcome, and had to stop the service, which had proceeded as far as the Litany. Altogether about a dozen persons, some of whom fell down, had to be removed out of the church in a state of stupor, and many others felt unwell. The occurrence created quite a sensation in the village, and the services during the remainder of the day had to be abandoned. A coke stove is used in the church, and on examination it was found that the flue of the heating apparatus was blocked up by a scale of rust, which, together with soot and snow, had stopped up the passage, so that all the carbonic gas, the result of the combustion of the coke, had escaped into the church.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JANUARY 15, 1887.

MR. GOSCHEN AS A MINISTER.

MR. GOSCHEN’S acceptance of office has been cordially welcomed by all moderate men of both parties, and is calculated to produce a favourable impression abroad, where Mr. Goschen enjoys a high reputation for his knowledge of foreign affairs. The satisfaction felt by Conservatives at his accession to the ranks of the Ministry is based on the fact that he is really a Conservative statesman. That a man holding Mr. Goschen’s convictions should join the Conservative Party was simply a question of time. Not that he has changed his old Liberal principles, but his former colleagues have adopted a revolutionary programme. He alone of the Liberal Unionists has for some years past dissociated himself from Mr. Gladstone’s misdoings. He is in substantial agreement with the Tory Government, not only on the Irish and Church questions, but on matters of general policy; and he enters the Conservative Ministry because he is to all intents and purposes a Conservative. He is a statesman who has the courage of his convictions, and who has a great reputation not only as an orator of the first class, a financier of the highest ability, and an administrator of tried efficiency, but as one whose political integrity and honesty have earned him the respect of all political parties alike. Reform in the Government of Ireland of some kind or another is now absolutely necessary in order to appease the agitation that the Gladstone-Parnellite Party has evoked. We trust that Mr. Goschen will not be content merely to oppose the traitorous projects of the Gladstone-Parnellite Party, and to suppress the crimes and outrages of their followers in Ire-

land, but that he will support the Cabinet in bringing forward some scheme for perfecting the union of the two countries. That "base blackguard" of a William Pitt, as Mr. Gladstone calls him, took one most important and beneficent step towards such union by giving them *one* Parliament. If the present Government will boldly follow in the same line by giving them *one* and the same National Bank, *one* and the same Judiciary, *one* and the same Executive, we believe that English capital and enterprise will flow into Ireland more readily than it now flows into Canada and Australia, that in a few years the face of that distracted country would be completely changed, and that the Irish question and difficulty would be solved once for all. Until the laws and practical government of the two countries are assimilated and rendered identical, we must expect periodical eruptions of the Irish volcano of discontent. Whether they assume the form of Repeal, Fenianism, Republicanism, Home Rule, Nationalism, or No Rent Agitation, they may all be traced to the same social causes of idleness, want of enterprise, and consequent poverty. On the question of the maintenance of the Established Church Mr. Goschen is undoubtedly sound, though fears are entertained by some persons that he would sanction more far-reaching changes and more drastic reforms than most Churchmen would approve. We believe these fears to be groundless, and that he would be unwilling to promote any measures that could impair the spiritual efficiency and historical continuity of the Church of England. Certainly he was once a strenuous advocate of the abolition of University tests, and has taken a prominent part in later years in promoting the scheme for University Extension Lectures; but we have never heard of his countenancing any measure or scheme for crippling or disestablishing the Church.

CORRESPONDENCE.

*To the Editor of the CHURCH OF ENGLAND PULPIT AND
ECCLESIASTICAL REVIEW.*

ETERNAL HOPE.

SIR,—I find it difficult to make such remarks as are in some measure called for by Mr. Sandlands' letter in the PULPIT of last week, in a short one; therefore, if this is too long, will you be so good as send it to him, and not print it. The subject treated of is important; and it is equally important to be resolved, in treating of it, whether we can from the Holy Scriptures arrive at any definite opinion. As concerning the teaching of our Church, I do not admit that the Articles, at the last revision of which that containing a declaration on everlasting punishment was expunged, teach definitely. At the most they teach constructively and inferentially; and this is doubtful. It is the eighth Article, which says that the three creeds ought

to be received and believed; not the sixth that says they ought to be maintained. There are many persons who think that the "everlasting fire" of the hymn *Quicumque Vult* does not mean eternal damnation; and this opinion (which I do not coincide with) is susceptible of having much said for it. Likewise concerning those few passages in the Bible that speak of eternal punishment. Mr. Sandlands speaks of rejecting St. Paul's saying, "The wages of sin is death, but the gracious gift (as I render χάρισμα) of God is eternal life." Who rejects this? And what is it to the point of the subject? If eternal death were named as the other condition, the contrary of eternal life, the text might be to the purpose; but "death" and "eternal life" are the words. Mr. Sandlands must permit me to say that he has no moral right to attribute to those whose understanding of the Bible differs from his, that they reject St. Paul's declaration.

The distinction between a thing being a negation of another, and a thing being negative in its relation to another, is a real distinction. The view of evil as being negative in its character, is a view that has been set forward often, by none more than by St. Augustine, in much broader terms than I would venture to use. I am confident that his teaching has been misrepresented, on this subject as much as when he has been held forth as the propounder of the modern fiction of forensic justification. I may, therefore, not be surprised that Mr. Sandlands misrepresents what I said. "Led one to suppose, that because evil was negative, it therefore meant nothing." I am at a loss to know how I led one to suppose so by the mere use of the adjective. Mr. Sandlands has no reason to infer it, at all events, for he uses "negative" and "opposite," most illogically, as convertible terms; and no one, I suppose, will say that it is wrong to speak of good and evil as opposed to each other. Equally illogically, he says that because an evil agent is a positive thing, therefore that which the agent acts with must be positive in its nature.

To show that it must be entirely misleading to regard good as a negation of evil, in any the same sense as we are justified in regarding evil as negative towards good, I spoke of the impropriety of calling a man good whose life was absolutely colourless. I know that it is practically impossible to find such a man; but I may and can derive teaching from this impossible conception. There is no such thing in the world as a perfectly right line, or a perfectly true circle; nor is there any possibility of drawing them; and yet we derive teaching from the assumption of these impossibilities. Neither is such a quantity possible as the square-root of minus one; but we can derive teaching from supposing it. I believe that many persons think that discussion of the possible abstract nature of evil is profitless; I cannot so regard it, and few theologians can afford to dispense with the speculation.

Mr. Sandlands asks why I was eager to challenge the expression "damnable nature of sin," as not in the Bible; to which I answer, because it is not in the Bible. It is, I now learn without the least interest, in the chapter-headings of some Bibles. I have a copy of the Bible, printed in Paris, in the Latin language; it is provided not only with chapter-headings, but also with many foot-notes. If Mr. Sandlands should find that I had made erasures, or pencil-marks among these, would he put a bad construction on my criticism? In this case, he has seen a word, which is used in the old version of the Bible once,

and in the new version not once, a word much more frequent in the mouths of coarse and profane talkers than of serious thinking men, erased; and he imputes to the person who erased it, that he thinks sin no offence. I point out that the expression is not in the Bible; and Mr. Sandlands imputes to me, in an interrogatory form of language, a like sentiment. In both instances the imputation is unwarranted; and in neither case, were there even far more apparent ground for it than there is, is it morally justifiable to make it?

In the concluding paragraph of his letter, Mr. Sandlands suggests, that your correspondents argue too much from the human to the Divine. If I should follow Mr. Sandlands in his method of discussion and reply, he exposes himself by this suggestion to an insinuation from me that I will not make. I will not make it, because I believe that I should be imputing to him opinions that he does not hold, and from which he would shrink. But I say, that to object to reasoning from the human to the Divine is by inference almost necessary to object to the mode by which God has chosen to reveal Himself to men. God's ways and thoughts are not as men's, in that they are higher, as the heavens are higher than the earth. But the heavens are part of the same universe as the earth; and God's ways are above ours in degree, not in kind. Where the Holy Ghost, in the fiftieth Psalm, rebukes the wicked as having too low thoughts of God, He qualifies His condemnation with "altogether" or "even." "Thou thoughtest that I was altogether such an one as thyself." God has revealed Himself to men through the Man Christ Jesus; through whom alone, in prayer or in contemplation, we can know God, or approach Him aright. The Incarnation teaches us that there is no other way according to which we can contemplate the Divine nature, except this; that is, there is no other way of reasoning concerning spiritual things, but through the one Perfect Man, from the human to the Divine. Mr. Sandlands instructed his parishioners, on Christmas Day, that from a human point of view, the Divinity of Christ is incredible. It may be incredible to some sophisticated Europeans of this century; but an incarnation is a doctrine of many of the ancient religions, and is not inc edible by men as such. On the contrary, it is a doctrine which, little understood, is easy of acceptance by mankind in general; and, better understood (even without consciousness of teaching by the Spirit of God), is, in the opinion of many philosophers, Christian and heathen, ancient and modern, a most reasonable, if not a necessary doctrine. To tell people that it is incredible that God should have done things, which He has actually done, is not a way to help to make the yoke of Christ easy, and the burden light, that He lays upon their understandings. "We must not," your correspondent says, "read our thoughts into what God has revealed. We must accept, without hesitation, what that will says." I answer, that it is impossible for men to contemplate what has been revealed except by the use of their understanding and their reason; and that, while accepting, without hesitation, what that revelation tells us, we are abdicating, and so abusing, those powers of mind with which we are blessedly endowed, if we do not exercise them in trying to reach a right apprehension of what that revelation does really declare.

It gives me no pleasure to have to write this letter.

It gives me pleasure to join in discussion, when discussion is carried on as it should be; not when the method employed bears much more likeness to cavil than to reasoning. Still less pleasure does it give me to have to assume the appearance of unamiable self-assertion, which I can with difficulty avoid when I repudiate imputations, on myself as on others, which ought not to be offered.

EDMUND LAWRENCE.

10th January, 1887.

THE SALVATION ARMY.

SIR,—In the *Times* of 28th December there is an interesting article of more than a column on the Salvation Army, suggested by General Booth's account of his recent visit to the United States. The wonderful fact is recognised that a formidable amount of influence is being gained throughout the English-speaking communities by a grotesque system, which does not appeal to the understanding. The following are some of the observations made in the *Times*:—"To look on the success of the Salvationist movement is a strange and not an edifying spectacle. . . . Most of the features of Salvationist demonstrations are repulsive to educated minds, whether simply rational, or simply reverential, or both. . . . Of argument in Salvationist discourses there is none. The appeals to the sensibilities have little in them that is solemn or pathetic. The pervading tone is of common-place vulgarity."

In "Lord Shaftesbury's Life," recently published, his impressions of that strangely-constituted body are given in two letters towards the close of 1881. A few extracts will show the strong tone of condemnation adopted:—"When I look at the constitution, framework, and organisation of the Salvation Army—its military arrangements, its Hallelujah lasses, its banners, their mottoes, and a thousand other original accompaniments—I ask what authority we have in Scripture for such a system and such a discipline? Can any man conscientiously believe, after due reflection, that things like these would have been formerly, or that they can be now, in accordance with the mind or our Lord or His Apostles? . . . Matters do not improve when we pass from the organisation to the language and conduct of the members of the body. I have before me at this moment a long list of doings which, so far from being decent and in order, are, in action, as extravagant, and, in expression, as offensive, as any that ever disgraced the wildest fanaticism."

Neither in the *Times*, nor by Lord Shaftesbury, is any explanation attempted why proceedings of a semi-barbarous nature should prove so captivating to the masses. The mysterious problem surely merits serious investigation, and particularly commends itself to the earnest consideration of the clergy. There is an acknowledgment made in the third volume of "Lord Shaftesbury's Life" which, I think, throws some light on the subject. We are told that estimable nobleman had an intense belief and expectation that the personal and bodily reign of Christ on the earth would speedily commence. The biographer says:—"It entered into all His thoughts and feelings; it stimulated Him in the midst of all His labours." In a speech at Exeter Hall, he said:—"You begin to see that the world cannot be saved by human agency; it

must be by the coming again of Christ. . . . The great event is not far off. . . . Everything is repining. God is doing His own work. Preachers and missionaries see now that it cannot be done by them."

To my mind the legitimate inference from the terrible paucity of beneficial results produced by the labours of preachers and missionaries is not that the work cannot be done by human agency, accompanied by Divine energy, but that the Gospel is not preached by cultured Protestantism, and has not been proclaimed by the Church during many weary centuries. Our Saviour's command was explicit: "Go ye into all the world, and preach the Gospel to every creature." His promise was also clear and animating: "Lo, I am with you always, even unto the end of the world." That promise was abundantly fulfilled in the earliest ages of Christianity. The Saviour gave an impressive warning: "Beware of false prophets. . . . Ye shall know them by their fruits."

It seems a wild notion to suppose that the personal reign of Christ in the flesh would accomplish more than His spiritual reign. A greater degree of enlightened sobriety in the interpretation of the Sacred volume might be obtained by the study of the Book of Nature, which has come to us from the same author. Christ is not only Lord of this small earth, but of such an infinitude of other regions, filled with intelligent life, that the imagination vainly attempts to form even a faint conception of the grand reality.

The growing influence of the Salvation Army is, I think, due to the same cause as furnishes frequent additions to the adherents of Popery. Both implant agreeable expectations without burdening the intellect with reflection. The systems of theology which we owe to Augustin, Calvin, and the Reformers call for the exercise of the intellect, without affording satisfaction to its anxious search for the prospect of general happiness and well being in this life and the next. None of them exhibit the government of the universe as being conducted on principles of wisdom, equity, and benevolence, and all of them present the destinies of the Intelligent Creation, throughout an endless duration, in the most dreary colours. It is therefore quite in harmony with the dictates of common sense and natural instincts for the masses to forsake the well meaning, though somewhat inane teachings, of cultured Protestantism, and to turn to that which seems to speak with the voice of authority—provides much bustle and movement of exciting kinds—imposes obedience to outward forms and regulations, which looks like the fulfilment of duties—but exacts no perplexing and depressing efforts of the intellect. J. B.

Canonbury, January 10, 1887.

A RETRACTATION CONTROVERSIALIST.

SIR,—St. Augustine wrote retractations of rash and erring opinions put forth by him. None may feel ashamed to do this for himself, and even in the case of other offenders, one turns their own guns upon themselves to their dire discomfiture, just in the way of urgent duty and self-defence. Thus retraction may also include *refutation*. This is evidently the case in "The Controversialist, No. 2," as compared with "The Controversialist, No. 1." In the first the writer, while exposing the failures and follies of the

controversialist, exemplified them in himself; and while wielding the lash of satire, earned it for his own back. Every sensible person who took the trouble to peruse the papers thought so, the poor writer alone fancying all the time that the readers were laughing *with* him, when they were only laughing *at* him, as an example of the *de te fabula narratur*, or else weeping for him as a fit subject for the study of "Mason on Self-Knowledge."

"We had lately a paper on this subject." Did a sigh escape while this fact was penned? Well, if there did, no shame for it, nor for a blush either on a manly brow. But as penitence is the next best thing when innocence is gone, the writer of the Controversialist, No. 1, must be tied up on the triangles, and there get what he deserves as a Controversialist guilty of all the worst faults of that loathsome character. But first, the sentence is passed on him, *ex cathedra*. And here it is:—"He starts out to say a word in defence of the Corporal Presence and adoration in the Eucharist. This is indeed a bold stroke for notoriety, as there is no doctrine, no practice, more plainly opposed to the theology of the Prayer Book." Yes, but as it is "a bold stroke," so also it is an unlucky one, too, for the PULPIT, as it identifies a respectable, a very respectable, publication, honestly identified with the Church of England, in this very blundering attempt at making mischief. So also the writer again catches it hot and heavy, when "He is never to say" (*i.e.*, again in a PULPIT leader), "that when God has spoken, it is no matter what one thinks, He is never to say that Atheism is less criminal than drunkenness." *This writer had better go into retreat for a time.* The editor has discharged a painful duty with honour and humanity. *Favele linguis.*

PHILIP DWYER, A.M.

Reviews and Notices.

"CHARLES AND THE PARLIAMENT." Historical Essay constituting Preface to (forthcoming) Revised Edition of "King Charles the First." (Dramatic Poem in Five Acts.) By the Rev. Archer Gurney.

ONE of the real needs of the present is a history of the reign of Charles the First, written in a broad impartial spirit, but from a Churchman's point of view. It may be laid down, without exaggeration, that no one is really competent to enter into the motives of King or Parliament, Puritan or Cavalier, who is not animated by a religious spirit, who has not a sense of the greatness of the spiritual issues then at stake. Macaulay, and, after him, the elaborate historian of the age, the highly-cultivated Mr. Gardiner, are both deficient, lamentably and utterly, in spiritual *ethos*. The latter writes, as far as religion is concerned, in the spirit of a learned Gallio, who cares for none of these things, and inclines to believe that truth is always what men throw; the former, Macaulay, regards the whole question, from first to last, from an exclusively modern, political, or juridical point of view (as indeed did Mr. Hallam) and so he naturally misses the real spirit of the age of which he treats. Charles is, for him, a simply bitter and perfidious tyrant, aiming at establishing an absolute monarchy. The Puritan party are never regarded as Puritans at

all, but as so many enlightened Constitutional Whigs and moderate Liberals of the nineteenth century. Even Clarendon himself does not do any real justice to the designs or policy of the King up to the outbreak of the civil war. His position forbade him so to do, for he was the friend, ally, and intimate associate of Pym, Hampden, and Holl s, and most bitterly opposed to Laud and all Catholic ideas. He was, therefore, wholly unable to appreciate the guiding motives of Charles, and puts forward a very feeble and faint-hearted defence of the royal administration, as far as he speaks for it at all.

Such was the national and well-nigh universal disgust occasioned by the practical despotism of the Puritan party under Cromwell that, for more than a century and a-half after the restoration of the monarchy, no English writer of the least note ventured to urge a syllable in defence, or even in extenuation, of these practical enormities. Hume was, indeed, unable to understand the motives of the king for his especial line of action, being himself a somewhat cold-hearted sceptic; but, on the other hand, his strong feeling of dislike and aversion for the Puritans made him arrive at the conclusion that the king was far more sinned against than sinning. Of more modern historians, Mr. Greene must be mentioned in particular; that most picturesque and lively of popular chroniclers, who, following in the wake of Macaulay, Hallam, Foster, Carlyle, &c., has put together a very interesting record of the great civil strife in which the religious question is not ignored as it had been practically by most of his predecessors. But Mr. Greene appears to have been a Puritan and a leveller in his soul; in any case, devotedly attached to "the dissidence of dissent," and most bitterly inimical to the Church of England, and still more so to the cause of Catholic truth for which Charles really lived and died.

Before going further it is necessary to take a sweeping survey of the work of reformation for good and for evil, and to show the seeds of corruption which it had left behind it. The abuses of Church life and doctrine which called for reformation were notoriously many and grievous. The system of money-pardons and indulgences, and paid masses, making traffic of men's souls, the gross aberrations of image-worship and Mariolatry, the universally low standard of morality which went hand in hand with gorgeous ritual, these and many other things called for protest and amendment; but it was inconceivable that so great a work should be carried out without much of exaggeration and error. The making money of souls led to the practical denial of a middle state, and the loss of prayer for the departed binding the dead and living with strong cords of love, and the system of paid masses, coupled with what seemed to be a gross and carnal theory of the Presence, resulted in the most terrible loss of all, that of the showing of the Lord's death, day by day, or Sunday by Sunday, at the least, in the presence of the whole body of the faithful, old and young. Make what excuse we may for the error of the reformers, it was all but fatal to the Church's life, and immediately fatal to her popularity. The novelty of services in the vernacular, and the public reading of Holy Scripture gratified a certain number of the educated classes at the first, but could not fill the place of eucharistic worship, the immediate adoration of the Lamb of God in the great altar-service. From time immemorial, throughout wide Christendom, the multitude gathered together on the Lord's own

day, not simply to hear about an absent, but to welcome and adore a present Lord and Master. It is impossible to exaggerate the fatal consequences of this great loss. Again and again the people arose in their tens of thousands to demand the restoration of the mass, but their leaders were half-hearted, and State tyranny prevailed. What was the inevitable consequence? Calvinism of the gloomiest order took the place of Catholic faith and worship. Believing men must have some principle to live and die for, some ruling motive of thought and action—it was now found in the notion that the world was only there for the elect's sake, and that those only were the elect who were persuaded that they were the Lord's people, and necessarily the only Christians who could hope to inherit heaven. The religion of self-seeking pride and wrath was substituted for that of love and hope. This unhappy persuasion gave a peculiar fanatical seriousness to life and all its undertakings. It gradually destroyed all fellow-feeling for those who were without the sacred circle, the children of the world who were regarded as doomed to never-ending burnings, and it kindled a fierce zeal in the breasts of all its adherents and professors, of which the Irish Cromwellian massacres and other horrors were the outcome. It is almost comical to observe that these men should be the objects of such intense veneration to Mr. Macaulay and Mr. Hallam, when they would have been sent to the block as Amalekites and sceptics without a moment's hesitation.

Even during the reign of Elizabeth, two-thirds of the members of the House of Commons were avowed Calvinists, and it was with the utmost difficulty that that highly popular Queen restrained them from depriving the Prayer book and the Church of all the Catholic elements that had been left in them. During the reign of James the First, the Puritan faction waxed ever more unruly; and though that pedantic monarch kept them from the absolute triumph they were always aiming at, he gravely injured the Church's cause by making it appear the creation of the Crown, and identifying it with his personal folly and extravagance. When he was removed and Charles the First came to the throne, the moral and literary tone of the age, especially in the Court circle, was at the very lowest ebb. Almost all dignity, self-consistency, and earnestness were confined to the many low Churchmen of the times; for such men as Elliot, Pym and Hampden were in their way attached members of the Church of England, and even devout Episcopalians; but they understood by the Church of England a Protestant body on a footing of strict equality with the Presbyterian bodies of Scotland and the Continent, pledged to Ultra-Calvinistic teaching, and by Episcopacy—at the most a formal supervision exercised by certain superintendents over the general body of the clergy. To an almost inconceivable extent Puritanism had triumphed within the Church. The altars, called of course mere tables, had been brought down to the centre of the places of worship, and were only used for an occasional kind of "love feast," at which the communicants actually sat. This had taken the place of the eucharistic sacrifice and the holy communion. This one fact makes it clear how absolutely the idea of eucharistic worship or even the shadow of reverence had been abandoned. The earnest Puritans were bent on accomplishing their evil work in the interest of what they considered to be the pure and unpolluted Gospel, and it was for this they con-

tended ; for this, they refused to vote supplies for wars which they had themselves demanded ; for this, they impeached ministers and cast bishops into prison ; this was the ruling aim and purpose of their lives—and not to modify the English Constitution in the sense of respectable modern Whiggery, as Mr. Macaulay, Mr. Hallam, and their various followers have not over-wisely assumed. To write the history without discerning this, is, indeed, like the performance of "Hamlet" with the part of the Danish Prince omitted by particular desire.

I am inclined to believe from all I know of his life, character and reign that there never lived a man more disposed to be largely tolerant than Charles the First. Mr. Greene is almost compelled to own as much. Even during the eleven years in which he reigned and governed without a Parliament he is not accused of a solitary act of oppression or personal arbitrary violence. Nothing could be further from the heart and soul of Charles, who always aimed at a strictly constitutional procedure in all things, and was almost superstitiously moderate and legal. But the circumstances were most difficult. He had mounted the throne as a youthful monarch who inherited the position, and, to some extent, the traditions of his father. The Tudors had exercised an almost arbitrary authority, and the idea that the king had not the right to choose his own ministers was an entire novelty to men. But the case of Buckingham proved a special exception to this rule in the judgment of many. He was believed to be foolhardy and extravagant, and had been originally chosen by James for nothing but his good looks. But Buckingham had in him no small measure of genius as well as charm, and Charles himself, the most moral and high-minded of men, was deeply attached to the friend and companion of his youth. He had gone with him to Spain, on that ill-fated expedition where Charles, in his youthful ardour, is accused of having made too ample concessions to the Spanish Court with regard to the religious training of his daughters, if any should be born to him. The truth, probably, is that Charles believed he should be able to convert any wife in the natural course of things, and did not realise the intensity of Roman bigotry. He was deeply read in the anti-Roman controversy, and an enthusiast for Anglican Catholicism. But he could not, and did not, hide from himself what a mighty and almost infinite work had to be accomplished in the Church and Reign of England in order to restore the Faith. Resolutely opposed to Popery, creature-worship, and transubstantiation, he was intensely desirous to restore what he regarded as pure Catholic faith and worship, and win back the great body of his people to a true and reasonable devotion. Hence his selection of Laud and the support of his high-minded reforms, which have all proved perfectly and wholly successful at this hour. To come to an understanding on these points with a Puritan House of Commons was absolutely impossible as he grew more and more convinced. Nothing could conciliate the majority but the abandonment of Sacramentalism, and Charles preferred to jeopardise his throne and his life. He had no standing army to support him ; he looked to nothing but his legal rights. The action of the successive Houses of Commons was so bitter, so determined, and so strongly aggressive, making the vote of any supply conditional on large Puritan reforms, that at last no course remained open to the king but to abdicate, or send these Puritan gentlemen about their business. Charles never doubted that political right and duty

were on his side, as well as religious obligation. As compared with Cromwell's conduct at a later date his acts were extraordinarily mild, and it is freely admitted that the country prospered in every sense, and was, to a great extent, contented and happy during the eleven years of Charles's reign without a Parliament. Meanwhile, he hoped sincerely that Laud's wonderful energy and zeal would bring about a genuine restoration, far and wide, of Catholic faith and worship. Here, no doubt, he miscalculated, and put far too much faith in mere externals and appearances. In effect, the Puritan view had entered into and infected the whole body of the State, and nothing could cast it out. It had to triumph for a time to express its inherent malignity and narrowness. It went on to war on art and literature, to close all the theatres, to forbid all national sports and games, and make universal hypocrisy the only passport to political success, to cast the shadow of night over all life and all society, to forbid all right of worship to the National Church in the name of civil and religious liberty ; to establish the most odious and unprincipled tyranny that the world has ever witnessed save that of the French revolutionary Government of 1793—96. The citizens of London and many other towns were Puritans and Calvinists almost to a man ; so were the great body, unhappily, of the educated gentry of the land. Those who were not, held for the most part a somewhat nominal form of Churchmanship, with little earnestness in it or fire of conviction. Laud made a genuine convert of Buckingham, and, at a later date, of the great Strafford, but after the murder of the former Minister, Charles had only two men in the whole empire on whom he could securely count—the Archbishop of Canterbury and the Lord Deputy of Ireland. The relations existing between these two are best related in the two masterly and highly graphic essays on Laud and Strafford of that great writer, the late Rev. James Mozley. Against the king and his two faithful friends were all the greater living forces of the age, the current of thought and opinion in the educated classes generally, and the fierce fanaticism which shrunk from no labour and no sacrifice to achieve its end. Under the circumstances Charles accomplished marvels. By dint of the strictest economy and great practical wisdom, though he was a genuine patron of art, he largely reduced the expenses of the State, and carried on the Government by the aid of enforced benevolences and ship money, supported by ancient precedents and the judges of the land, in lieu of direct taxation. That this involved a stretch of power is obvious, though it was small, indeed, as compared with the open lawlessness of Cromwell's proceedings, who, for six years together, governed without one of his own mock Parliaments even, and laid on such taxes, direct and indirect, as seemed good to him. But to Charles, circumstances were highly unpropitious. Scotland was under the sway of the most fanatical Calvinism and coalesced with the Puritan party at home. Hence the first collapse of the royal administration and the meeting of the Long Parliament. This body was ripe for any mischief, resolved to extirpate Catholicism and Sacramentalism. Some needful reforms were doubtless effected by it ; some abuses were removed, engendered by the desperate state of things, for Government could not be carried on without funds, and the king's councillors had racked their brains to find them. But the Parliament went on from reform to revolution ; nothing could satisfy, nothing soften it. It sent Laud to

prison ; it brought Strafford to the block ; it ordered the remaining bishops to the Tower. It seemed literally drunk with perverse fanaticism and spiritual pride. Finally, it demanded the whole power of the militia, while it threatened the existence of Church and State, and left the king no alternative but civil war. The rest is too well known. Even at the close of all, King Charles might have saved his crown and life had he only consented to accept a dominant Calvinism and a Presbyterian polity. He refused, and died for his faith, Cromwell, who said of him that he was "a man of great parts and of great understanding," instituting and carrying through the work of regicide, backed up by his fanatical Ironsides. Of Cromwell's brutality, his daubing ink on his brother regicide's face in fun, his engaging Fairfax and another Puritan general in private prayer apart, concluding for the murder in their absence, &c., &c., I need not speak, nor shall I stop here to deal at any length with the charges of insincerity and falsehood so freely and loudly urged against Charles. I will only say that they appear to be neither more nor less than ridiculous calumnies, founded on no genuine data whatever. The attempt to prove tergiversation on the King's part, because he told the Queen in confidential letters that he did not believe his negotiating with the rebels would lead to a satisfactory result, is most supremely ludicrous. That Cromwell, the most skilful and deadly of all dissemblers, should accuse Charles of a lack of common honesty is not wonderful ; it was essential to his end, and Cromwell never stuck at any number of tricks or falsehoods to accomplish what he persuaded himself to be a righteous purpose. It is really wonderful that strong partisanship should be able to blind the eyes of "historians" to the plainest facts.

Charles was not only a perfect gentleman, a man of the highest taste and singular sagacity, an enthusiastic lover of Shakspeare in an age which preferred Fletcher or Cartwright, an admirable father, a sure friend, and a perfect husband ; but he was in every sense a true King, large-hearted, noble-minded, devoted, almost he alone in his era, to the cause of toleration, and a genuine lover of the Constitution and the people. The admirable defence of first principles,—King, Lords, and Commons,—put forth by Charles at the commencement of the Civil War in a series of proclamations to his people, was manifestly written by the King's own hand, and soars far above the mental and moral atmosphere of Hyde, to whom it is too commonly attributed. But, above all, Charles was a large-hearted Christian Churchman, definitely opposed to Popery, yet always generously tolerant, and that at every sacrifice, of the rights of his Roman Catholic subjects, and able to make large allowance for the aberrations of Puritanism itself. He was the victim of principle, but it is needful to observe that that principle has ultimately triumphed altogether. Calvinism is now almost a thing of the past, a really foul and ugly superstition, repudiated of all men. The sacramental worship for which Charles contended is fast becoming the distinctive mark of the Church of England at the close of the nineteenth century. The cause for which Charles, Laud, and Strafford fell is that of the present and the mighty future. Strafford, in his language of "thorough," and his abhorrence of Puritan malevolence, seems to have allowed himself to drift very near the aiming at securing an absolute authority for his master. He was guilty of certain acts of oppression, and altogether

more of a statesman than a Catholic, though under Laud's influence he had gradually ripened to a higher state of mind. As for his death, it was, I believe, a terrible necessity, imposed upon the King by circumstance. That Strafford freely consented to, and urged it, is certain and notorious. It was the only hope, the only chance for the maintenance of the monarchy. For Charles then stood absolutely alone, and Strafford was without a single friend in the wide world to stand by him in the hour of danger. Nor could Charles defend the whole political action of Strafford in Ireland, though in the main it had been sound and wise. Laud and Strafford were splendid partisans. Charles was a constitutional King. He had a larger and a more impartial mind than his faithful, but narrower, servants, and he has paid the penalty which superior breadth of judgment is commonly made to pay. He has been set down by little men as weak. I end as I began, by calling for the genius and industry of a Catholic-minded Churchman to furnish us with a really reliable history of Charles the First and his times. It is a grievous misfortune that the young should be taught in almost all our schools to admire and venerate a malignant and practically an exploded faction, and to misunderstand and condemn the Monarch to whom we owe, under God, the maintenance and very existence of the English Church and Constitution.

In the dramatic poem, of which I now give a revised edition, I have sought to give a living if feeble portraiture of the times of which it treats, choosing the five so-called chief failures of the King as so many illustrations of his growing greatness and royal magnanimity. Many darker shades are absent from my canvas. Cavalier and Puritan are slightly idealised. The poem was heartily welcomed when first presented to the public, was perhaps over-warmly praised, and went pretty rapidly through three editions. It is hoped that it may still find sympathetic readers.

A WORD IN SEASON.

Addressed to every believer in a visible literal Advent near at hand, in which Christ the Lord should exercise physical judgment on His adversaries.

No, brother, not as man conceives,
By fire and wrath, from lurid sky,
Shall He, in whom thy heart believes,
Reveal His Presence from on high.
Slowly to dawn yields murky night ;
Conviction is the Spirit's Sword ;
Not by strong power, or angry might,
But by My Spirit, saith the Lord.

When from the sepulchre He rose
Triumphant over death and hell,
He might have slain His countless foes
In vengeance irresistible :
And when He soar'd to higher sphere
For all below to intercede,
He might have forced the base world's fear,
Were desperate haste our Master's need.

But how had, then, the glorious war
Between opposing worlds begun,
In which truth's feebly-flickering star
Should widen to a conquering sun ?
Souls, by compulsion overcast,
Would never cease to long for pelf,
And only Love Divine at last
Can draw creation to itself.

Learn, when the sacred seed was sown,
The Husbandman from sight withdrew,
And seem'd to sleep, that earth alone
Might ripen for the harvest due.
That harvest is the ringing praise
Of countless souls to goodness won ;
For o'er all worlds God's Spirit sways,
And labours till His work be done.

The great prophetic word of old,
Isaiah spake with rapt delight,
That men the beauty should behold
Of Him—the King, the Infinite,
'Tis ours to echo, to proclaim ;
O hear, ye faithless hearts and blind !
And cast away for very shame
The spectral dreams that maze the mind !

"In this high mountain shall the Lord
The feast of fatness make at last,
And shall destroy the veil abhorred,
That darkness over earth has cast.
Yea, from all faces shall He wipe
The tears of anguish and remorse."
Time ripens—may it soon be ripe !—
When boundless Love shall swallow Force.

The thousand centuries shall then
The great Millennial reign prolong,
In which a world of freeborn men
Shall live a life of ceaseless song.
No brute display of fabled wrath
Shall ope the heav'n's in dread dismay ;
Invisible the sunshine's path,
But sevenfold, then, the light of day.

'Tis time this false tradition end,
Of vengeful fury, hasty ire,
And Christian hearts in concord blend
To love in Spirit, Son, and Sire.
O be your hearts by gladness buoy'd,
Believe the everlasting word,
Both death and hell shall be destroyed,
And their Destroyer is the Lord.

And yet a Judgment Day shall be,
And He who once as Infant came
Shall manifest His majesty,
And heaven and earth's allegiance claim.
But mountains over mountains rise,
And o'er their summits eagles soar,
And every end which man describes
Is a Beginning evermore.

ARCHER GURNEY.

December 12, 1886.

ON Wednesday night, the 5th inst., Otham Church, near Maidstone, was broken into, and an iron safe, weighing near 2cwt., was carried off. The lid (of cast iron) was broken into three pieces ; but the contents of the safe were registers and papers, not plate, so that the thief found nothing which he thought worth taking away.

LADY SHAFESBURY is restoring the parish church of St. Giles's, Cranborne, Dorset, as a memorial of her late husband ; and it is said that the workmen broke into the vault of the Ashley family. The coffins, sixteen in number, among which were those of the first, second, third, fourth, and fifth earls, were carried out in to the open churchyard, in order to be re-interred in a large pit prepared to receive them. A sudden order was, however, received (it is locally supposed from the Home Office), that the coffins should be replaced in the vault.

PREFERMENTS AND APPOINTMENTS.

Adams, Rev. W. J., Curate-in-Charge of St. Jude's ; Vicar of St. Augustine's, Everton, Liverpool.
Atkinson, Rev. W. R. Tindal, Rector of Southwick, Sussex.
Bickersteth, Rev. Samuel, Private Chaplain to the Bishop of Ripon ; Rector of Belvedere, Kent.
Carnsew, Rev. T. S., Vicar of Poughill, and Rural Dean of Stratton ; Vicar of Constantine, Cornwall.
Cox, Rev. Frederick, Minister of St. James's Chapel, Clifton.
Evans, Rev. Samuel, M.A., Rector of Taxal, Cheshire.
Gray, Rev. Robert Daniel Horace, M.A., Vicar of St. James's, Briercliffe, Burnley ; Vicar of Christ Church, Chatburn.
Hacon, Rev. Henry, Vicar of Willoughton, Lincolnshire.
Hall, Rev. H. Armstrong, Vicar of Swindon ; Minister of Brunswick Chapel, Marylebone.
Harrison, Rev. Arthur, B.A., Assistant-Curate of Morval ; Vicar of St. Colan.
Hyde, Rev. Henry Barry, M.A., Curate of St. Mary's, Newington ; Chaplain on the Bengal (Calcutta) Establishment.
Ince, Rev. Edward Cumming, M.A., Vicar of Christ Church, St. Albans.
Jacob, Rev. Edgar, M.A., Vicar of Portsea, Hants, and Hon. Canon of Winchester Cathedral ; Honorary Chaplain to Her Majesty.
Jones, Rev. Ansell, Licensed to Officiate in St. Barnabas's Mission Church, in St. Mark's Parish, Victoria Docks.
Morgan, Rev. John, Senior Curate of St. Leonard's, Padiham ; Vicar of St. Stephen's, Kearsley Moor, Lancashire.
Riley, Rev. Francis George, M.A., Senior Curate of Sudbury, Suffolk.
Robinson, Rev. James, B.A., Curate of West Kirby, Cheshire ; Vicar of St. Anne's, Fence-in-Pendle, Burnley.
Scott, Rev. G. F. M., B.A., Vicar of Dishforth and Marton ; Rector of Cranoe, Leicestershire.
Sharrock, Rev. J. A., B.A., Curate-in-Charge ; Vicar of Holy Trinity, Stockton-on-Tees.
Van Den Bergh, Rev. Adalbert W., London Diocesan Home Missionary.
Wilkinson, Rev. F. W. A., Vicar of St. Peter's, Fairfield, Buxton ; Chaplain to the Devonshire Hospital and Bath Charity, Buxton.
Williams, Rev. L. M., Vicar of Pontlottyn, Cardiff ; Vicar of Beaufort, Monmouthshire.
Wix, Rev. Robert Henry, M.A., Licensed to Officiate in the Chapel of St. George's School, Harpenden.

CLERICAL OBITUARY.

Arthur, Rev. Lucius, of Glanamera, Co. Clare, Ireland, at his residence, Tor House, Matlock, on the 4th inst., aged 76.
Carter, Rev. Samuel Robert, Rector, late Fellow and Tutor of Emmanuel College, Cambridge, at Branham Rectory, on the 3rd inst., aged 67.
Cory, Rev. Henry, D.D., Rector of Clifden, Connemara, and Canon of Tuam, in Dublin, on the 9th inst.
Cox, Rev. Thomas, M.A., for twenty-three years Head Master of Heath Grammar School, at Hipperholme, Halifax, on the 6th inst., in his 65th year.
Hassall, Rev. John Thomas, Vicar of Christow, Devonshire, at Bury St. Edmund's, on the 26th ult.
Morrell, Rev. Baker, at 25, Earl's Court Gardens, on the 4th inst., aged 45.
Robinson, Rev. Henry, D.D., at 20, Longwall Street, Oxford, on the 4th inst., aged 68.
Pullein, Rev. John, upwards of thirty-four years Vicar of Kirkthorpe (Warmfield), and recently Vicar of Weeton, at Harrogate, on the 9th inst.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description ; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

"THE WORK OF THE MINISTRY."

By REV. CANON COURTENAY MOORE, M.A.

SERMON PREACHED IN ST. FIN BARRE'S CATHEDRAL, CORK, AT AN ORDINATION OF PRIESTS AND DEACONS ON SUNDAY, DECEMBER 19TH, 1886.

"Launch out into the deep and let down your nets for a draught."—*St. Luke v. 4.*

ANY one who has read the Gospels with sufficient care and acuteness must have observed that our Lord, on several occasions, when working miracles, invited the co-operation of His disciples, *e.g.*, in the case of the miraculous draught of fishes; He told them to launch out into the deep, and cast their nets. When feeding the five thousand, He accepted the small store of food furnished by the disciples, and employed them in distributing it to the multitude; and more remarkable still, when He wrought the crowning miracle of the raising of Lazarus, He said to the bystanders, when He came to the sepulchre, "Take ye away the stone." Now, in all these cases Christ called out the energies, aroused the interest, and tried the faith of His followers by inviting their co-operation, so far as they could co-operate, in the execution of tasks utterly beyond mere human power. But their initial acts being done in obedience to His command, were incorporated into His own work, which necessarily resulted in perfect success. And our Lord's action is ever instructive to us; and has it not a suitable application to the special service to-day? when some new "fishers of men" are to be commissioned to launch out into the deep, and let down their nets for a draught—to be commissioned to break the bread of life, and distribute it to the multitude—to be commissioned to go and roll away the stone from the door of the sepulchre of those who are dead and buried in trespasses and sins, that they may be raised from the death of sin unto the life of righteousness, and their feet guided into the way of peace.

The subject of the Christian Ministry is very large and many sided, and in dealing with it in the limited time at our disposal, I must necessarily confine myself to some one aspect of it, which aspect will be the necessity of sustained and systematic Study on the part of the Clergy to qualify themselves for the due discharge of their duties; and it need scarcely be said that other aspects of the question are not to be supposed to be underrated or overlooked, because they are not specially referred to.

Vol. XXIII.—No. 578.

Before, however, coming directly to our special subject, we must gradually approach it by a line of thought which necessarily leads up to it, and illustrates its value and importance; in other words, we must consider the circumstances of our time, the environment of the Church in this waning quarter of the nineteenth century. These circumstances are both favourable and unfavourable, and I will take the latter first. Well, then, there is no one who has even a moderate acquaintance with the subject, who is not aware of this melancholy fact that in our own time Infidelity has reached depths which it never reached before. Sceptics are now sunk in what the Laureate calls the "sunless gulfs of doubt." Take an illustration: Paine, who died in 1809, was in his time considered a very advanced sceptic, because he denied the fact of any revelation from God other than that afforded by Creation. Yet he said, "I believe in one God, and no more, and I hope for happiness beyond this life. The word of God is the Creation we behold; and it is in this word which no human invention can counterfeit or alter that God speaketh universally to man."

We may say, and say truly, that Paine's Creed was imperfect, but it recognises three great articles, *viz.*, the existence of God, the immortality of the soul, and a future recompense. But all these are cast aside, and flung into the "sunless gulfs of doubt," or absolute denial by modern infidels. It is boasted concerning Goethe, "the great Pagan of the Century," that he struck the death-knell of Theism; and we have a striking instance of his absence of creed in the following words:—

"Nature tosses her creatures out of nothingness, and tells them not whence they come or whither they go. She wraps man in darkness, and makes him ever long for light."

Goethe died in 1832, and we see how far Paine has been left behind; truly, the death-knell of his Deism or Theism had been tolled, and sceptics are now either Agnostics or avowed Atheists. The former consider that such questions as the Existence of God, of the Soul and Immortality are unknowable; therefore they call themselves Agnostics, and as they consequently absolutely devote themselves to the concerns of this present age or Seculum alone, they call themselves Secularists, which word expresses the positive side of their position.

Beyond or below these are the avowed Atheists, who confidently assert the non-existence of God, the Soul and Immortality. The popular Apostles—of which ghastly unbelief are such men as Bradlaugh, Aveling, and Ingersoll—such men, with a zeal worthy of a better cause, propagate their appalling opinions both on the platform and through the press; and surely such a state of things calls loudly on the Clergy of the present day to qualify themselves by every necessary effort to

speak with such deadly enemies in the gate. Sometimes it is found necessary to telegraph to London for a skilled Christian advocate to come to some neighbourhood to meet one of these sceptical lecturers, who has made a sudden descent upon it, owing to the absence of sufficient local knowledge and ability to deal with him. Surely, in such a time it is our bounden duty to "give attention to reading," lest such a day should come upon any of us unawares.

Another of the dangers of our time is its love of luxury. There are multitudes of men and women who have never read a line of Butler's "Analogy," who nevertheless seem to have taken a sentence of it for their creed, viz., this, "that the acquisitions of fortune, no matter how they are obtained, are the materials of enjoyment," and most people who believe that money can obtain anything will do anything to obtain money. Carlyle has strikingly hit this feature of the time in the modern Englishman's idea of hell. "The word Hell," says Sauerteig, "is still frequently in use among the English people; but I could not, without difficulty, ascertain what they meant by it. Hell generally signifies the infinite terror, and what is it that the modern English soul does in very truth dread infinitely, and contemplate with entire despair? What *is* his Hell? With hesitation, with astonishment I pronounce it to be the terror of not succeeding; of not making money, fame, or some other figure in the world—chiefly of not making money! Is not that a somewhat singular Hell?"

Surely, in the face of such a state of things we sorely need to ponder some of our Lord's words: "The life is more than meat, and the body than raiment." "A man's life consisteth not in the abundance of the things that he possesseth;" and the words of the beloved disciple, "the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." And we must ourselves exhibit in our own lives a spirit of unworldliness, or what Coleridge strikingly called "other-worldliness," if we would persuade others to set their affections on things above, not on things on the earth.

But I now gladly turn to the other aspect of our circumstances, and ask you to follow me while I briefly sketch the wonderful revival of Church life, which the last thirty or forty years have witnessed. This revival has exhibited itself under three forms, viz., revival of the theological learning, restoration of fabrics and services, and extension and formation of practical organisations. Let us trace it under this threefold division. First, then, as regards the revival of theological learning, we have had during the last twenty or thirty years the uprise among us of a band of critical commentators on the New Testament, whose work has been of the greatest value and importance to students of Holy Scripture. Among such writers it may be sufficient to

name Archbishop Trench, Bishops Ellicott and Lightfoot, and the late Dean Alford. Writing in the year 1862 Dr. O'Brien, then Bishop of Ossory, says: "There is another work published in the interval to which reference is often made in the Appendix, I mean Dean Alford's valuable edition of the New Testament. I could not doubt that it was extensively used by Divinity students and by the clergy, who can nowhere else within the compass of a single work find so much of the help they need, both in the way of information and criticism, in the most important part of their studies." Nor is it in this sphere of theological learning alone that such an advance has been made for the writings of the Fathers which had formerly been locked up in Greek and Latin, and were accessible only to men rich in learning and money, have all been translated into English within the period referred to; so that a clergyman can now at a very moderate cost furnish his shelves with SS. Augustine and Chrysostom, and read them in English, with as little strain upon his mind as upon his purse. It is scarcely necessary to say how indispensable some knowledge of the Fathers is to any man who desires to be anything of a Theologian. Even a slight acquaintance with them will save him from many melancholy and ridiculous mistakes, which ensnare the unwary and unread controversialist, who evolves his ecclesiastical history out of his own consciousness. The same observations apply to the wide field of German Theology, which has likewise been thrown open to English students, *e.g.*, it is a liberal education in Theology to read Neander's "Church History."

The weekly, monthly, and quarterly theological literature of our time is also a marvellous advance upon the state of things in the earlier quarters of the century; and it is enough to point to such a publication as the *Expositor*, to show how inexcusable clerical ignorance is, where it is found to exist.

As regards the restoration of our Church fabrics and services, the advance has been no less wonderful. Some of us can well remember the reign of dust and dullness, of coldness and irreverence which preceded the great revival we have witnessed,—whitewashed barns locked up from Sunday to Sunday infrequent celebrations—doctrine and ritual wonderfully in keeping. As we think of all this we may well say, "What hath God wrought?" This beautiful church in which we worship to-day is a striking instance of the revival we have seen. Conceived, carried on, completed in the very short period of about twenty years! I have sometimes thought that the legends concerning some of the Mediæval saints, which seem to many so very foolish, are really pictorial representations of some specially important services they rendered to the Church—*e.g.*, when St. Sebaldu made a fire with icicles, may not this well represent the wonderful effect of his own zeal

on the frigid Christians among whom he laboured ; and when St. Malo went into a church, and finding it all cold and dark, he took a dead ember from the fire-place, which he put in his bosom, where it immediately re-kindled, and with it he re-lighted all the lamps—is not this another instance of the wonderful effect of the burning zeal of even one truly devoted servant of God in re-kindling the divine life in others? Might not a future historian of this diocese well say, in like manner, figuratively, of the late Bishop, that when he came to it he found a poor decayed cathedral, and with one blow of his pastoral staff he levelled it in the dust ; then using his staff as a lever, he immediately raised out of the ruins the beautiful building we now behold. If you read this in a Mediæval story, you might say, How foolish ! but it is true.

And as regards Church Organisations, the agencies formed for nursing the sick, for reclaiming the fallen, Temperance societies, Purity societies, Guilds, Sisterhoods, &c., &c., how can we sufficiently thank God for all these. The Episcopate has also been extended in seven dioceses in England, in one in Ireland, and in sixty-two instances in the Colonies. But we must pass on. The late Archbishop of Canterbury said in one of his last charges that there was no period of the Church's history in which he would prefer his lot to be cast ; and so I say to you, my brethren, who are to-day entering the ranks of the ministry : "The lot has fallen to you in pleasant places : you have a goodly heritage." The Church is now full of renewed life, rich in renewed learning, becoming ever richer and richer in beautified fabrics and decent and decorous services, richest of all in practical organisations for every good work. See that none of you through cowardice, coldness, or carelessness fail to keep your ranks in the onward heavenward march of the Church, which now goes forth "fair as the moon, clear as the sun, and terrible as an army with banners."

"Like a mighty army moves the Church of God ;
Brothers, we are treading where the saints have trod."

But this cannot be done without much prayer, watchfulness, and labour ; and as regards labour, in the sense of study, I now finally address you.

It is an excellent arrangement that a young clergyman has to read for a year for Priest's Orders after entering on his parochial duties, because this should help to perpetuate those habits of study which in some degree he must have acquired in the University. It would be a dreadful mistake that any young priest should say I have now passed my last examination, and have done with books. I heard the Bishop of Chester say in a recent sermon, "No clergyman can preach a sermon without loss of capital ;" and, bearing in mind how often we must preach, a young clergyman will ere long find himself almost an intellectual

bankrupt with a terribly diminished capital if he be not always increasing it by study.

Some of you will labour in towns, others in the country, and it is a prevalent belief that country cures are most conducive to lack of learning. The Bishop of Southwell says : "Town work is hard, but happy ; country work is easy, but dreary." The Bishop of Derry said recently that to put a young clergyman down in a small parish was almost of necessity to ensure either his petrification or his putrefaction, unless he were very happily constituted. Perhaps something was sacrificed to epigrammatic point in this sentence, but it is well to bear such warnings in mind.

A town clergyman sees more of his clerical brethren, and has more intellectual lay society, and conversationally he is likely to learn more ; but he has many distractions connected with parochial duties from which men in the country are free. The latter have abundant leisure, and if they allow this to become a snare to them instead of a source of profit, they have chiefly themselves to blame. But surely a man with a conscience will do his best in any sphere to learn his profession as thoroughly as he can. He will not offer to God that which costs him nothing. What can be more miserable than for a man in any calling not to know it? Whether a man makes coats, hats or boots, whether he practises law, medicine, or divinity, in the name of God let him put the best material he can into his work. I have sketched for you, my brethren, the circumstances of the time, and they make a double appeal to you : for you have, on the one hand, Infidels perfectly capable of detecting your ignorance, and exposing it, if you be ignorant ; and you have, on the other hand, the great stimulus of a revival of learning in the Church itself, the enthusiasm of which I hope you share. Go forth, then, in God's name, to your work, and study to show yourselves approved unto Him—"workmen that need not to be ashamed, rightly dividing the word of truth." Launch out into the deep ; cast the net ; break the bread ; take away the stone. Remember that your work is part of Christ's work, and that He will perfect its initial stages. Remember, also, his words : "She hath done what she could." You will of course have disappointments, and there will be times when you will say :—

"Lord, in Thy field I work all day ;
I read, I warn, I teach, I pray ;
And yet these wilful, wandering sheep
Within Thy fold I cannot keep."

But be strong in the Lord, and in the power of His might.

"And for the rest, in weariness,
In disappointment or distress ;
When strength decays, or hopes grow dim,
We ever may recur to Him
Who has the golden oil divine
Wherewith to feed our failing urns ;
Who watches every lamp that burns
Before His sacred shrine."

THE EFFECT OF PRAYER.

BY THE REV. EDWARD THRING, M.A.

SERMON PREACHED IN THE SCHOOL CHAPEL ON
THE SECOND SUNDAY IN ADVENT, 1886."Rejoice evermore, pray without ceasing."—1 THESS. v.
16, 17.

PRAY without ceasing; to this command let us add a notice of the early world, "and Enoch walked with God, after he begat Methuselah, three hundred years;" and the great saying of the new creation, "ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends for all things that I have heard of my Father I have made known unto you."

These three statements contain all that can be said concerning man and his intercourse with God. Everything else grows out of these three. Our Blessed Lord's words exactly define with authority the place now held by man; he is God's friend, admitted to share the counsels of his King, and the love of Christ, as a fellow-worker and familiar friend. The example of Enoch, though taken from the early world, shows this in action. In the expressive Scripture language "Enoch walked with God," all his movements were on the path traced out by God's presence; all his active life was by the side of God; he walked *with* Him; he walked so to say by God's side; he went about his daily life in the company of God. What a wonderful picture of a good life in an evil world! "He walked with God." What can be more simple than walking? This very simplicity brings the truth closer home than anything else can do. The daily walking. Indoors and out, how it covers all the life! No movement unaccompanied by God. In the shepherd life in the hot mid-day, God was with him as he walked, and he with God. In the quiet stroll by the fountain, or on the hill-side, he was with God. When he went out in the morning he was with God; when he watched the stars at night he was with God. Amidst the flocks, on the broad plain, by the river bank, in valley, forest, or on sunlit hill, he was with God. He walked with God when earth was bright with flowers; he walked with God when winter brought the flocks early home; three hundred years, day by day, in the first great trials of the early world, amidst the gathering wickedness that brought the deluge on mankind, he walked with God.

We know that he was a teacher of righteousness, how could he help being, as he saw the fierce experiments in wrong made by the first explorers in law-breaking; who, like children playing with fire, knew nothing as yet of consequences, saw the brightness of temptation, and despised the commands not to touch.

His very name is interpreted, the trainer. The motto on the old school-room "train up a child,"

is the very word; our old school-room with its motto takes us back to Enoch, to him who walked with God, fit memorial for us in this place of training, with its noble definition of active life, walking with God. Little need be said of the third statement now, "Pray without ceasing." The friend of God, he who walks with Christ, his friend, as a matter of course prays without ceasing, for prayer is the heart speaking, and when heart is joined to heart as friends, the heart speaks to its friend. When anyone walks with Christ in his going out and his coming in, daily, and all day, he prays without ceasing; his every action is a prayer, an action moved by thoughts of Christ, continued in the spirit of Christ, accompanied by words from time to time spoken to Christ, summed up by ceaseless hopes, spoken and unspoken, of blessing and help from Christ, his friend.

There is the whole matter; friend must talk with friend, both in the unspoken heart thought, and also in the spoken word, when the full heart pours out its life. Now, what is it to be a friend of Christ? Our Blessed Lord when He calls us friends tells us, "Ye are my friends *if ye do whatsoever I command you.*"

Now there is no doubt whatever as to the command of Christ. In two words it is, "Follow me." Somewhat expanded it is: "Take up your cross and follow me." This, translated into modern life language, is: willingly destroy self, and selfish aims, have a great cause out of self, look straight at it, unbribed, with the unbribed eye, and do it.

Now examine your hearts, before we go further. What are your pleasures, your hopes, your dreams? When you picture yourselves as you wish to be—and who is there that has never pictured himself in this way?—what is the picture you draw? The answer to that question contains the double answer, whether you have a cause, and how far you pray. I suppose no one has ever lived who has not pictured himself as the mark of all eyes on some great occasion, or as the fortunate possessor of some delightful prize. The first broad distinction to be marked here is, does the great occasion mean mere glory? or, is it also honour from a good work done? And is the prize some qualification of vanity, ease, or lust? or, is it also the hard-earned reward of having made others better and happier? No one has a cause at all, or any real habit of prayer, whose dream is not a dream of good work done, and making others happier. Answer that first.

Then comes another trenchant question. Let us suppose the good cause chosen; then, who is trying so to take up his cross and extinguish selfishness, and get the single eye, as to be content to picture himself baffled, defeated, and overthrown, despised in the world, and win no honour, no prize at all, so he can only do honest true work; the answer to that question is the true answer to what the good cause means, and who it is that prays without ceasing. As I have often said, a cause is

worth nothing which is not worth defeat, contempt, overthrow; and I unhesitatingly declare that the cause of Christ, the cause of true life, with all its pain, with defeat, contempt, overthrow, even though there was no world to come, is infinitely happier in its present gain of strength, purity, manly thoughts, free life, and the great interests that fill the heart with health, than all the feverish, sickly, slavery of desires gratified, ambition successful, and selfishness enthroned.

It is an utter mistake to put happiness far off into another world; the happiness is here, in this world, now, for every one, especially for the young, who will at once grasp the truth, that the strong man walking with God, and growing stronger, is happy now, happy in the strength of the great athletic contest of true life; and that the weak man walking with the devil, and growing weaker, is miserable now, miserable in his weakness, miserable in desires he cannot satisfy, miserable in disappointments many and great, in self-love perpetually wounded, and a heart empty of noble interests, and growing emptier and more embittered as the days go on, and his devil walk gets nearer to its earthly end.

The friend of God prays without ceasing; and he who takes up the cause of Christ, the cause of fitting himself with all his might to do good in the world, and then the doing good with all his might, becomes the friend of God. But there are ways by which this friendship with Christ is helped, and praying without ceasing made natural and easy.

One, which I have found very useful, is, to have four or five short sentences, always ready to shoot into the mind; one of mine is this, the *lætus sorte mea* of Mrs. Ewings's story of a short life, glad in the daily work, glad, and therefore with no wishes. I have others, little bits of poetry, a few words of prayer, a short sentence from some psalm, or much loved book; some of these change, but some of them remain with me ever. Then, besides this there are longer passages, either from Scripture or noble writings, which it is a delight to run over in the mind at leisure moments, when no exertion is required. These give shape and outward body to the inward aspirations when happy, strengthen, when in trouble, and thrust out temptation, when tempted, and give no elbow room for evil to push in and take possession.

I have said nothing of public worship, nor do I mean to do so; partly, because I feel so strongly the glorious help of our noble service, its inspiring power, its holy restfulness, even when marred by the want of union, the carelessness, the disregard of God, the disregard of our neighbours, which does so damage common prayer, and sometimes torment those who wish to pray; partly, because, though you won't obey what you know, you do know how it should be conducted, just as you know how to sing in tune; just as you know the evil of singing out of tune. Union means being in tune, and

those who by voice, or silence, or attitude, go against the common good of all, are not in union, are not in tune, are damaging most grievously common prayer. You know it all, so I leave it. But he who is learning to pray without ceasing will rejoice in public worship, even as he will as a matter of course have his own set times for prayer, at least in the morning and at night. It is good, too, as the thought arises, to kneel for a minute or two at uncertain times, it tunes the heart, and makes it more free in speaking to God.

Few again live long without being brought face to face either by death, or sorrow, or some great hope, with things over which they have no power, which are quite out of reach, whilst, nevertheless, they feel to their very hearts' core, and through all their being, both their helplessness and the intense desire to do something; then those who have learnt, or are learning to pray, know the wondrous rest and support of being able to appeal to Him who has called them friends, and to beseech God to come to their help and reach for them what they cannot reach themselves. Not least in our own personal struggles for true life is this comfort felt, as we are tossed to and fro in our troubled hearts, we can only pray; and we learn to love by finding the love we receive, till, as life passes on, the answer to prayer in life becomes the certainty of certainties, the one prevailing fact before which every seeming fact that appears to clash with it must go down. Not least is this felt because the answer to prayer comes in such strange ways, and he who has prayed, sometimes finds after years of disappointment, as Moses did, that his prayer has been answered, that what he really wished has been given, and that all the disappointment only destroyed what was false in his prayer, and made the true success possible; thus wisdom comes through prayer fulfilled in ways which seemed ruinous, and were full of pain, and he who has had his true prayer thus fulfilled, has had God's wisdom woven into all his life and cannot let it go, for it is woven into his life; and however the life may be torn asunder, there it is; *that* cannot be torn away, it is his life of life; so men walk with God, and God with them. Christ comes, an everlasting Christmas-day is begun in their hearts. Advent is with them always; and every year, at this time, all men are called on to take part in this Advent life, to make their lives pray without ceasing, and like Enoch to meet Christ's daily coming, to walk with Christ, and rejoice more and more as the true Christmas draws near, taking as one of our daily guardian sentences these words, "rejoice evermore, pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you;" this is the will of God. Christmas does indeed bring joy to those who walk with God. They who are friends of Christ, and daily talk with Him, heart with heart, they love His appearing, and rejoice. Amen.

A BOON TO SUFFERERS.
HARNESSE' ELECTROPATHIC BELT.
Testimonial
 From Mr. CHARLES WHEELER, Barford, Warwick.
 "I have felt so greatly benefited by wearing your
ELECTROPATHIC BELT, that it affords me
 pleasure to be able to testify to its **curative power**.
 The swelling and pain in my legs have quite left me, and
 I experience a comfortable and warming sensation
 throughout my body."

GOUT & SCIATICA CURED!

Every man and woman suffering from any disorder of
 the **Nerves, Stomach, Liver, or Kidneys**,
 should at once stop physicing, and remit 21s. for
 HARNESSE' ELECTROPATHIC BELT (post free) and obtain
 immediate relief. Pamphlet and Book of Testimonials
 POST FREE. **MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.
 Corner of Rabbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JANUARY 22, 1887.

THE JUBILEE.

WE have now entered upon what is known as the jubilee year of the reign of our beloved Queen, and all loyal Englishmen are trying in various ways to show their loyalty to the throne and the sovereign. On all sides we hear of preparations being made, whereby this joyous event may be duly commemorated. In the metropolis, the Imperial Institute will, we suppose, be looked upon as the national memorial, according to the suggestion of the Prince of Wales; but as yet we have no accurate information as to the extent and scope of the Institute's operations. While for the Church, we presume that we must take it for granted that the Church House is to be considered the Church's memorial. At the same time, it is much to be regretted that such statements as that the Church is "perfectly homeless," and that there exists a necessity for "a Chapter House for the whole of the Church of England," and that Convocation meets at Westminster on "the sufferance" of the Dean and Chapter have been made. Statements made no doubt in all good faith and honesty, but which have been distorted by the enemies of the Church, as a pretext for urging disestablishment; for instance, the *Liberator* suggests that the Archbishop of Canterbury "is probably taking time by the forelock, in view of coming eventualities in the direction of disestablishment." We venture to think that when this question was first mooted, there was no fear of coming disestablishment; at any rate, the Church is not raising this memorial on account of this; the fear of disestablishment has nothing to do with the Church's memorial of

the Queen's Jubilee. In provincial towns, both large and small, something will be done to commemorate this great event. All this is only right and proper, and it is well that foreign countries should be able to note that we are essentially a loyal people, and that Republicanism, Socialism, and Communism have no true root in the English soil; that it is only a few excited individuals, who are blessed with more zeal than discretion, that hoot and yell when the National Anthem is sung.

And when we look into the past, there is much that we, as Englishmen, have to be thankful for; the rapid development of trade and commerce, the opening out of new industries, the growth of the nation socially, morally, and intellectually; there is also the knowledge of what has been done in greater Britain—in the Colonies. It is not so long ago, that Australia was known as Botany Bay—the penal settlement—and then the excitement in consequence of the finding of gold, brought the country into greater prominence. This has passed away, and the country is now settled, the home of thousands of our fellow-countrymen, all loyal to the English Crown and the mother-country. So again, if we look at Canada, we note a marvellous development, not within the last fifty years, but even in the last twenty. The opening out of the North-West provinces, the interlacing of the country by a network of railways, towns and cities rapidly springing up; and to this country the stream of emigration is drawing thousands of our countrymen.

As Church people, when we look back into the past there is much to cheer. Some may regret the prominence given to certain matters, but taking a broad view of the subject, we must indeed thank God and take courage. Never was there more zeal, true devotion, and earnestness than there is at the present day, witness the extension of the parochial system, the opening out of new districts and the building of new churches and mission rooms, the extension of the episcopate, the great prominence given to lay work of all kinds, lay readers, evangelists, deaconesses, etc. Such settlements as the Oxford House at Bethnal Green, the Toynbee Hall in Whitechapel, the public school missions in densely populated districts, may be taken as signs of progress. There is the deepening of spiritual life in the souls of men and women, the "parochial missions" and the "quiet days," all these things are matters which must call forth most earnest and heartfelt thankfulness. And with the opening out of the Colonies there is brought to our minds the growth of the Church abroad. Whatever may have been the faults in the past, there can be no doubt that the Church is now alive to her duty in this respect. While we are about to celebrate the Jubilee of our Queen, the Church in Nova Scotia is about to celebrate the Jubilee of the Colonial Episcopate. And what a glorious roll of eminent worthies does not the

Church present to our gaze ! Men of power and skill, such as Bishops Selwyn, Patteson, and Hannington, not to mention many others. Men who have spent themselves in the service of their Divine Master, and given up all for His dear sake.

But there is another side of the picture. While we may be jubilant and thankful for all that has been done, and the rapid growth of the country and its prosperity in the days that are past, yet in another sense the Jubilee Year opens out very black and gloomy ; ominous clouds hang over our heads. The long-continued depression in trade still continues, and the agricultural depression is most keenly felt. What are the causes of it ? Some would say that it is owing in a great measure to our system of one-sided Free Trade. Another, to the depreciation in the value of silver, and others to the over-growth of population and the impossibility of meeting the demands upon our resources. Surely it is time that some statesman took the matter fairly in hand, grappled with the question, and tried to solve the problem. If not, if things are continued as they are, the result will be that thousands of acres of good land will go out of cultivation ; yet surely this ought not to be. This question, involving as it does the social weal of hundreds of our countrymen, ought *not* to be shirked, neither ought we to so wed ourselves, as it were, to any one system that we cannot weigh rightly the difference between that system and any other.

To the Church this year of Jubilee is one which will be marked by great suffering for the clergy ; there seems to be no silver lining whatever behind the dark cloud ; the tithe rent-charge has dropped from £90 10s. last year to £87 8s. 10d. this year, which means a heavy reduction in many a household. It is no use people saying, " Oh, but provisions are so much cheaper ; " if they are, the taxes are not much less ; the house has to be kept up, the children to be educated, the clergyman to help in charities and various other things, on a diminished income, often with difficulty collected. In the first year of Jubilee we are told that the Israelites were to " eat the increase out of the field," but in the Jubilee year of Queen Victoria there is no " increase in the field " to eat out of, but barrenness and poverty. After all the talk, it is to be hoped that something will be done to remove this crying evil. We may be thought by some to be taking a despondent view of things, but if those who think so will only take the trouble to go into the matter carefully, they will find out that what we say is only too true.

Church Houses, bricks and mortar, are all very well in their way to show some tangible memorial of the loyalty of Churchmen to the throne, but this should not drain all the resources. The Bishop of Carlisle holds a brief for the Church House ; is there no other Bishop who will hold a brief for

the Clergy, who are bearing the burden and heat of the day ? If some of the eloquence that has been expended on behalf of the Church House Scheme were expended for the benefit of the clergy, then something might be hoped for. If this were done, then the Jubilee Year would ever be looked back upon with grateful remembrance by a patient, hard-working, and in many cases under-paid body of clergy.

ANOTHER PAPER ON 2 COR. V. 1.

BY A STAFFORDSHIRE PRIEST.

IN the prayer of humble access we make use of the expression " that we may so eat the *flesh* of Thy dear Son Jesus Christ, and drink his *blood*,—that two results may follow, both different, viz., that our bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us.

What would be the necessity of the first part of this action, if the body is to perish in the grave, or to be discarded after the judgment and not allowed to enter heaven ? Surely our ingrafting into Christ is to have some positive effect on our bodies. I have heard the body of our Lord called, after He rose or ascended into heaven, His *resurrection body*, what is meant by this ? Is it to cover a doubt whether that body is the same that was on the cross, or another body, or whether it is simply a spiritual body without any substance at all. Now if the body with which our Lord rose again from the dead is not our body, where is the value of the resurrection ? If Jesus Christ is the Second Man, must not His body then be the same as Adam's before the fall ? Was not the object of our Lord's Incarnation to make our bodies again an acceptable place for the Holy Spirit, and in this union with Him, to restore the soul to the likeness of God. Of course the likeness is not in the human form. God had made man perfect, and he could then bear the likeness of God, in the sevenfold gifts of the Spirit ; and Adam was the son of God. He is blessed by God and told to multiply, and had children been born in Paradise, would they not too have been sons of God ? Our Lord in His Incarnation was inferior to God ; He was a Son of God ; and *as man* was He not equal with Adam, or Adam equal with him ? In Gen. v. 3 we are told, Adam begat a son in his own likeness, after his image. Does not this tell us plainly, what a tremendous change had taken place in Adam's *body* by the fall ? Adam could eat the fruits of Paradise which were also perfect ; for, as with the butterfly, there would be no excreta.* But at the fall carnal food became necessary, with all its inconveniences. Adam no longer possesses the likeness of God, we are his sons, children of wrath.

Holding this view, that at the creation man was made of the dust, but so changed by the Almighty will that his body was as porcelain to the coarsest mud—so exquisitely uncorrupt, that it cannot be compared to our present bodies—that by the Fall,

* The chrysalis and butterfly are such wonderful likenesses to the resurrection and life after. I have never seen this remark made, *i.e.* what I have written above.

all was congested, corrupted, yet the form remains with the outlines of certain graces existing still, some likeness of God yet remaining through which man may be restored and become again a son of God and this by the union with Christ, His real presence working on our *bodies* and our *souls*.

Can this be thus illustrated? There is a man sinking under some disease—his food does not agree with him, he has no sufficiency of gastric juice to enable him to assimilate the food taken with his own nature. He has recourse to medicine to assist him, he takes "bitters."

So there must be also a spiritual gastric juice. As the Psalmist says: "My soul thirsteth for Thee and my flesh longeth for Thee"—or as we may say "I hunger and thirst after righteousness that I may be filled." There must be a spiritual longing for Christ before the soul can realise the presence.

Or again. There is a man suffering from a disease, yet more carnal—the body has contracted a poison, and mercury or arsenic (poisons) are applied—like to like.—(The serpent on the pole to the serpent's bite), and by a regular treatment the disease if not incurable, is gradually overcome, and the body restored—the leprosy removed, the flesh becomes as the flesh of a little child.

Imperceptible germs of disease float in the air, and a susceptible person breathes in the germ, and a fever follows. If he had had no susceptibility or likeness with the disease in himself, he would have escaped.

So the unseen mysterious Presence of Christ must find a sympathy with our souls, before the spiritual assimilation can take place. As Hooker says (Eccl. Pol. Bk. v. s. 67), "The real Presence is not to be sought for in the sacrament, but in the worthy receiver of the sacrament"—or, like must be fed by like.

The two natures of Christ then work in us, the human on the human and the Divine on the soul, and our Lord when found fault with (St. John vi. 53) when he said "Except ye eat the flesh of the Son of Man ye have no life in you" never altered the statement by any qualifying expression. Then surely as our Lord's united body and soul in one person availed for us, so must it be in the sacrament—the heavenly and the earthly are united in one: therefore I think we should try to realise to ourselves that the perfect body of Christ is the same as Adam's before the fall, and then we should have no carnal ideas for the *carnal* is the effect of sin, and therefore at enmity with the spirit; if we tried this we should acquire more spiritual knowledge and be *clothed upon* with His Presence human and divine; we should eat Him to the advantage of soul and body; for when we touch, or consume with the fire of love, the elements of His body and blood, will not virtue proceed out of them that they may quicken our mortal bodies, like as in the case of the woman with the issue of blood, when she touched the hem of His garment and felt virtue come out of Him, as He felt virtue go out also? It went out to the healing of her *body* and soul also. We partake of the Lord's Supper for the express purpose of restoring both body and soul to purity and perfection, to make our body fit for heaven. If we can put a girdle round the earth and make our wills known to the other end of the world, and receive an answer in forty minutes, there can be no question our Lord can make His will known on earth, and virtue can come from His body, though in Heaven, as easily to the healing of our body as it did to the woman with the

issue. Our bodies must be changed from the corruptible to the incorruptible. And so great is the love of Jesus, that mortality shall give place to immortality, and by this much shall our restored bodies be better than Adam's, for he was created mortally immortal; in the second man mortality is swallowed up of life, and we shall be immortal. Our bodies made clean by His body, we can rise to the newness of eternal life, and as Bishop Horne says (Serm. Phil. iii. 20, 21), God is not unrighteous that He should forget the body's work, and labour of love. From those eyes which have poured forth tears of repentance, shall all tears be wiped, and they shall be blessed with the vision of the Almighty. Those hands which have been lifted up in prayer, and stretched out to the poor, shall hold the palm of victory and harp of joy. Those feet which have wearied themselves in going about doing good, shall stand in the courts of the Lord and walk in the streets of the New Jerusalem. That flesh which has been chastised and mortified, shall be rewarded for what it has suffered: nay, the very hairs of our heads are all numbered, how much more then the parts of our bodies. "*This is my Father's will, that hath sent Me, that of all which He has given Me, I should lose nothing, but raise it up at the last day.*"

In what, of all that I have written, do I lay myself open to the charge of holding Roman Transubstantiation? I have not attempted to explain *how* a change in the elements takes place at consecration, but I see the need through them of a change in my body and my soul—that Jesus Christ in a mysterious manner takes *our* nature to give us *His*, and thus connected with Him we become again sons of God, and, therefore, I do not think that I strain St. Paul's expression in 2 Cor. v. 2, for there is a change to be wrought in us, however expressed; and we must "be clothed upon."

"O holy and ever-blessed Spirit, who didst *overshadow* the holy Virgin, Mother of our Lord, and cause her to conceive by a miraculous and mysterious manner, be pleased to overshadow my soul and enlighten my spirit, that I may conceive the Holy Jesus in my heart and bear Him in my mind, and may grow up to the fulness of the stature in Christ, to be a perfect man in Christ Jesus." Amen.—BP. J. TAYLOR'S *Rule of Holy Living*.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—Mr. Sandlands, in the PULPIT of the 8th, has replied to my question, Where in the Bible is the expression "the damnable nature of sin?" But it is going beyond fair controversy to imply that because I asked, where are the words, I probably do not assent to the doctrine. I said, in asking the question (in the PULPIT of the 25th December), "The idea which they express is in the Bible everywhere."

Mr. Sandlands says of the dogma of the hopelessness of the future life—"Sinners do not trouble themselves about these questions at all." I believe this is true; but those who are not sinners—or, rather, those who wish not to be sinners—are very often and very deeply injured by it.

It is because sin is damnable, or hateful to God, that I believe He will destroy it, and, with the sin, abolish the suffering which it brings. But none the less do I believe that "every transgression and disobedience receives a just recompense of reward."

JOSEPH JOHN MURPHY.

Belfast, January 13th, 1887.

[We have received several letters on this subject, but for want of space are unable to print them. We are glad to think that the criticism of "The Controversialist" has taken effect, but the letters it has evoked are too personal and vituperative for publication.—ED.]

THE QUEEN'S JUBILEE.

SIR,—May I ask the readers of the PULPIT to express their wish—I am sure they wish it—that in country parishes there should be some idea as to how they would desire to celebrate the Queen's Jubilee?

It would conduce to the event being fittingly observed if our respective dioceses would hold meetings of their cathedral-town clergy and invite country clergy to consider how, in town and country parishes, the great occasion could be celebrated in the best way. Individually, I shall promote in my parish the ladies' movement, which appeals to the women of England, leaving to our gracious Sovereign the disposal of the sum raised. The idea is a happy one, and I hope it may be generally taken up, as it deserves to be. Every parish incumbent might be exhorted to take up this memorial, but we need not stop there. Next to our gracious Queen, we might help on any scheme which tends to bind the Empire together, like the Imperial Institute. The claims of the "Church House" can be met by wealthy laymen who recognise it. Its ultimate expense would found six new bishoprics, while £240,000 would be a very fine addition to the Sons of the Clergy Corporation.

I am very glad to see Bishops and Lord-Lieutenants of Counties, recommending this Imperial Unionist scheme in their several dioceses and counties. What I hope we may see are meetings headed by our bishops striking out some general plans for making our parishioners remember the occasion. I would ask the Archbishops to unite on a Thanksgiving Service as a commencement; then Englishmen's proper notions of commemoration must be taken into account—that means a dinner. Shall the dinner be a subscription affair, or half paid for, half contributed? How can we make the little ones remember the day? Shall parents and children dine together? or shall the children have a big tea? I hope our clergy will not each ride off on his own hobby. Nothing can be less conducive to united action and ecclesiastical and Imperial strength than division—one parson throwing all his energy into a new "east window," or "new candlesticks," or a "new Gospel hall," or an appropriate building to be styled "General Improvement Institute."

A. D. PRINGLE.

Blakeney, January 10th, 1887.

SIR,—What is the Church House? The Church House is a building which the authorities of the Church desire to see erected as a memorial of the wonderful fifty years that our Queen has reigned.

Such a building will be a most fitting memorial of

the time during which under a gracious Sovereign the Church of England has gained in strength and vigour at home and abroad, in our thickly populated busy towns, in our quiet villages, and perhaps most of all in our far-off Colonies, where the sons and daughters of our Church cherish her history and traditions, and are continually spreading the influence of her teaching. It will be not only a memorial of the work of past years, but a centre of life for work in the future; for what is the Church House? It is to be a central office, where information on all matters in which the Church is concerned can be obtained, business can be done, records kept, and all the work brought into harmony; and it is to provide suitable rooms where the Houses of Convocation and all their various committees can meet, without having to depend upon hired rooms, or rooms lent for the occasions.

At present there is no such office and place for meetings. The need for them is very great, and only those who have to do the work can fully know how great it is. Almost everything is hampered and hindered by the difficulty of getting information at the time when it is wanted, and of arranging meetings with a certainty that a suitable room can be found in which they can be held. And, indeed, there is no other body in the world, religious or political, and undertaking any large amount of work, which has not its recognised and suitable centre, except only the Church of England.

The Church House should obviously be in a suitable position, in order effectually to carry out these ends, and as a memorial it should be beautiful, so that in time to come it shall be pointed out as an evidence of the love that the people of England had for their Church in the Jubilee Year of their most gracious Sovereign Lady Queen Victoria. But to carry out such intentions funds are needed, and therefore we appeal to all Church people to assist in a scheme of celebrating the Jubilee Year which shall enable the Church to do her work more thoroughly.

KATHARINE WESTMINSTER, President,
MARY BENSON, } Vice-Presidents,
BEATRICE TEMPLE, } Ladies' Committee.

P.S.—Contributions may be sent to Mrs. Benson, Lambeth Palace, S.E.; Mrs. Temple, Fulham Palace, S.W.; or to the Treasurer of the Church House Fund, 2, Dean's Yard, Westminster, S.W.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—Your Reviewer argues for a *second* imprisonment of St. Paul at Rome. This notion is condemned, as he says, by Wieseler, and also by the eminent Biblical critics, Professor Reuss and Dr. Davidson. Your Reviewer has ably stated the usual grounds for this contention, and he clinches the case by quoting Archdeacon Farrar's *dictum*:—"If St. Paul was put to death at the end of his first imprisonment, the Pastoral Epistles must certainly be spurious." But why? I have studied the learned and eloquent archdeacon's works with much interest and profit, but I have yet to learn that he is infallible. That certainly is not the impression left on the mind by the recent review in the *Guardian* of Dr. Farrar's "Bampton Lectures." No one who really *knows* St. Paul can have the shadow of a doubt that the Pastoral Epistles

are due to him. No one else could possibly have written them. It is, however, an unwarrantable assumption that *all the three Pastoral Epistles* belong to *one and the same* epoch. This is not the case. 1 Timothy and Titus are closely connected with each other. They were written during the period of missionary journeys, of planting churches, of ordaining elders and "overseers," the period when St. Paul was working in Asia, Macedonia, Achaia, and when he visited Ephesus, Troas, Nicopolis, Corinth. 2 Timothy, which has quite a different tone, was written during St. Paul's first (and *only*) imprisonment at Rome, soon after his *πρῶτη ἀπολογία*, when he fully thought that sooner or later he would be condemned. It does not at all follow, as has been too hastily assumed, that that, which St. Paul in his depressed mood anticipated, actually came to pass. On the contrary, for a great part of two years at least he remained at Rome unmolested, and he may have escaped unharmed from his appeal to Cæsar. Indeed, it is quite possible that he may have quitted the city. But there was one thing he could *NOT* escape. That was the bitter and bloody Neronian persecution, which suddenly broke out only a few months after the last mention of St. Paul in the Acts.

It is idle to assert that this persecution was confined to Rome (Farrar). It could not fail to extend to the provinces. St. Paul, as I have pointed out, was at that time the most prominent and conspicuous Christian in the whole world. He had recently figured in a *cause célèbre* before the Emperor at Rome. How could he escape? And where could he hide himself? Nowhere, except in such a box as the great Biblical scholar Grotius once found so useful. And St. Paul was not the man to hide during persecution. Cæsar's arm was long enough to reach him anywhere. His bitter enemies, the Jews, who had so long thirsted for his blood, would not be likely to shelter or protect him—they would be the first to denounce him—and the Jews were everywhere. It is obviously impossible that St. Paul could have survived this terrible outbreak of malignant persecution.

And where is the historic evidence that he did survive? Nowhere. Where are the Epistles he wrote to *Churches* after this date? Where is the record of his travels, of his preaching, of his persecutions? Where is the fruit of his labours? What Churches did he found at this period? Where are they, and what traditions have they of St. Paul? Echo answers—where? No, we are asked to shut our eyes, and to believe that St. Paul and his associates vanished into thin air during the fierce and tremendous persecution under Nero; dived beneath the surface; disappeared from history as well as from view, leaving no more trace behind than Coifi's "distressed sparrow." We are asked to believe that after a few years of this useful, interesting, and Apostolic kind of life, which produced no history, and left no outward and visible sign, St. Paul reappeared (in obedience to a wave of the Biblical critic's well-known wand) alive and well, fresh and hearty, eager for a *second* Roman imprisonment, not to be distinguished from the first. It is a mere case of *Da capo*. And not only St. Paul, but also all our old familiar friends happily meet us again unharmed and unhurt. What is the use or meaning of a persecution if this is the result? Luke and Mark, Timothy and Titus, Apollos and Tychicus, Erastus and Trophimus, Aquila and Priscilla, have all wonderfully survived. Unchanged by time, unharmed by persecution, they are ready to congratulate

one another on their unlooked-for escape; and, in more than one case, to thrust their heads again into the lion's mouth at Rome. How absurd! How impossible!! One is almost inclined to ask if another shipwreck cannot be thrown into the bargain? It is really too bad of Biblical scholars to imprison the much-enduring St. Paul every time they find their critical insight at fault. By all the rules of common sense, "Paul the prisoner of the Lord" at Rome in 2 Timothy, is the identical "Paul the prisoner of the Lord" at Rome in Ephesians. The very identical St. Paul, not only as regards essential individuality, but also as regards environment, the accidents of time, and place, and circumstance. As Sir Isaac Newton remarks, "No more causes of phenomena are to be admitted than are sufficient to account for the phenomena." As Bishop Lightfoot well says, "The needless multiplication of persons or events is always to be deprecated in historical criticism." Your Reviewer brings forward the usual minute discrepancies which have led to the invention of this myth. Now it is not my business to explain every discrepancy in the New Testament. I have come on the scene 1,800 years too late to do this. But no apparent discrepancy will justify us in spinning the web of history out of our own imagination. There may be a missing link somewhere, of which at this late date I know nothing, and which would make the chain complete and the whole matter clear. I am inclined to agree with Dean Burgon, that many an apparent inconsistency would be found to be imaginary, if only sufficient critical skill could be brought to bear on the subject.

Your Reviewer says, "The case of Demas is altogether against Mr. Heber Evans' theory." By no means. Demas is mentioned in 2 Timothy as having forsaken St. Paul; in Philemon (the later Epistle of the two) his name occurs among St. Paul's fellow-workers. Well, is all "place of repentance" to be denied to poor Demas, as sternly as to Esau? Even Bishop Ellicott admits that "there seems no just reason for ascribing to him utter apostasy." And Bishop Jeremy Taylor asserts that Demas returned to his duty. Why not? Do people never change their minds, and are not second thoughts sometimes best? It is a curious little coincidence that, in 2 Timothy, Demas (whose name occurs in connection with that of Luke) is mentioned as having "departed to *Thessalonica*." And in Philemon we find Demas safely ensconced between Luke and Aristarchus, who was "a Macedonian of *Thessalonica*" (Acts xxvii. 2), as if Aristarchus had been the instrument of restoring him to St. Paul. Then there is a supposed difficulty about Trophimus being left at Miletus; but without any such drastic treatment of the text as the Revisers have too often applied, the simple change of *Μιλήτω* into *Μελίτη*—to correct the error of a careless scribe—soon obviates this overwhelming objection. And so of other apparent discrepancies.

Your Reviewer further states that "the view of Mr. Heber Evans involves a double perversion of sound criticism on the Pastoral Epistles"; and, again, that "all reasonable critics are agreed" as to the truth of your Reviewer's opinion. Is not this very much like saying that orthodoxy is "*my doxy*"? Is it not a mere *petitio principii*? One is almost tempted to retort that the "*sound criticism*" will probably prove to be "*Vox et præterea nihil*." If your Reviewer be indeed the representative of sound criticism, of course sensible people will not care to differ from him as

I venture to do. I humbly advise him, however, not to trust to tradition, not to echo the current formula, not to depend on the reputation of great names, but to examine facts, to use the Inductive Method recommended by Bacon, and to think for himself.

H. HEBER EVANS.

January 4, 1887.

P.S.—I omitted to mention in my last letter that Dr. Plummer, in saying, "The Acts were written after the Third Gospel, and the Preface to the Third Gospel points to a condition of things later than A.D. 68 or 69, after which St. Paul was certainly not alive," contradicts Bengel, who affirms that "the Acts were undoubtedly published by St. Paul's desire." I am quite content to be merely a passive spectator in this interesting controversy between Dr. Plummer and Bengel, and I shall hope to gather therefrom much valuable instruction.

Reviews and Notices.

"UNIVERSALISM ASSERTED ON THE AUTHORITY OF REASON, THE FATHERS, AND HOLY SCRIPTURE."
By the Rev. Thos. Allin. London: Elliot Stock, pp. 267.

MR. ALLIN quotes Ambrose, Anselm, Athanasius, Augustine, Chrysostom, Clement, Origen, Jerome, Theodoret, Irenæus, and a great host of other Fathers. He examines many texts of Scripture; he shows—what we at once admit he has little difficulty in showing—that the popular creed is wholly untenable. But this is almost all we can admit in his favour, except that he is evidently thoroughly in earnest. Universalism is to him a faith, and he who has a faith is twice a man. Only to argue on so difficult, so immense a subject, requires calmness, not rhetoric and passion; and examination of texts requires careful consideration, not of what commentators say, but of what the writer says. For instance, Mr. Allin quotes 1 Tim. ii. 3, 4 in the English version, and then quotes from Saint Jerome, "None can hinder His doing as He wills. Now His will is that ALL should be saved. But because none is saved against His own will, God wills us to have a good will that so His counsel may take effect." "In these few words," adds Mr. Allin, "Saint Jerome states concisely the whole case for the Universalists." If so, it is a very poor case. If Saint Paul had stated that God willed to save (*σῶσαι*) all men, they would have had a much stronger one, for it might be replied, Who *can* defeat God's purpose? But God wills (*θέλει*) that all men be saved (*σωθῆναι*)—*i.e.*, that they should bring their own wills into agreement with His, and thus be saved, which if man refuse to do—and men *can* refuse—the will of the Almighty is not defeated. The Bible, we think, asserts that all may be saved, *if they will*; Mr. Allin asserts, *whether they will or not*. We cannot find it.

If Mr. Allin can find that in the age to come such new pressure will be put on man's will that he will of his own accord conform to the Divine will, then he will have proved his case. It is quite beside the mark to quote Mr. Spurgeon and Jonathan Edwards—their rhetoric is disagreeable, but it is only rhetoric—it is not argument, and we are not bound to agree with

them, because we do not agree with such Universalists as altogether ignore the law of continuity.

There is a *via media* that the Judge of all the world will do right, and we much prefer to rest on that rather than on Mr. Allin's agreeable, or on Mr. Spurgeon's disagreeable, rhetoric.

"THE QUEEN'S RESOLVE: 'I WILL BE GOOD,'" with Royal Anecdotes and Incidents. A Jubilee Memorial. By the Rev. Charles Bullock, B.D. London: Home Words Publishing Office, 1887, pp. 202.

WE have much pleasure in recommending this little work, which is one of much interest. It is very tastefully bound, and prettily illustrated, and contains many interesting details of different periods of Queen Victoria's life, told in a striking manner. We cannot read such an account of our beloved Sovereign's life without a feeling of thankfulness that she is still spared to us, and we sincerely trust that God will spare her life for some years longer. Her deep religious feeling must exercise a good influence on those around her, and her good example cannot fail to be a blessing to the country over which she rules. The account of her home-life is very touching, and we earnestly wish that all mothers might feel, as our gracious Sovereign does, the immense importance of teaching their children the Scriptures. We read that, "As the royal children grew up, the reading of the Scriptures for the day was the first step in their educational training."

Our gracious Sovereign also sets us an example in the observance of the Sabbath-day. When visiting Paris the first day was the Sunday, and "an announcement was made which filled with thankfulness the hearts of true Christians. Her Majesty and Prince Albert would remain at the Palace of St. Cloud in quiet retirement, and the Chaplain from the British Embassy would proceed thither to conduct Divine service."

This little work is highly suitable as a gift-book for old or young.

WE have received from Messrs. Nisbet and Co. the third number of the *Biblical Illustrator*, edited by the Rev. J. S. Exell, M.A. It is very full and complete of its kind. The illustrative passages are from commentators of every school of thought; the print, though small, is clear. But books of this kind always seem to us intended to save preachers the trouble of doing their own thinking—a suicidal policy for any man who is in earnest to adopt.

PILGRIMAGE.

[See PSALM xxiii.]

"The Lord, my Shepherd, will provide
For all my wants; He makes me rest
Upon the mountain's grassy breast,
Or by the quiet water's side."

Well said, thou true and thankful heart!
And yet not all can breathe Amen;
For some must roam the desert, when
The downward sunbeams fiercely dart;

Must wander in a burning land,
Where shade and verdure are unknown ;
Where nought is seen but bare grey stone,
And long brown tracts of weary sand.

Yet even there the Lord can spread
A table in the midst of foes ;
Forth from the rock the fountain flows,
And from the heavens descendeth bread.

And faith can see a vision shine
Of homes of everlasting rest,
Where God will make His people blest,
In vine-clad vales of Palestine.

JOSEPH JOHN MURPHY.

PROTECTION.

But you, friend John, who boast a scull,
John Bull, John Bull, I fear you're dull.

ACROSS the waves the Yankee, see,
Protects with might and main
The rights of toil and property,—
And earns he your disdain ?
Your Colonies, who look alive,
Are all Protectionists, and thrive.

John Bull, John Bull, your fertile soil
Untilled around you lies ;
Of curst free imports you're the spoil ;
Now ope your ears and eyes.
Your ancient honour vindicate,
And save the poor, and bless the State.

John Bright and his delusive clan
No longer chain your soul !
John Bull, you are an Englishman,
And you should scorn control.
Awake and ward approaching doom,
Nor let your country be your tomb.

ARCHER GURNEY.

PREFERMENTS AND APPOINTMENTS.

- Altham, Rev. A. S., Curate ; Vicar of Holy Trinity, Taunton.
Bardell, Rev. Robertson, Curate-in-Charge of Newlyn, St. Peter.
Bibby, Rev. Isaac Henry, B.A., Rector of St. Saviour's, Guernsey.
Bishop, Rev. William Chatterley, jun., M.A., Vicar of Twyford.
Boughton-Leigh, Rev. Theodosius Cotterill Henry, M.A., Rector of Bradfield Combust, Suffolk.
Churchill, Rev. Cameron, M.A., Vicar of Holy Trinity, Crockham-hill, near Edenbridge.
Cox, Rev. Walter Eustace, M.A., Rector of Georgeham ; Rector of Lynton.
Durst, Rev. W., Rector of Alverstoke ; Canon of Winchester Cathedral.
Goffe Rev. Henry Frederick, Rector of Thorganby, Yorkshire.
Hackett, Rev. Henry Monck Mason, B.A., Licensed to officiate in Christ Church (temporary church in the parish of St. John-the-Divine, Richmond).
Harrison, Rev. James Knowle, Vicar of Bridgerule, Devonshire.
Hudson, Rev. W. C., Afternoon Lecturer in the Parish Church of Bradford.
Johnson, Rev. G. A., Vicar of Marden, near Devizes.

- Lawrence Rev. Neville George Murray, M.A., Rector of Bradstone, Devonshire.
Linton, Rev. William Richardson, M.A., Vicar of Shirley, Derbyshire.
Moore, Rev. D. K., M.A., Vicar of St. Philip's, Hull ; Vicar of St. James's, Hull.
Murley, Rev. John James, Vicar of St. Colan ; Vicar of St. Merryn, Cornwall.
Oliver, Rev. John, Vicar of Lucker.
Parsons, Rev. William Andrew, Assistant-Curate of St. Kenelm's, Ronisley, Worcester ; Curate-in-Charge of the Church of the Holy Cross, Weston Bampfylde, North Cadbury, Bath.
Pearson, Rev. Frederick, M.A., Rector of Stanstead, Suffolk.
Quick, Rev. George Pring, M.A., Rector of St. Peter's, Cork ; Rector of Douglas, Cork.
Roberts, Bishop F. A. R. Cramer, late Bishop of Nassau ; Vicar of Blackburn.
Rudall, Rev. Alfred, M.A., Vicar of Carnmenellis ; Vicar of St. Agnes, Cornwall.
Rudge, Rev. Edward, LL.B., Vicar of Withecombe Raleigh, Devonshire.
Serle, Rev. Samuel Thomas, Public Preacher in the Diocese of Exeter.
Shaw, Rev. John, M.A., Rector of South Hill-with-Callington, Cornwall.
Shepherd, Rev. Edward Henry, M.A., Rector of Otterham, Cornwall.
Smith, Rev. Lister, sometime Vicar of St. James's Jamestown, St. Helena, and late Curate of Skelmersdale, Ormskirk ; Rector of Hanwood, Salop.
Stona, Rev. John, B.A., Curate-in-Charge of Redruth.
Stubbs, Rev. J., M.A., Vicar of Huish Episcopi ; Assistant Diocesan Inspector of Schools in the Diocese of Bath and Wells.
Walker, Rev. Charles Edmund, M.A., Rector of March.
Wilkinson, Rev. Charles Gilmour, M.A., Vicar of Waresley Huntingdonshire.

CLERICAL OBITUARY.

- Bidwell, Rev. George Henry Clarke, M.A., for forty-six years Rector of the Parish, at Bressingham Rectory, on the 12th inst., aged 70.
Kennicott, Rev. R. Dutton, B.A., of University College, Oxford, and for forty-one years Vicar of Holy Trinity Church, Stockton-on-Tees, Durham, at Gravesend, on the 26th ult., in the 91st year of his age.
King, Rev. James, Carleton, in London, on the 14th inst.
Kuper, Rev. Charles A. F., M.A., for forty-four years Vicar of Trelleck and Penalt, at Trelleck Vicarage, on the 13th inst., aged 81.
Lawson, Rev. George Nicholas Gray, Vicar of the parish, and formerly Rector of Littleton Drew, at Upleadon Vicarage, on the 11th inst., aged 73.
Sims, Rev. William Francis, Vicar of Christ Church, Lee, at 42, Lee-park, on the 16th inst., aged 75.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description ; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE STUDY OF SCRIPTURE.

BY THE MOST REV. THE BISHOP OF MEATH.

SERMON PREACHED IN BANGOR CATHEDRAL, ON
SUNDAY, OCTOBER 10TH, 1886.

"For whatsoever things were written aforetime, were written for our learning, that we, through patience and through the comfort of the Scriptures, might have hope."—ROMANS XV. 4.

THE connection in which these words stand must be attentively viewed by any one who would fully apprehend their meaning. If you turn to the chapter from which they are taken, you will find that St. Paul is speaking of the duty of not availing ourselves to the utmost of our undeniable rights and liberties as Christians, without considering the prejudices of our weaker fellow-Christians. "We then that are strong," he proceeds, in the first verse, "ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." And then he fortifies this injunction with the blessed example of our Saviour. "For even Christ pleased not Himself, but, as it is written, 'the reproaches of them that reproached thee fell on me.'" This quotation is taken from the 69th Psalm, and as it there occurs, the words were doubtless written by David or some other pious Israelite of old, to describe his own condition, and the sufferings entailed on himself by his zeal for the honour of his God. He made common cause with God, and therefore was reproached by them that reproached God. Such is plainly the primary meaning of the passage in the Psalm; but St. Paul does not hesitate to apply these words, written by the Psalmist of himself, to Him in whom all the experiences of all the godly that have ever lived may be viewed as being concentrated, even Christ, just as St. John in his Gospel applies to Christ the previous portion of the very same verse; I mean the words, "The zeal of thine house hath eaten me up." And this, not that the Psalmist had Christ particularly before him, much less that he wrote in the person of Christ, as some have fancied, but that *all* utterances of godly men of old, as I said just now, apply especially to Christ, since he is, to use a modern phrase, the Representative Man of the whole race of them that fear God. Having then made this application of the psalmist's words to Christ, St. Paul seems to think it desirable to justify it; and, in order to do so,

he goes on as in my text. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and through the comfort of the Scriptures, might have hope." In order clearly to see how these words do justify the application to Christ of the passage quoted from the Psalms, we have only to recollect the principle I have just laid down, the principle that in Christ and in His experience, are concentrated all the spiritual experiences of all the godly that have ever lived. And as Christ hath gotten the victory over all the opposing powers of evil, and gotten this victory in the very act of being apparently defeated, (for the Cross was His triumphal chariot, in which He triumphed over principalities and powers, as St. Paul declares), so that the consummation of His sufferings was the consummation of His conquest, even so we, when we suffer most, are likewise conquerors, and more than conquerors, through Him that loved us. St. Paul's words, therefore, may be thus paraphrased: Do not wonder if I put these words of the psalmist in the mouth of Christ, for whatever David suffered for God's sake, Christ suffered too; whatever were David's experiences, were Christ's experiences too; and as they are Christ's so are they likewise ours; and as in Him they were the forerunners, yea, the very means of victory, for "He was made perfect through suffering," even so are they to us the forerunners, the sure pledges, and the very means of that victory which shall hereafter develope itself for ever and ever in the happiness of heaven.

No wonder, then, that Paul speaks of the *consolation* of the Scriptures. Every page of them, when once this principle of interpretation is fully seen, is fraught with comfort and support to all that follow Christ. Are they in distress or poverty? So was Christ. Are they despised by their fellow-men? So was Christ. The Son of God was in social position so far inferior to those he came to save, that when the rich Pharisee asked Him to dine with him, he did not think it necessary to treat Him with the ordinary observances of society; he gave Him no water to wash His hands, no kiss to welcome His entrance. Are they censured for too much zeal? So was Christ. The zeal of His Father's house had even devoured Him, and in His anxiety to purify it of traffic, He incurred the bitter resentment of those who had "turned it from a house of prayer into a den of thieves." Are they rejected of men as being dangerous innovators, disturbers of the Church or of society itself, because they go to God's word and not to man's vain traditions and conventions for what they are to hold and teach? So was Christ. He was denounced as a Sabbath-breaker, and condemned to death as a blasphemer. Are they in spiritual conflict? So was Christ. We read the record of His temptation in the wilderness, of His agony in the garden, to little

purpose, if they do not show us that *here*, too, He has gone before us. Do they feel, to use the language of the Psalmist, that their "sins are more in number than the hairs of their head, and that, therefore, their strength faileth them"? So did Christ, mysterious as it seems; for the Apostle appropriates to Him the very Psalm in which these words occur; and not unduly; for as on the one hand, He came, above all others, to do that will of God which never could be satisfied with sacrifices and burnt offerings, so, on the other hand, part of that will was His bearing, not indeed His own sins, but the sins of the whole world, by some inconceivable process appropriated to Himself, and weighing down His soul with exceeding sorrow, even unto death. Lastly, do they feel in the extremity of their distress, as though God Himself had forsaken them? So did Christ. There is no human feeling Christ hath not felt, no human temptation He hath not undergone; and, therefore, the picture of these feelings, the record of these trials, which make up a large portion of Scripture, is full of comfort, not merely on the common ground that whatever is shared by others is less intolerable to oneself but also, and much more, because, having been shared by Christ, they are pledges of our fellowship with Christ, and therefore of our final victory with Him.

Hence it is that the intelligent study of Holy Writ is pre-eminently calculated to console, and by consoling, to inspire patience and endurance, and, as the product of these, to beget within us hope, even that hope "which maketh not ashamed."

What I have to say on the subject brought before us by my text, will be little more than an expansion and elucidation of what I have already said, yet let me beg you will attend to it. There may be something that will not be without use to you in the strange and perplexing journey of life, and in the difficulties of modern thought.

My subject may most fittingly be distributed under two heads; 1st, The right method of studying Scripture; 2nd, The effect produced by such right study.

1. And with regard to the right method of studying Scripture, the first and most important point is that which I have already briefly stated. All Scripture is for the purpose of disclosing Christ. It groups itself about the Saviour of the world. He is the end of the Law, of the prophets and the Psalms, under the old covenant; of the Gospels, Epistles, and Apocalypse, under the new. The whole object of those dealings of God, whose history forms the Bible, is to set forth Christ. God's revelation of Himself from the beginning of the world is all summed up in Christ. Without Christ, or with Christ misunderstood, the whole Bible is a chaos. It is not the Bible that can save us; it is not even the doctrines taught in the Bible that save us; it is Christ. But Christ came "in

the fulness of the time," though His sacrifice is spoken of in relation to the counsels of the Eternal as being from the foundation of the world, yet in *time*, which conditions our existence, though it may not condition God's, the coming and sacrifice of Christ took place at a certain definite period in the history of man, and are connected with certain preparations and developments of man. The Bible then, first and foremost, is the history of these, and, therefore, besides the differences of style, and even of tone of thought, which are due to its being written by many different authors and under very different circumstances during a period of probably at least a thousand years, we must expect those differences which are essential to a history of *progress*. The human mind itself is seen to advance, as we read on in the Old Testament; the experiences, the descriptions, the feelings of Genesis are not those of Malachi. And this, by the way, offers a strong internal proof of the great antiquity of the documents incorporated in the former book. Between Genesis and the prophets there is a great advance in men's *self-consciousness*, or what is much the same, in their *conscience*. Things are mentioned in Genesis as being done by some of the patriarchs without, apparently, any consciousness of their being wrong, which in later times would have distressed men like Isaiah or Daniel beyond measure. And as the keenness and clearness of the perception of sin increases, so, too, does the keenness and clearness of the anticipation of the Deliverer from sin increase. "Abraham," said Christ, "rejoiced that he should see my day; and he saw it, and was glad." But how much less clearly did he see the nature of its deliverance than did Isaiah! To Abraham it was merely said that in his seed should all the nations of the earth be blessed, and though the incepted sacrifice of Isaac pre-figured the sacrifice of God's own Son, as his restoration to his father shadowed forth the Resurrection of God's Son, still there is no trace in Scripture that by Abraham this was understood; to him it was merely a trial of his faith. But to Isaiah was described the very process by which alone such blessedness was to be procured. The consciousness of sin, so little felt in Genesis, had now advanced, fostered by the perpetual sacrifices offered up for sin, which yet, it was rightly felt, could never take sin away. How, indeed, could the blood of bulls and of goats remove the tremendous consciousness of guilt? This consciousness, then, when once excited, becoming always more and more distressing, worked in the national mind for centuries, until it was at length ripe for the disclosures of an Isaiah. Then, and not till then, did the Holy Ghost fully proclaim the work of the Deliverer in that wonderful chapter which all the ingenuity of biassed interpreters has been unable to deprive of its real meaning, and which, taken in that meaning, has for ages attested the inspiration of the man that

wrote it. "He is despised and rejected of men, a man of sorrows and acquainted with grief, and as one who hid His face in shame from us; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was on Him, and by His stripes we are healed. . . . When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong his days, and the pleasure of the Lord shall prosper in His hands." Who does not feel that the patriarchal ages were not ripe for such a disclosure, that the consciousness of sin, necessary to the drawing and appreciating of such a picture, must have been the product of centuries of education? Then, again, in Genesis, and indeed throughout the Pentateuch, there is no explicit reference to the future life. The process by which the consciousness of that life gradually dawned on the mind of the consecrated nation we have presented to us in the Book of Job. There we see a good man, so far as his light and knowledge went; a man who used vast wealth in succouring the poor and friendless, in extending to strangers that unquestioning hospitality which is the cardinal virtue of the East, and in providing for the rational happiness of his own family during his own lifetime. All at once, by Divine permission, this pious prosperity is cut up by the roots; his children are killed, his property devastated, his own person frightfully diseased, the wife of his bosom is turned into his tempter; and to add to all, three friends who visit him in order to console him in his distress, but whom his distress deprives of all power of consolation, begin, at first distantly to hint, and gradually more and more plainly to assume, and at length assert, that Job must have been a great sinner, else God would not thus have afflicted him; that he must have robbed the widow and the fatherless, and based his former wealth and power on the vilest oppression. And this view was natural, nay, it was *unanswerable*, if there be no life beyond the grave. For if so, either there is no God at all, or if there be a God, He is not a God of justice when He allows, as He often does, the innocent and righteous to be the greatest sufferers, and *never*, indeed, so far as this world is concerned, makes *success* the measure of *desert*. Stung by these innuendoes and reproaches, Job waxes warmer and warmer in self-defence, and in accusation of the awful Power who thus pitilessly tramples on him without any adequate fault on his own part, as he feels, and feels with truth (for you must recollect that, at the last, God Himself declares that his friends, in their eagerness to absolve the Almighty, had not spoken the truth concerning Him, as His servant Job had); until at length the conviction that there must be an hereafter is forced upon

him, and he bursts into that sublime exclamation, the sense of which, on the whole, is not unfairly represented by the words, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet out of my flesh I shall see God." Whatever be the precise extent of the anticipation conveyed by these words, it is clear to me that an anticipation they do contain of some future rectification of the evils and wrongs of the present by a Divine Redeemer and Avenger. And mark how this expectation gains in clearness and fulness as the Old Testament moves on. In the Psalms, in spite of much dejection, amounting sometimes nearly to despair, we find repeated references to that fulness of joy which is only to be found at the right hand of God, and in the anticipation of which the flesh of the believer may well dwell in hope; till at length in Daniel the resurrection of the dead and the judgment to come are described, as the end of all the monarchies and revolutions of the world, in terms whose sublimity leaves all poetry at an immeasurable distance, and whose accuracy is avouched by their being only carried into fuller and more precise detail by our blessed Lord Himself. And what I have said of these chief points applies universally. The course of revelation is exactly like the course of day: first the faint blush in the east that might be mistaken but for its continually increasing till the stars grow pale, and then the orb of day, which though itself unseen before, gave all the light that has been gradually stealing over the landscape, at length rises, disclosed in all his transcendent majesty and brightness. And like the natural day, so does the day of grace owe all its light to one central Sun, from the faint twilight of Genesis to the full beams of the Gospels and Epistles.

Now all this has most important bearing on the right study of Scripture. If what I have said be correct, then nothing can be more calculated to lead astray than reading the Old Testament, as many do, without any discrimination of time and circumstance, without being sensible of the gradual educating process of which it is the record. To suppose that Abraham was as enlightened as Paul and John, or even as David and Isaiah, is a great mistake; and so again, to take the lives of the patriarchs as examples of Christian experience, ascribing to them exactly the same feelings as we have, is a great mistake. In so far as they pleased God it was undoubtedly by faith, but whilst the principle of faith or trust in God remains unchanged, the knowledge of the Being trusted may be very different; and therefore the *effects* of faith, in so far as they depend upon such knowledge, may be very different. To us God is much more perfectly revealed than He was to Abraham, and therefore, though our faith be the same as Abraham's, its effects, in so far as they depend on knowledge, ought to be much higher and purer. What

he probably regarded as no offence at all, I mean the deceit he practised about Sarah, and of which he is never said to have repented, would to a Christian who is better taught, and knows more clearly the nature and the necessity of truth, be a most grievous sin. So again, what to Jael seemed lawful, and to Deborah actually laudable, the treacherous murder of an enemy, is utterly forbidden by the Gospel, and can never rightfully be imitated. We approve of the strength of the faith which animated Deborah, and perhaps Jael, of their attachment to the people and the cause of God; but we are not allowed to imitate the bloody deed which their imperfect knowledge permitted Jael to perpetrate, and Deborah to praise. The ignorance of His ancient people and ministers God doubtless overlooked, even as St. Paul tells us He overlooks the ignorance of all those heathen who have never had the means of knowing God, for unto whom little is given, of him will little be required; but such ignorance we could not plead. And he that reads the Old Testament without remembering the great principle that it is the history of the education of a certain race, chosen to preserve and develop the knowledge of God and the consciousness of sin, till the fulness of the time should come when both the knowledge of God and the consciousness of sin should be completed in the Person of the Saviour; he that reads it as the history of something perfect instead of what it really is, the history of something progressive and incomplete, will read it not to edification, but to mischief, and will probably derive from its pages, not the consolation it was intended to afford from watching the gradual ripening of the designs of God, and marking how they were carried out in spite of their being apparently defeated for a time; but an austere and cruel superstition, which would apply to Christians, all the commands issued for temporary purposes to the Jews, and would thus retrograde from the full noon-tide of the Gospel to the dim twilight of the law, seeking its chief incentives from the temporal promises, its chief warnings from the temporal chastisements, and its chief rules of life from the imperfect and partly ceremonial code given to a people whose highest prophet, according to Christ, was lower than the lowest Christian in knowledge, in privileges, and therefore in responsibility.

I have spoken so far exclusively about the Old Testament in this regard, because it is chiefly with respect to it that mistakes are likely to be made. The New Testament, containing the history of our Saviour and the teachings of His Apostles is, *in itself*, liable to little misconstruction. Misapprehensions of it, when they do occur, are chiefly reflected misapprehensions of the Old. And it is noteworthy that, as if on this account, those who have made a false use of Scripture, have dwelt with peculiar partiality on the Old Testament. The savage fanaticism of those who,

centuries ago, thought they did God service by "slaying the Amalekites," as they called all who did not worship God as they did, was fed by an exclusive and therefore quite unintelligent study of the Old Testament. With its letter they were as familiar as were the Scribes and Pharisees, who "searched the Scriptures," as our Saviour told them, and yet "would not come to Him," of whom all Scripture testified. The texts on which Inquisitors and Covenanters alike based their persecutions were taken from the Old Testament, the language they affected was that of the Old Testament, so much so that in some of their works hardly a reference to the New is found, and to this day there are numbers who read and expound the Old Testament with a preference which, considering their utter ignorance of the real meaning of a great portion of its contents, might well amaze us, did we not recollect how difficult St. Paul found it to wean even his Gentile converts from "the weak and beggarly elements," as he does not scruple to call them, of the law, and how the Hebrew Christians had actually to be warned against apostatising from Christ in their blind and excessive reverence for Moses. God who spake to the Fathers by the prophets in sundry portions and in diverse manners, as their exigencies required, and as the imperfection of those His means of communication admitted, hath in these last days spoken to us by His Son, who, being His express image, and the upholder of the Universe, is a perfectly adequate exponent of His Father's will, which none of the prophets could be, and is therefore to be listened to with deeper reverence than any of the prophets, nay, even Moses, could justly claim. The argument with which the Epistle to the Hebrews opens, as I have briefly stated it, rests on the very imperfection of all previous revelation as to both the things communicated, and the vehicles of communication, and was doubtless intended in the Divine wisdom, not merely to warn the Hebrew Christians of the Apostolic age, but also the whole Church of Christ throughout all ages of the danger involved in overlooking the progressive and partial character of the Old Testament, and attributing to it all the perfection of the New. For, besides that phase of this danger, on which I have already touched, the phase of fanaticism, which debases Christianity into mere Judaism, there is another, the phase of infidelity, which rejects Christianity on the very score of its being only Judaism. If Christianity be really nothing beyond Judaism, then the world, which has certainly outgrown Judaism, has outgrown Christianity as well. Accordingly those who push back Christianity into Judaism, making the Old Testament and not the New their real standard, will be easily tempted into denying the truth of all revealed religion on account of what they rightly feel to be the imperfections of this standard. So Carlyle spoke contemptuously of our religion

as Jewish old clothes; and in the last century Voltaire was never tired of harping on the imperfections of the Old Testament as a reason for rejecting Christianity. And the history of modern unbelief, if it be ever written, will abundantly attest the fact, that its most earnest and intense promoters, from Spinoza downwards, have arisen in the bosom of the two most Judaic of the Churches, the Churches of Rome and of Geneva. And those who seek the perpetual obligation of the Lord's Day not in the tradition of the Apostles, but in the Sabbath precept of the Decalogue; those who explain the nature of the Christian Ministry by a reference to the Jewish priesthood; those who go to the book of Malachi for the ceremonial of the Lord's Supper; those who, to mention a much wider and more dangerous error, fancy the Old Testament ought to speak with scientific accuracy, and even falsify the Revelation of God made by His works is Nature, in order, as they imagine, to support the Revelation He has made of His Will in Scripture—all such persons will do well to reflect whether, in their zeal to protect the outworks, they are not betraying the citadel, and whether they really understand that religion of which they very probably consider themselves the only uncompromising advocates. It seems to be the destiny of false believers throughout all ages, that by their means the truth which they misrepresent is blasphemed amongst unbelievers. Let me then warn you earnestly against this danger, and beseech you to look at the whole volume from the standpoint of its latest and most approximately perfect part, basing your views on those principles which are laid down by Christ and His apostles, and so long as you hold to which and judge by which you can never go far wrong.

2. Let me now, in the second place, say a very few words on the *effect* of the right use of Holy Writ, as it is indicated by the Apostle in the words, "that through patience and through the comfort of the Scriptures we might have *hope*."

Hope, then, is the effect, the product of patience, and of the consolation which Scripture is intended to impart. Hope in the final destiny of each God-fearing man: hope in the final destiny of the whole human race.

How this should result from patient endurance is a thing more easily experienced than explained. That it does so result is what no one who has endured God's dispensations patiently will doubt. They would not be endured patiently were they not felt to be the doings of an all-wise, all-merciful Being. And again, patient endurance, as it is based on a conviction of God's Providential goodness, so it confirms that conviction on which it is based. For it is a law of our nature that we cannot *act* on a true conviction without strengthening that conviction. The longer, therefore, and the more patiently we endure God's dealings with us, the more shall we be convinced of their being

God's, and therefore the more hopeful shall we feel as to their result. His infinity, indeed, transcends our thoughts, baffles our experience, makes the application of logic to his relations with us utterly absurd. We cannot, "by searching, find out the Almighty to perfection." Neither, then, can we by searching find out and fully comprehend His dealings. We must, therefore, submit, yet not with the sullen feeling of mere impotence to resist, or with the apathy of unintelligent despair—feelings which have ever been in the background of the minds of them that know not God—but with the consciousness that, after all, infinite and inscrutable as He is, He is yet our *Father*. He is all-wise, He is all-beneficent: we may therefore trust He will, in the whole scope of a Government of which we see but the merest fraction, make goodness triumph and destroy the evil. When, therefore, we are impatient under the strange things we see around us; when we are tempted to exclaim against the justice or the benevolence of Providence by the spectacle which the world hath always hitherto presented of the unequal, and if this life were all, the inequitable distribution of wealth and poverty, success and failure; when we behold some come into the world rich, others poor, by no merit or demerit of their own; the former go through life without one of those cares and anxieties which press the latter often to the ground, and crush the finest spirits most pitilessly; or when we contemplate the strange and distressing scene which history unfolds, the wars and all their attendant calamities that have been engendered often by the unbridled ambition, by the ruthless selfishness of a single man, the horrors to sanction which the very name of the Saviour of the world has been invoked—we must derive hope of some better state from the patience which submits to what it cannot fully understand, because it is strongly convinced that what God permits must end in what is best. And this hope we shall find amply borne out in Scripture; for in its pages we have every one of our own natural feelings on this and every trying subject fully represented, and the expectations which even unaided reason derives from the conviction that God must be good, confirmed. In the Old Testament we find our own fluctuations and doubts expressed in the vigorous language of the Psalms, sometimes more vigorously than we ourselves might dare to put them. In the New Testament we have the solution of these doubts, so far as they can be solved at present, and more, we have our best example, our firm assurance of present support and future bliss in Christ. He, the Incarnate Son of God, as He took not on Him the nature of angels, but the seed of Abraham, so neither did He take on Him in the seed of Abraham the person of the rich and prosperous, but the person of the poor and the oppressed. And as He bore poverty, of which none of us can have

any real conception, for it was not merely the poverty of a man like ourselves, but the poverty of a God who "emptied Himself" of all those attributes that might have prevented His sharing in all things our distress, so does He proclaim the blessedness of the poor who are led by their poverty to look beyond this scene, and the danger of the rich to whom their wealth is prone to become the horizon that bounds their view. "These are the things that make death terrible," said the great, but almost forgotten, English moralist, as he looked round on the pictures and furniture and plate of the successful actor. And apart from the thought "Whose shall these things be?" which God Himself is represented as whispering into the ear of the rich fool as He told him that the same night should his soul be required of him have not all comforts and luxuries a strong tendency in themselves to harden the mind in self-content and in content with the things around us, to lessen sympathy with sorrow and suffering, and to take away all vivid feeling of our dependence upon God? Is it not difficult for the rich man not to feel a certain unreality as he repeats the daily prayer for "daily bread?" Are not the "consolations of God" likely to become valueless to the man who has so little need of being consoled? If it be hard for a rich man to enter into the Kingdom of God, is it not because it is hard for him not to trust in riches? Who give in general the most in charity? The men who count their income by thousands and tens of thousands, or those who count it by hundreds? Who think most about the wants of others? Those who have no idea what want really means themselves? And though liberality and thoughtfulness for others are not Christianity, yet there is no Christianity without them. Be therefore consoled, ye poor, be exhorted, ye rich, for both these ideas are conveyed by the word translated "*comfort*" in my text—be ye at once consoled and exhorted by those considerations respecting our future prospects which Christianity lays before us. Comfort yourselves both of you (for I know there are many rich men who are uneasy when they reflect on the differences between themselves and others), comfort yourselves with the thought that hereafter an endless scene of happiness awaits not only the individual believer, but the whole race of redeemed mankind. And the same thought may be justly applied, not only with respect to the inequalities of wealth and happiness, but also with respect to the inequalities of knowledge and of privileges we see about us. How many beyond what we now imagine shall be included in the company of the blessed; how many whose ignorance shall shame our knowledge; how many shall come from east and west, and sit down with better instructed patriarchs and prophets and apostles in the kingdom of heaven, while the very children, the proper inheritors, of that kingdom, shall be

cast out, it is not given to us to know; but of this we may be sure, that the Judge of all the earth will do exactly right; that He who loved us and gave Himself for us, who understands our frailty and our trials with all the sympathy of man, and searches our inmost thoughts with all the certainty of God, will take into account every circumstance of sorrow, of suffering, every physical and mental peculiarity, every temptation, every condition of unmerited knowledge or of equally unmerited ignorance, which may have swayed our actions; and we may well believe that in the result of a scrutiny at once so merciful and so just, many that are here last shall be hereafter first, and many that are here first shall be hereafter last.

Let these, then, be our ruling and animating principles, *trust* in Christ and *love* to Christ; let *hope*—in these days the least cultivated of the Christian graces—reign in our hearts, filling us with glad anticipations of that day when He who before came to visit us in great humility, shall return in His glorious Majesty to bestow eternal happiness on all who, in the clouds and darkness of this present state, have not despaired of His appearing.

ARCHDEACON CYPRIAN PINKHAM, of Manitoba, has accepted the bishopric of Saskatchewan.

WE hear that it is proposed to hold in Oxford during the course of the present term, as in many other towns, a meeting for the purpose of imparting information and stirring up interest with respect to the proposed Jubilee Church House. In Oxford, as elsewhere, opinion and feeling seem strongly divided about it. The scheme, so far as we are able to judge, has a few (but they are very few) ardent and strenuous supporters; the majority, even of Churchmen, are decidedly lukewarm, while there are more than a few who are inclined to look upon the whole movement with distrust and even some aversion. Under such circumstances we fear that it will need very great efforts to make the plan even a passable success, and to save it from failure. More than this it seems almost hopeless to expect.

Now that patronage has been practically abolished it needs a very strong ecclesiastical microscope to discern the remaining distinctions between the Established Church of Scotland and the Free Church. The majority of the latter body, however, as represented by its Assembly Arrangements Committee, have shown that they possess an instrument of the requisite power. They will not hear of reunion on the basis of Establishment, and, naturally enough, the Established Church does not care to discuss reunion on any other basis. She no doubt holds that she has done as much as can fairly be asked of her in offering to share her temporal advantages with the Free Church. In the heroic age of the Free Church this offer would have been gladly accepted, but since then her ministers have learned to give religious equality the place their forerunners gave to the Sole Headship of Christ. A political difference is now treated as a sufficient bar to the restoration of religious unity.—*The Guardian*.

RUPTURE CURED!

IMPORTANT INVENTION.
MR. C. B. HARNESSE, the renowned Inventor of Electropathic Belts and other Curative Electrical Appliances, has lately introduced a new **Washable Everlasting Truss**, known as

HARNESSE' XYLONITE TRUSS

A NEW TRUSS.
Guaranteed to last a lifetime. All who suffer from Rupture should wear **Harnesse' Xylonite TRUSS**. It has a beautifully smooth flesh-coloured surface, of a washable and durable material; gives complete comfort and support without irritation; is cheap; and weighs only a few ounces.

FREE OF CHARGE

Pamphlet and Advice on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JANUARY 29, 1887.

THE LAY PULPIT AND PEACE.

(Communicated.)

A LAY member of the Church of England, who is an earnest friend of peace, has long been profoundly impressed by the too general apathy manifested amongst the clerical and ministerial profession, both in his own and other denominations, in regard to the evils of war. After many discouraging attempts to awaken a deeper interest in the Peace cause amongst his own ministerial acquaintances, the gentleman in question has boldly assumed the initiative in the matter by taking upon himself the office of preacher; and although, as a layman, the pulpits of the Established Church are closed to him, those of several of the Nonconformist chapels have been opened for his use. He has met with a welcome from the audiences whom he has hitherto addressed. He has been much struck with the circumstance that those very people who were so interested in the religious and moral claims of peace, when definitely and specially laid before them, had scarcely given the subject any earnest thought previously. Beyond an occasional brief allusion to it in their Prayer-books, or a merely incidental mention of it in the sermons and supplications of their ministers, the topic was, for the most part, a strange one to them.

They were, however, reminded that it was noteworthy that the regular recurrence, for years, generations, and even centuries, of at least a specific though brief prayer, for "Peace in our time," might have been expected to be more satisfactorily answered, if such prayer had been, to a more general extent, prompted by heartfelt sin-

cerity on the part of the petitioners or of their ministerial leaders. Down to the present time, a succession of wars and of intervals of armed peace, only less burdensome than actual conflict, have for ages weighed upon the nations. Was it, then, to be believed that such results would have followed heartfelt supplications, or adequate ministerial persuasion? This question has already been put to several congregations by the lay preacher alluded to, with the effect of arousing some deep searchings of heart amongst his listeners.

The example thus set might, with advantage, be imitated by other lay Christians in many localities. In some of the churches of the Establishment the schools in connection with them might be obtained for such addresses. In Nonconformist chapels, the pulpits might not unfrequently be found available; and even if, as has already happened, objections should at first be raised, some of these might be overcome by a little patience and tact.

In certain cases, it might be found that the circumstance of a lay member, of any Church, wishing to instruct the congregation on the Peace question—a subject of vital importance to every nation—would induce the regular minister to reconsider the matter in reference to his own responsibilities to God concerning it. This might probably result in a more satisfactory discharge than heretofore of his duty in this respect; and in such a case, the object proposed would be virtually attained.

THE REFORMATION IN IRELAND.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

(Continued from page 250.)

CHAPTER VIII.

IRELAND DURING THE REVOLUTION.—JAMES II.

WE pass rapidly over a period of forty years, a period not destitute of interest, only we may not just now linger over it. During those years Cromwell, if he did not avenge the bloodshed of 1641, at least taught the Irish that massacre is a dangerous game, at which more than one side can play. Drogheda was stormed and the garrison slaughtered, and the Puritan did unto Wexford and to her citizens as he had done to Drogheda. What need of words? How the Church fared under Cromwell; how the stern swordsmen of the Commonwealth took to themselves the land for a possession; how Charles II. was restored, and how on Jan. 27th, 1661, St. Patrick's Cathedral, in whose great aisle the Puritan troopers had stabled their horses, was the scene of the consecration of twelve prelates for the Irish Church; how amid much unrest Jeremy Taylor, the "English Chrysostom," administered his Irish diocese, pleaded for toleration, and wrote his "Holy Living and Dying"; how Charles II.

lived a swine's life, and found "unholy living" a poor preparation for dying; how through all the changes and through all the strife Rome pursued her subterranean policy in Ireland; how Plunket was done to death, and how Peter Talbot appeared in Council in full Roman Catholic pontificals; how he was lent the Castle plate for the Mass, with the pious wish that the Mass might soon be celebrated in the Cathedral; these matters we indicate, but cannot dwell upon.

Charles II. was succeeded by his brother, James II., who had already joined the communion of the Church of Rome. Ormond was recalled ostensibly because of his age and infirmities, in reality to make way for a viceroy better suited to the new policy which James had in view. The Roman Catholic party could not conceal the exultation with which they hailed the accession of a Sovereign of their own faith. At this time Ireland compared favourably with England so far as the treatment of Roman Catholics was concerned. A Jesuit walked the streets of Dublin with impunity. No Roman Catholic was under any obligation to take the Oath of Supremacy, unless that oath was formally tendered to him, which rarely, if ever, happened. Neither House of Parliament was closed against any religious denomination, and there was in practice, if not in theory, a complete and general toleration. But the Irish Roman Catholic laboured under disabilities of another kind, from which his English co-religionists were exempt. His race was an insuperable barrier to advancement, and this obstacle operated against Protestant and Romanist, though falling with crushing severity upon the latter. The Irish Roman Catholic was politically dead, and only *one* of that creed had secured election to the Irish Parliament since the Restoration. The *New Interest* held all power and influence, and their ascendancy was guaranteed by the presence of a standing army of seven thousand men. James might have done much to heal the miseries of Ireland. By maintaining the existing settlement of property he might have won the loyal support of the English settlers, while he might have exercised the vast powers of the royal prerogative, to say nothing of his personal influence, in healing the wounds inflicted by centuries of misfortune upon his co-religionists. As a mediator his powers were immense; when he became a partisan he inflicted a blow upon Ireland, under the effects of which she has suffered for centuries. He conceived the insane policy of restoring Romanism to its pre-Reformation splendour, and by means of the Irish restored to power and influence to establish himself as absolute monarch in England. It was another phase of that singular delusion which brought his father to the headsman's block. Ormond was recalled, but the king did not yet dare to take the decisive step of appointing a Roman Catholic Lord Lieutenant. Clarendon was sent over as Viceroy, but the command of the army was given to Colonel Richard Talbot, promoted by James to the ominous title of Earl of Tyrconnell, better known to fame as "lying Dick Talbot," an Irishman descended from one of the degenerate families of the Pale, and a bitter Roman Catholic. Ambitious, crafty, daring, and utterly unscrupulous, Tyrconnell hated the English settlers with a deadly hatred. A royal order came from Whitehall to disarm the population. Tyrconnell obeyed the order so far as the Protestants were concerned. Clarendon was ordered to bring into office a large number of Roman Catholics, and to re-construct the Courts of Law. The judges held office only during

the Royal pleasure; all the Protestant judges, with three exceptions, were dismissed, and their places given to Roman Catholics. The army was thrown open; many officers were deprived of their commissions and their bread. The places of old cavaliers who had fought bravely for the Crown on many a stricken field were filled up with new men, whose only recommendation was that they belonged to the king's religion. It was not enough to disarm the Protestants, the arms must be put beyond their reach. The militia were disarmed, and orders were issued to transfer the stores from Athlone, Limerick, and Carrickfergus to Chester Castle. Numbers hurriedly sold their property and left the country. Persons whose money was invested in trade collected as much as they could realise and crossed the Channel. Those who could not remove their families and their effects remained behind in fear and trembling, with the horrors of 1641 ever before their eyes. But Clarendon did not move quickly enough in the work of reconstruction to satisfy James. He had been sent over to conciliate all parties, until the task of disarming the colonists should be effected quietly, but when sterner measures became necessary, a Protestant, however supple and elastic in conscience he might be, was not a reliable instrument. Clarendon was recalled, and in February, 1687, Tyrconnell came over to govern Ireland as Lord Deputy. Fifteen hundred Protestant families left Ireland within a few days, and the new Lord Deputy made no secret that his intention was to clear the country of heretics as quickly as possible. Lord Chancellor Porter had been heard to say that he would not be made an instrument for the overthrow of Protestantism. He was dismissed from office, and his place given to Sir Alexander Fitton, who had been publicly convicted of forgery, but who had since atoned for his infamy by the renunciation of his faith. The University of Dublin—the stronghold of Irish loyalty, and one of the few English institutions that had ever taken root in Ireland—could not hope to escape invasion by a sovereign who had forgotten the splendid services of Oxford. James issued his mandate to the governors ordering them to admit a Roman Catholic named Green to a professorship of Irish. No such professorship existed, and the royal favourite was disappointed; but the authorities of the College took the alarm and began to arrange for the sale of their plate under the pretence of erecting new buildings or purchasing land. Tyrconnell rudely interfered; would not allow the plate to be removed to England, and when it was sold in Ireland the purchaser was summoned to the Castle, accused of receiving stolen goods, and bound over to prosecute the heads of the University. The alarm caused by those wanton attacks had not died away when James issued another mandate, ordering the University to elect to a fellowship a Roman Catholic named Doyle without requiring him to take the oath. Doyle refused to take the Oath of Supremacy and his moral character was so infamous that his own friends could not, for very shame, support his claims, so that the matter was allowed to drop. Tyrconnell was already busy at the work of recovering the lands held by Protestants under the Act of Settlement, and no doubt felt that Trinity College could afford to wait. The dispossessed Irish, barred by the Act of Explanation, now came forward, put in their claims, and had them allowed. Outlawries were reversed; Protestants were searched for arms, and the soldiers plundered them with impunity. Fitton declared pub-

lily that out of 40,000 Protestants there was not one who was not a traitor, a rebel, and a villain. Thus matters went on through the whole of 1687, and for the greater part of 1688. But the king was fast alienating the hearts of his English subjects; he had violated the laws of the realm, confiscated their property, persecuted their religion, annoyed them by petty tyranny and illegal exactions, wounded the English self-love in its very sorest spot by seeking to bring the proud neck of the insular Saxon under the yoke of a foreign priest, but he roused their indignation to a pitch of fury when he brought over Irish soldiers to supply the places of men dismissed the service for no reason except that they were Protestants. When Tyrconnell sent over Nugent, Chief Justice of the King's Bench and Rice, a Baron of the Exchequer, with the heads of a Bill repealing the settlement under which fully half of the lands of Ireland were held, the rabble of London followed them in crowds, hooting and jeering them, while some carried potatoes stuck on the ends of long poles, and shouted, "Room for the Irish Ambassadors."

English soldiers refused to serve with Irish Romanists, and English officers laid down their commissions rather than command them. The bitter hatred which existed between the two countries in 1641 was revived in all its fury, and the Prince, who, of all others, might have welded into one people Saxon, Protestant, and Catholic Celt, was the unintentional stirrer up of centuries of strife and misery. The eyes of all men turned anxiously in this great crisis to William, Prince of Orange, and the Hague became the resort of all those restless spirits who longed for emancipation from the intolerance of James. That emancipation was now at hand. On Nov. 5, 1688, William landed in England. The news of his arrival soon reached Ireland, to be followed by the still more astounding intelligence that James was a fugitive. Tyrconnell hesitated for a time as to the course he should adopt, but Hamilton, an Irish officer, who offered his services to William to negotiate with the Lord-deputy, assured him that the position of the Prince was desperate, and his final overthrow certain.

Tyrconnell hesitated no longer, but declared for James. The Irish Romanists were called to arms; the Protestants in outlying districts abandoned their homes, and threw themselves into places of strength. About the beginning of December, while matters were still uncertain, Lord Mount Alexander in the north received a letter warning him that on December 9th the Irish intended to rise as in 1641, and exterminate the Protestants. The letter seems to have been an invention, but to men who remembered the war of the Confederates, it was painfully suggestive, especially when taken in connection with the recent disarming of the colonists. In Dublin the people rushed to the river's side, crowded on board the ships in the harbour, and entreated the captains to take them across to England; while in more exposed parts of the country the panic was still more terrible. In Ulster parties were already formed for self-defence in Down, Monaghan, Armagh, Tyrone, and Donegal, under Rawdon, Blayney, Skeffington, Mount Alexander, and others. Vigilance Committees were formed in each county, and a General Council was summoned to Hillsborough to appoint officers and watch over the general safety. The town of Londonderry at this time was without a garrison. It had been held by troops under Lord Mountjoy, but Tyrconnell, in his first alarm, recalled the regiments to Dublin, and the

North was practically undefended. Derry was a walled town, but the defences were weak to such an extent that military men, looking back upon the events which happened during the Revolution, wondered why the place was defended, and how, being attacked, it escaped being taken. Tyrconnell ordered Lord Antrim to garrison Derry with his regiment of 1,200 men, known as Antrim's Redshanks, wild-looking fellows, recently levied, some Highlanders, some Irish, all Roman Catholics, and without discipline. The citizens of Derry had just heard the rumour of the impending massacre, and were discussing the precaution necessary to prevent it when Antrim's officers entered the town to prepare billets for their men. A wild idea took possession of the Protestants that these troops were come to execute the plot. The town became a scene of the wildest confusion, the townsmen collected in angry groups—some advised compliance, some counselled resistance. The watchers on the drawbridge could already see the grim countenances of the vanguard of the advancing Redshanks, when thirteen 'prentice boys, seized with a spirit of enthusiasm, drew their swords, rushed down to the gates, and closed them in the very face of the Royal troops. Derry was committed to war against the king.*

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—Will you allow me to make a few observations on one or two points in Mr. Sandlands' letter under the above heading in the last number I have received of the PULPIT—that for January 8th?

If I do not misunderstand Mr. Sandlands' remark under (y), he asserts that "the mediatorial work of the dear Redeemer has no meaning [to him], if this teaching, [viz., that of endless punishment], be rejected." "*This teaching*," may, of course, refer to the text which follows, "the wages of sin is death, but the gift of God is eternal life"; but in that case I hardly see the point of the remark.

If I am right, then, in my referring the words "*this teaching*" to the teaching of endless punishment, Mr. Sandlands asserts the meaninglessness to him of the mediatorial work of Christ if endless punishment be rejected. What! Is it meaningless that Christ should have come as a *μεσστής* to "save His people from their

* For an account of the proceedings in James's Parliament compare Macaulay, Hist. of England, III., Ch. XII. Also Lecky, History, II., p. 184, &c.

When an heir was born to James, the Roman Catholic Lord Mayor of Dublin committed the officers of Christ Church to prison, because their bells "did not ring merrily enough."—See Leland III., Book VI., Ch. V.

The term "brass money and wooden shoes" originated in the attempt of James to ruin the Protestants by issuing a debased coinage, £5 of which was value in reality for fourpence.

Of the Churchmen of this period Bramwell holds a foremost place for ability. Cromwell called him the "Canterbury of Ireland."

The work recently published—"The Reformed Church of Ireland," by the Right Hon. J. T. Ball, LL.D., (D.C.L., Longman's, Green and Co., 1886—may be read with profit on this portion of our annals.

sins," "to redeem us from all iniquity," "to take away sin," "to bring [to redeem] us to God by [His] blood," that He should have "died for all in order that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again?"

These words of Mr. Sandlands seem to me only to afford another instance of how a false doctrine can so bulk up in the eyes of devout and earnest men as to blind them to their own true thoughts, and lead them to speak as if they regarded punishment as a greater evil than sin.

The other point I would wish to remark on is Mr. Sandlands' application of the passage from Isaiah lv.—"My ways are not, &c."—as a denial of the right to argue from the human to the divine. Surely the context shows us that such an application is a complete reversal of the teaching of the passage. God, by the mouth of His prophet, gives a reason—"Far as the heavens, &c." If the former words were an assertion of difference of kind and not merely of degree between human and divine thoughts, the latter words would be meaningless. Things which differ in kind cannot be compared. A sound and an odour cannot, as such, be compared. Of course, the vibrations, of which they are the respective correlates can, but as sound and as odour they cannot. This passage then implies a standard of measurement. We can apprehend higher and lower degrees of righteousness and love in ourselves, and as the direction of a line joining two points, however near to one another, is given not only for their distance, but for an infinite distance; so from higher righteousness and love in man as compared with lower, we can reason to the highest righteousness and love.

HAMILTON STUART VERSCHOYLE.

S. Remo, Jan. 17, 1887.

P.S.—To touch on a quite different subject. Your readers must have all felt grateful to Mr. Pringle for his able and interesting letters on Science and Religion. May I venture to add to what he said, a suggestion of the importance for us clergy of studying not only particular sciences, but the border land between science and metaphysics, with a view to a clear grasp of the presuppositions which underlie all science?

UNIVERSALISM ASSERTED.

SIR,—The experiences of an author are sometimes puzzling. To-day's post brings two reviews of a book of mine. In one, I am assured, that "all that scholarship and eloquence can do I have done." That my "method is logical," and my "arguments marshalled with great skill."

The other, your reviewer, sees little but rhetoric, though he is good enough to call it "agreeable rhetoric." Certainly, to have read and quoted "*a host of Fathers*," argues a tone of mind the opposite of rhetorical. Perhaps some of those interested will read and decide for themselves between two judges—both, I may add, unfriendly to Universalism.

But, sir, permit me to examine your reviewer's logic. He insists that there is a difference so vital between God's will "to save" all men, and His "will that all men should be saved," that on this hinges the ruin of God's creation. I confess I cannot see this, and take my stand on this and on many other texts asserting God's will and purpose in Jesus Christ. But

to come to the point. Does God will absolutely the salvation of all men, or not? If He wills all men to have a will capable of defeating His purpose: let that be clearly stated.

But, if so, what follows on the (so-called) orthodox view? It follows that God, acting freely, not alone permits the entrance of sin, knowing that in fact it will never be got rid of, but permits this (virtual) dualism in a very dreadful form. For evil, wilfully chosen to all eternity, is the most hateful form of evil.

Many thoughts crowd on the mind here, but space prevents my stating them.

To return to the question of the passive voice, on which such stress is laid: There are abundant texts stating the purpose of salvation, in which the passive is not used. Take but one, Col. i. 20, and let me state it in the words of Bishop Lightfoot:—"The Father willed, through Christ, to reconcile the universe once more to Himself . . . and so to *restore all things whatsoever and wheresoever they be*. This, sir, is my creed, and it is mere trifling to ask me to indicate the means God will use in the ages to come to effect His end. It is His purpose, and He who wills the end assuredly wills the means too. As to pressure put on man's will, I reply that men are too often, as here, the dupes of their words. No pressure is supposed, other than a moral pressure, to which the will freely yields.

But I "ignore the law of continuity." Surely the opposite is the fact.

Universalism asserts one continuous purpose on God's part—a continuity of grace from eternity to eternity.

Again, what the happy *via media* may be of which your reviewer speaks I know not; but I do know that if but one soul for which Jesus died is consigned to endless sin, so far is the Cross a failure, and the devil victor to all eternity.

THOS. ALLIN.

P.S.—I altogether disclaim teaching that men are "saved whether they will or not." St. Jerome's words, which I have quoted and adopted, are quite clear. "*None is saved against his will.*"

TURNING WATER INTO WINE—GOSPEL FOR SECOND SUNDAY AFTER EPIPHANY.

SIR,—This miracle is referred to as a proof that bread can be changed into our Lord's natural body.

1. We have no need of proof that God can do all that is not impossible, or self-contradictory. That our Lord's natural body should be on numberless altars at the same time that it is locally in heaven alone, would make it no body with "all things pertaining to the perfection of man's nature." (Acts iv.) How anyone can deny that confinement to one place is one of the "things pertaining to the perfection of man's nature" passes my comprehension.

2. That the wine, new made, had all the accidents of wine is plain from the commendation of the Master of the feast, "Thou hast kept the good wine until now." A miracle, where the new substance assumed the accidents, as well as the substance, of the old, in no way resembles a miracle in which a new substance is pretended to retain all the accidents of its predecessor. When we can test the supposed Eucharistic change by our senses, as they were able to test

the wine at Cana, it will be time enough to speak of similarity. But how do we know that there was a miraculous change at Cana? By people's taste! But, if taste is no test, then that miracle might have been a delusion. If men's senses at Cana could not have been deceived, then they must be heard when they deny Transubstantiation. Again, if our eyes are to be believed when they read of this miraculous change of water into wine, so must they be believed, when they deny that bread in the Eucharist is changed into flesh. If our senses are not sure guides then we have no proof of Christianity at all.

3. The change of Aaron's rod is also given as a proof of God's power to change bread into flesh. No one doubts His power. But here, again, men's senses were the judges of the reality of the miracle, both of the first transformation and of the second miracle, and of the third—Aaron's rod was seen to swallow up the others, and he held it afterwards in his hands as a proof of all that had occurred.

4. A doctrine is badly off that has to rely on such illustrations as these. It puts out peoples' eyes, so that they have to be led by a priesthood; and yet it deprives them of the certainty which their senses might give them, that it is really the voices of their clergy that they hear, their words that they read, or their hands that are guiding them. All light is put out, so that we are really in the dark without any guidance.

C.C., V.-G.

P.S.—If to be confined to one place at a time be not one of the "things pertaining to the perfection of man's nature," how can lawyers pretend that a man cannot be convicted of committing a murder because it can be proved that he was at that very time at another place?

Reviews and Notices.

"PLAIN PAROCHIAL LECTURES IN DEFENCE OF THE CHURCH OF ENGLAND." By G. F. Chambers, Esq., F.R.A.S., of the Inner Temple, barrister-at-law. London: Seeley and Co., pp. 117.

THE subject of Church Defence has been so prominently brought before people since the General Election of 1885 that special attention has been drawn to the subject of tithes, endowments, and the general history of the Church, and therefore we hail with pleasure this little volume of parochial lectures, which are so clear and lucid and so full of matter that they will be of immense value to Churchmen—both clerical and lay—in enabling them to put before the people plain unvarnished facts of the history of their Church, and there is also quite enough of controversial matter to enable them to reply to all the Liberationist misstatements.

Speaking of the value of the magic lantern for the purpose of Church history lectures, we are glad to see that the author agrees with the view which we have always maintained, viz., that this is one of the best ways of bringing the subject before the people. He says:—

An extended experience on public platforms, both in large towns and in country villages, more especially during the years 1879-86, leads me to say that many unlearned people will come to listen and to see when they will not read for themselves. . . . The English nation has no abstract prejudice against its Na-

tional Church; on the contrary, its prepossessions are in favour of the Church, but it needs to be taught.

This hits the right nail on the head, and if only *instruction* is given in the history of the Church, and people are made to understand *why* they are Church people, then we need have no fear for the future. Speaking also of the General Election of 1885, he says:—

The would-be robbers of churches were chiefly victorious in certain counties and divisions of counties where Churchmen had been supine, and had done nothing, or very little, to teach the new voters the claims of the Church of England on their sympathy and support.

The first chapter deals with "The facts of English Church History," and is very exhaustive, showing great research, and a thorough knowledge of the subject. Numerous authors are quoted in proof of the statements made. As to the possible results of Disestablishment he says:—

We have yet to answer the question, "What would be the general effect on the English people of the Church being dis-severed from the State?" The answer is easy: Everybody and every interest would receive harm, and there would be a corresponding advantage to nobody, and to no interest. The State would be a great sufferer. The civilising and humanising influences of national religious teaching being withdrawn from many parishes for want of money, and disparaged in all, additional policemen and additional relieving officers and poor-law staff would be wanted everywhere. This is no idle dream, but a literal representation of the results of Disestablishment and Disendowment, as they may be seen at this very hour in Ireland.

A picture which it would be well if people would lay to heart, because if this were done, then lukewarmness and indifference in this matter would probably pass away.

The second chapter or lecture is devoted to the question of "Tithes and Church Endowments," on which the author throws much light. He traces the history of tithes from the earliest times down to the present, and states that the custom of paying tithes in a certain form existed among the Chaldeans, the Medes, the Persians, the Greeks, and the Romans, and gives references in proof of the statements made which are very interesting.

The third lecture is entitled, "Dissent Tried and found Wanting," which is very full of quotations from various sources, showing the faults that are to be found even among Nonconformists. Speaking of the amounts which have been raised for Church purposes, he says:—

Probably we are within the mark in saying that in forty-five years past thirty millions have been raised in England and Wales for Church building and endowment purposes; whilst between 1811 and 1874 about twenty-seven millions were raised for Church school buildings.

Facts like these speak volumes, and cannot be too earnestly impressed on the minds of the people. He also shows that Ireland has gone backward ever since the passing of the Irish Church Act, and truly says that—

The Disestablishment of the Church has given a wonderful impetus to the efforts made for the dismemberment of the Empire.

The fallacy of the statement constantly made—viz., that the Church is in fetters to the State, is thoroughly exposed, and to show that other bodies besides the Church of England have to apply to the State for powers, mention is made of an Act which was brought before the Legislature, dated July 13 1871, entitled

"An Act to alter and regulate the proceedings and powers of the Primitive Wesleyan Methodist Society of Ireland, and for other purposes." Reference is made to the fact of Mr. Paxton Hood, an eminent Nonconformist minister, being driven forth, the deacons being too much for him; and also the words of Mr. Arthur Mursell, another Nonconformist minister, are quoted, who says:—

There is not a more brow-beaten, abused, and overborne set of men out of slavery than some of the Dissenting ministers. They become the mere tools of one or two rich, well-to-do men, whose ignorance is only exceeded by their arrogance.

We have also some weighty words on the false relation that the pastor is placed in with regard to his flock through the voluntary system.

The last lecture is "An Appeal to Churchmen to Defend their Church," and is indeed very striking and forcible. We are further told in this lecture that Church rates were levied under Cromwell for the sustentation of Nonconformist services. This sounds strange, when we remember that Nonconformists cried out so bitterly against Church rates only a few years ago.

The whole book is extremely well written, and is one of the ablest and most successful attempts to bring the history of the Church before people in a popular form. The thanks of all Churchmen are due to Mr. Chambers for having brought out such an interesting and instructive work.

CROMWELL.

A GALLANT ship, upon a stormy tide
Onward and upward borne rejoicingly,
Beyond the common bounds of land and sea;—
Then, when the waters ebb, upon the side
Of ocean left, a stranded wreck, to glide
No more where breezes sweep and billows roll:—
Behold a type of the sublimest soul
That has in England reigned since Alfred died.
His visioned hopes, his stormy ardour, bore
Him onward, upward, to a perilous shore,
Then left him desolate in kingly pride.
The dream of glory and the sense of power,
That raised the warrior's soul in battle's hour,
Were to the lonely despot's heart denied.

JOSEPH JOHN MURPHY.

PREFERMENTS AND APPOINTMENTS.

Baker, Rev. Arthur Leslie Filder, L.Th., Rector of Winterborne Houghton.
Bourne, Rev. W. St. Hill, Vicar of All Saints', Haggerstone; Vicar of St. Luke's, Uxbridge Road.
Bramston, Rev. Francis Thomas, M.A., Curate-in-Charge of Polstead; Vicar of Wootton Wawen, Warwickshire.
Buckland, Rev. A. R., M.A., Licensed to Officiate in the Diocese of Rochester.
Coombes, Rev. Edwin, M.A., Rector of Sully, Glamorganshire.
Doyle, Rev. Ralph W., Rector of Wynberg, South Africa.
Goffe, Rev. Henr Frederick, Rector of Thorganby, Lincolnshire.
Gurney, Rev. Thomas Alfred, M.A., Rector of Swanage, Dorset.
Hartley, Rev. Richard S., Chaplain to the *Penelope*.
Hensley, Rev. H. G., Vicar of St. Paul's, Warwick.
Hough, Rev. G. F., M.A., Vicar of Westwood, Warwickshire; Vicar of Holy Trinity, Worcester.

Jeffery, Rev. S., M.A., Assistant Diocesan Inspector for the Dioceses of Durham and Newcastle; Diocesan Inspector for the Diocese of Newcastle.

Lampen, Rev. Charles Dudley, Vicar of St. Andrew's, Huddersfield.

Lazenby, Rev. M., M.A., Vicar of Alnham; Vicar of Doddington.

Newland, Rev. Arthur, M.A., Licensed to Officiate in the Diocese of Winchester.

Odell, Rev. Francis J., Chaplain to the *Agamemnon*.

Plaskitt, Rev. Charles Lewis, Rector of Oldcastle, Monmouthshire.

Riley, Rev. Edward, Vicar of St. John's, Carlton Hill, Brighton.
Rosedale, Rev. William Elitto, Perpetual Curate of Chapel Hill, Tintern, Monmouthshire.

Smith, Rev. William I., Curate of St. Stephen's, Willenhall, and Assistant Diocesan Inspector; Vicar of St. John's, Longton, Stoke-on-Trent.

Stanton, Rev. W. H., Rector of Hasleton, and Rural Dean; Honorary Canon of Gloucester Cathedral.

Sturges, Rev. Thomas William, Perpetual Curate of St. Paul's, Marston.

Tanner, Rev. Harbert, Senior Curate of St. George's, Brandon Hill, Bristol; Vicar of Seagry, Wilts.

Wheeler, Rev. Canon, Vicar of Doddington Wooler; Rector of Haselbury-Bryan, Dorsetshire.

Willan, Rev. Robert, M.A., Vicar of Golcar, near Huddersfield.

CLERICAL OBITUARY.

Butler, Rev. Thomas, B.D., for thirty-two years Rector of Theale, and formerly Fellow of Magdalen College, Oxford, at Theale, Berks, on the 18th inst., aged 74.

Comyn, Rev. Horatio Nelson William, for over forty years Rector of Brunstead, at Brunstead Rectory, on the 17th inst.

Dames, Rev. Arthur Longworth, fifty-one years Vicar of Kenton, at Kenton Vicarage, near Exeter, on the 20th inst., aged 81.

Goodwin, Rev. Henry Albert, M.A., F.R.A.S., Rector of Lambourne, and late Fellow of Corpus Christi College, Cambridge, at Lambourne Rectory, on the 20th inst., aged 66.

Greathed, Rev. Samuel Stephenson, M.A., Rector of Corringham, at Corringham, on the 19th inst., in his 74th year.

Halkett, Rev. Dunbar Stewart, second son of the late John Halkett, Governor of the Bahamas, and Lady Katharine, daughter of Dunbar, fourth Earl of Selkirk, at Little Bookham Rectory, on the 24th inst., aged 69.

Kennicott, Rev. R. Dutton, B.A., of University College, Oxford, and for forty-one years Vicar of Holy Trinity Church, Stockton-on-Tees, Durham, at Gravesend, on the 26th ult., in the 91st year of his age.

Lamb, Rev. Edward, at Osmondthorpe, Newark-on-Trent, on the 20th inst., aged 59.

McCausland, Rev. Ernest John, M.A., Rector, at Drayton Beauchamp Rectory, near Tring, on the 17th inst.

Morgan, Rev. Richard Herbert, B.A., late Chaplain of H.M., Prison, Carmarthen, formerly of Teynham, at Carmarthen, on the 19th inst., aged 44.

Parkin, Rev. Lewis, Rector of Kenchester, for twenty-five years Rector of Ingatstone, at Kenchester Rectory, on the 18th inst., aged 64.

Sellwood, Rev. Charles, at Heanton Rectory, on the 15th inst., aged 50.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE WISE MEN AND THE STAR.

BY THE VERY REV. THE DEAN OF LICHFIELD.

SERMON PREACHED IN LICHFIELD CATHEDRAL ON
SUNDAY, JANUARY 9, 1887, BEING THE FIRST
SUNDAY AFTER THE EPIPHANY.

"When they saw the star, they rejoiced with exceeding great joy."—ST. MATTHEW ii. 10.

WE all remember the history of which these words form a part. There had come to Jerusalem certain wise men, or Magi, from the East. Their country is not specified. It might have been Arabia, or more probably Persia. But from whatever country they came, we know that they were learned men, perhaps of Royal blood, who devoted themselves to the pursuit of wisdom and knowledge. And as we also know that the mysteries of astrology formed an important element in Oriental learning, we may conclude that they were watchers of the stars, versed in the study of celestial phenomena, and seeking to read in these the course of events and the destinies of nations. Now, it was while they were thus employed that a new and unexpected star appeared to them in the heavens. The whole narrative leads us to the conclusion that this star was supernatural—that it was some bright meteor altogether independent of that glorious stellar and planetary system which they saw continually, as night after night it swept across their firmament; that it was, in fact, miraculous, sent in the providence of God for the express purpose of guiding these wise men to Christ. Attempts have been made to explain this phenomenon by natural causes. The most plausible suggestion of this kind is that which supposes this appearance to have been produced by a conjunction of the planets Jupiter and Saturn, which astronomical calculations prove to have taken place at a date not very far removed from the time of our Saviour's birth. Such was the idea of Kepler,—and his suggestion has been worked out with great care and pains by others. But it has been shown conclusively by one of the most eminent astronomers of our time, Dr. Pritchard, that the appearance presented by this conjunction of planets altogether fails to satisfy the conditions required by the very exact description of this new star, as given by St. Matthew. For, let us observe, that the star first appeared to the wise men far away in the East. It arrested

their attention. It prompted them to undertake a long and laborious journey in search of Him whom it indicated. Then it seems to have disappeared. At length it re-appeared to them when they had left Jerusalem, and were between that city and Bethlehem, south of Jerusalem; and then it went before them until it came and stood over the very spot where the young Child was. Now, if it had been merely a conjunction of two planets, it would have remained apparently stationary in the heavens; and it would have been behind them, rather than before them, as they went from Jerusalem towards Bethlehem. It certainly would not have gone before them until it hovered over Bethlehem, and then settled itself, with its halo of celestial light, above and around the place where lay the Holy Child. We are, therefore, fully justified in the conclusion that this star was miraculous, in the strictest sense of that word; and that it formed a part of those divinely pre-ordained arrangements whereby in His deep humiliation among men, the Infant Saviour was honoured by the Father as His beloved Son, in whom He was well pleased. It was a sign to the Gentile world, just as the angelic message was a sign to the Jews.

And so this was the beginning of Christ's Epiphany, His first manifestation to the Gentiles. These Magi were the first fruits of that glorious harvest afterwards reaped and gathered by the Apostles and their successors. They were the first to enter in through the gates mercifully set open to receive them; and through which an innumerable company of the men of all nations and tribes have since passed, and are still passing into the Church, until the number of God's elect shall have been accomplished. What special lessons, then, may we learn from this narrative, for our own instruction in the way of life?

Let me first observe, that this miraculous star which guided these wise men to Christ may be regarded as an emblem of the light of eternal truth, which God has sent, in His mercy and goodness, to guide us through this dark world to heaven. Truth is that eternal rule, that inner light, constantly present within us, unless, indeed, we wilfully close our eyes to it, which is ever telling us what we ought and what we ought not to do; aye! and which, in certain cases, more clear and bright, and more frequent as we use them faithfully, most evidently points out to us the way in which we ought to go; and is figured to us by that miraculous light which as at this season guided these wise men to Christ, and filled their hearts with exceeding great joy.

Let us notice, then, the conduct of the wise men when the star first appeared to them. They were men who devoted themselves to the study of the visible book of the creation. Perhaps this remarkable conjunction, of which I spoke just now, may have stimulated their interest in the celestial appearances; and thus their watching was rewarded

by the sight of this miraculous star. God met them in the duties of their calling; and thus we see how the patient and conscientious study of natural things leads onwards to a discovery of the supernatural. But, indeed, these Magi were in other ways prepared for this miraculous manifestation. Not in vain had Balaam prophesied, fourteen centuries before, of a star which should rise out of Jacob; and it may well be that this prophecy, through some channel or other, perhaps through the captive Israelites, had reached their country, and had there been announced by Daniel and other prophets. There was a general expectation at this time of a King who should be born in Judæa, and who was destined to rule over the whole world; and no doubt these Magi shared in this expectation. And so they used the knowledge already given them; and then God vouchsafed them more. They were in the right moral attitude for receiving truth. They felt that the vain reflections of the human mind are very different from the light of heaven; and that, when we catch the faintest gleam of heavenly truth, the uprightness of the heart ought to supply what is still wanting in the evidence of the light. I think, then, that we may learn from this part of the conduct of the Magi, that heavenly truth is not ordinarily the fruit of controversy or dispute. It is necessary, indeed, that the truth should be defended by argument against its opponents; but for the most part it comes to us as it came to these wise men, when we are simply fulfilling, as in the sight of God, the duties of our calling. A corrupt heart may, indeed, sometimes see the truth; but it cannot embrace it. On the other hand, Divine truth will become both clear and desirable as soon as we begin to strive to become that which it is designed to make us. Once learn to love the precepts of the Bible, and you will soon cease to doubt about its mysteries.

Let us follow these wise men a little further. They surrendered themselves, in simple confiding faith, to this light which God sent to guide them; and they gave up everything to find Christ. They despised public opinion. They yielded to no remonstrances. They conferred not with flesh and blood—they began their journey in simple faith, they were determined to be enlightened, and they did not want to be flattered. They sought the truth with all their hearts; and they found it.

Let us learn, then, from these truth-loving Magi, that if we would be guided to Christ and to immortality, we must take an independent course. We must be ready, when duty requires it, to take the unpopular side. I said just now that these wise men declared against public opinion; but I must not be supposed to mean by this, that it is always right to go against public opinion. When a view is supported by a large consensus of thought and feeling amongst the wise and good, there ought at least to be a presumption that those

so agreeing are right. But there are times and crises when such agreement is impossible, and this was a crisis in the history of these Magi. A voice had come to them from the unseen world; and that voice they felt that they must obey. All great victories, all real triumphs of truth, have been won by a bold lifting up of the standard when a decision has to be made between truth and error. Ah! how often has a great moral victory been lost through that fear of man which bringeth a snare. What will the world say? It would not be popular! It would not be fashionable to do this or that! Thus many, who see the clear shinings of the star of truth, nevertheless shrink back from what they know to be their duty, through fear of the scorn and contempt of the world; as though it was on earth, and not in heaven, that we were to look for that rule and that light which are to guide us thither.

But let us follow these noble-minded men a little further. They cross the desert; they reach Judæa; and at length the far-famed city Jerusalem bursts upon their sight, perhaps from the point on the Mount of Olives, from whence the Saviour, of whose cradle they were then in search, some thirty years afterwards beheld the city, and wept over it. There it was, with the mountains standing round about it; and the Temple crowning Mount Zion like a diadem. They beheld the richness and magnificence of Herod's court. But we are not told that they lingered amidst such attractions as these. Solely occupied with the light of heaven which had been vouchsafed to them, and with the thought of Him to whom it pointed, they had no eyes for earthly objects. They go straight to their point. They ask confidently and with great candour, under the eye and ear of an ambitious and jealous Prince,—demanding of those who, if any, ought to know, "Where is He that is born King of the Jews; for we saw His star in the East, and we are come to worship Him?" How simple and yet how grand are these words. Thus they proclaim in the streets of Jerusalem that heaven is His birthright; and that the stars are His, and make their appearance in the firmament only in obedience to His will.

But, again, we may learn from the history of these wise men that we are not to expect that the light of truth will always shine upon us with equal clearness. There is, indeed, always enough light to guide us. But some obscurities are ever left in the way, in order that faith may not be deprived of the merit of submission. The star, you will remember, disappeared, as soon as it set these Magi on their journey westwards. It was hidden from them in order that they might make enquiry in the Holy City; and that so the news of this miraculous appearance might be made known to all. They might have expected that the star would guide them all the way. But no; God tries the faith of His own; and these Magi were worthy of

the trial. We read of no misgivings. They cast themselves in faith upon God, and left the matter in His hands. And so God often deals with the soul that seeks Him. There is, indeed, a light which points out to you your way to the heavenly country. But sometimes it seems to be withdrawn. There are deserts to be crossed, where you seem to have no light. There are times of doubt, of temptation and sorrow, when you seem to walk in darkness and to have no light; and then you must stay yourself upon God; and if you will only walk by faith, and steadfastly pursue the path which leads to Christ, making diligent use of the means of grace, and consulting those, when you need it, whom He has appointed to be your guides, you need not doubt but that when the star again appears, it will find you nearer to Him; never, never to leave you, till He has brought you to the full glories of His presence.

How must the hearts of those wise men have throbbed with joy when they saw once more the Star of the East! With what exceeding great gladness must they have welcomed its re-appearance! With what a firm foot—with what an elastic step must they have followed it as it went before them! With what transports of holy exultation must they have watched it, as it gradually descended over Bethlehem, and then remained motionless, bathing in a flood of light the humble stable where the Divine Infant lay! Surely, surely, some such joy as this does God at times vouchsafe to those who, after walking for a while in darkness and perplexity, receive some new measures of His cheering life-giving light.

Yet once again; let us notice the conduct of these Magi, when they at length reached Bethlehem. The star guided them to a stable. They entered in, and saw the Holy Child lying in a manger. They were not offended at the poverty of His appearance. They thought nothing of the apparent scandal of his mean lodging and humble condition. At once they fell down and worshipped Him. They first presented *themselves* as an oblation to this great King; and then they offered their gifts, each of them symbolical; their *gold*, testifying to His sovereignty; their *frankincense* bearing witness to His Godhead; and their *myrrh*, to His manhood, more especially in its suffering condition. And so, this their act was a solemn, but lively prefiguring sign of the future prostration of the heathen world before Christ,—a type of the time when all Kings shall fall down before Him, and all Nations do Him reverence.

Well, brethren, most of us will, I suppose, be ready to say, or at least to think, that if we had only seen His star and known it to be His, we should have done the same. Ah! but if we believe the Gospel, we must believe Him to have been a far greater King at His birth than these wise men fancied Him to be. We must believe Him, without all doubt, to have been, and still to be, “the

true Light which lighteth every man coming into the world.”

These Magi acted up to the light which God vouchsafed them; and they will have their reward throughout eternity. Let us do the same. Let us respect virtue and holiness wherever they appear. Let us honour in His servants the gifts of God, and the wonders of His grace. Let us reverence and esteem virtue. Let our friends be the friends of God. Let us render glory to the truth. And in order to do this, let us devoutly receive it, like those wise men from the East, the moment that it is presented to us. Let us not dissemble with it, like the Jewish priests of old, who could inform Herod out of their own Scriptures where Christ should be born, but would not go one step out of their way to seek Him. Rather let us hasten with the wise men to Bethlehem, and offer ourselves to Him a living sacrifice; so shall we hope to pass safely through the trials and temptations of things present, to the full glories of His everlasting Kingdom.

THOUGHTS FOR THE NEW YEAR.

BY THE REV. H. HEBER EVANS, B.A.,
LATE VICAR OF MAPPERLEY.

SERMON PREACHED (IN SUBSTANCE) AT HOLY TRINITY CHURCH, MAPPERLEY, DERBY.

“Lord to whom shall we go? Thou hast the words of eternal life.”—ST. JOHN vi. 68.

AT the commencement of a New Year, we naturally look back as well as well as forward. And on looking back our first thought should obviously be that of *Thankfulness*. Thankfulness to God for His mercy in having brought us safely through the perils of the past, in having preserved us from accident, sustained us in life and health, guarded our going out and our coming in, and watched for good over our friends, our children, and our homes. The beautiful words of the Psalmist should to-day find an echo in every thoughtful heart, “Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sin, and healeth all thine infirmities; who saveth thy life from destruction, and crowneth thee with mercy and lovingkindness.” (Ps. ciii. 2-4.)

And the remembrance of all God's goodness to us, no less than the fact of the swift flight of time, ought naturally to suggest the thought of *Repentance*. We have one year less to live on earth—one year less in which to prepare to meet our God—we are each of us one year nearer to that supreme moment when all this world holds and gives will be nothing to us, and when that unseen, unknown world beyond the grave will open before us in all its strange, if not stern, reality. Many and many—young as well as old—of those who, like ourselves, were alive at the beginning of last year.

have passed away. What of this time next year? Some have died the victims of their own sins, Licentious living has slain its thousands, and hard drinking its tens of thousands, during this year just completed, as in the other years that are gone. We are still spared. Spared for what? To do wrong—to think wicked thoughts, to learn wicked ways, to speak wicked words, to do wicked works. God forbid! Did God make anyone—has God given this New Year to any one of His creatures, to any man, or woman, to any boy or girl—that he or she may become a living curse in this sad world already cursed and blighted by sin? Can this New Year have been given to us to break our Maker's laws, to help others to sin, to lead astray from the path of life anyone younger or weaker than ourselves? Oh, no! What has God given us this fresh year for? Surely to repent of the wrong we did last year, and in those former years, which now seem as a tale that is told. This New Year is given us to repent, to turn over a new leaf, to make a new start—a fresh beginning—to lead a better life, and to climb a step higher on the ladder reaching from earth to heaven. Fresh life means fresh effort. "So each day begin again." Look not back on the dead past, except "to learn the lesson of a nobler strife to-day." We have this New Year given us to cease to do evil, and to learn to do well—to grow in grace and goodness—to set our faces more steadily towards the New Jerusalem above, the Mother of us all—(Gal. iv. 26)—that great City of the Good, and to seek more earnestly the face of God our Father in Heaven. The time past, then, of our lives, may suffice us for wicked works. (1 Pet. iv. 3.) We must now repent, and "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

And, then, looking forward, we cannot fail to be impressed with our entire *Dependence* on God our Maker. How helpless we are! How wholly ignorant of the future! How utterly powerless to take care of ourselves, even in this world; and then there is that other world, so real, yet so unknown. We cannot take care of ourselves even in life, how much less in the hour of death. Where are we to turn and look for comfort, help, strength, or stay when heart and flesh fail us? Well, though heart and flesh fail—(Psalm lxxiii. 25)—yet God, the Living God, can keep us calm and safe. Many who have gone before have rested on the Everlasting Arms—(Deut. xxxiii. 27)—and have found support even in the hour of death. And as to that which comes after death, the Judgment—(Heb. ix. 27)—"There is now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). We are helpless and dependent creatures. We are in a wilderness; we are in the dark. We want light, we need a Guide. We are ignorant, we need a Teacher. If we are to be good,

we want a pattern and example of true goodness. We are weak, we need a Helper. We are in difficulty, we must seek a Friend. We are lonely, sorrowful, disheartened, we long for a Comforter. We are sinners, we need a Saviour. We want peace the peace of forgiven sin—the peace of knowing that whatever betide, all is well. We want hope in death. We need a light, strong and steady enough to light up even the dark, chilling grave, with all its sad and awful silence, separation, and gloom. We want One who, as man, is our Brother, to feel with us and to love us; and we want One who, being more than man, shall have power to rescue, protect, help, and save us.

To whom, then, at the beginning of this New Year shall we go? Shall we go to the Atheist, the Secularist, the Materialist, who, like "the foolish body," say there is no God, and no hereafter; who tell you that you are a mere machine, to eat and to work; that your mechanism will go on for a time, that then you will die like a dog, turn to earth, and be, as if you had never been, extinct and forgotten. The Materialist gives us no help, and but cold comfort. We are all hungering for bread, and the Atheist only mocks our need by offering us a stone. And we cannot forget that those who give up their faith in God necessarily give up their faith in man, and not seldom come to a bad end.

Shall we go to the World? If you seek success and desire fame, if you want the favour of the World, you must frame your mouth to echo its hollow phrases, you must tread its crooked paths, you must wear its false smile. The World is unreal and insincere, we need reality and truth. And when you have gained what you desire, what have you after all? Only Dead Sea fruit, that, as you pluck it, turns to ashes in your hand. And the end of all earthly ambition is the inevitable *hic jacet* of the tombstone. The World selfishly gives only for what it can get. Christ our Master gives from pure unselfish love only to do us good. "Not as the World giveth, give I unto you." (John xiv. 27.) The World will forsake you when your need is the sorest, mock your suffering—"What is that to us, see thou to that?"—thrust you aside, and even ruthlessly trample you under foot. Be not deceived. What seems so tempting is a mere mirage. The World is really only "a husk of pleasure round a heart of sorrow." It has no true and lasting peace, comfort, or happiness to bestow. The World cannot give you what it does not itself possess.

Shall we turn to Wealth, and worship the golden image set up by Society in these latter days? How few, comparatively, can in the nature of things, be rich. Shall we ask wealth to help us—live to make money, "pierce ourselves through with many sorrows"—(1 Tim. vi. 10)—to heap up those riches which, at any moment, may "make to themselves wings and fly away"?

(Prov. xxiii. 5.) No; "a man's life—a man's true life—consisteth not in the abundance of the things that he possesseth." (Luke xii. 15.) "Moth and rust corrupt, and thieves break through and steal" the hoarded treasures of wealth. "We brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. vi. 7.) The hands of clay must ere long let fall from their failing grasp the gold they now so eagerly clutch. "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." (Matt. vi. 19, 20.) "Thou, O man of God, flee these things, but follow after righteousness, godliness, faith, love, patience, meekness—fight the good fight of faith—lay hold on eternal life." (1 Tim. vi. 11.)

Shall we go to Pleasure,—eating the fat, drinking the sweet, giving way to softness and self-indulgence, pampering the body, feeding that lower nature which we have in common with the beasts that perish? "I envy not the beast that takes his license in the field of time." "I was born to other things." Will you plunge into sinful pleasure, defile your mind with bad books, bad pictures, bad thoughts? Will you destroy God's great gift of health, lay up bitter remorse to darken the evil days to come, make sure of the aches and pains of a body prematurely worn out through sin, and of thorns for your dying bed? Do you wish, I speak especially to the young, to poison all true earthly happiness, to destroy all chance of a useful and honoured life? Do you wish to blot your own name out of God's great book of love? There is no surer way to do this than to give yourself up to sensual sin. On your knees, fight, strive, struggle, pray from your heart to be set free from the curse and bondage of all the sinful lusts of the flesh. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption" (Gal. vi. 7, 8). Now, in this thy day, the day of thy youth, "take heed unto the thing that is right, for that shall bring a man peace at last." (Ps. xxxvii. 38.)

Or shall we ask help from the Philosophers and Men of Science—the clever, learned, and wise—wise in their own conceits? Alas! to this moment they are still bitterly wrangling over the old, old question, "What is Truth?" They know nothing for certain, except that those who differ from them are wrong; meanwhile we, and the mass of mankind, have, without any help from the scientists, to bear the burden of life as best we may, and, unenlightened by them, to march on steadily to the gloomy goal of the grave.

Shall we go to the great ones of the earth—the Kings, the famous Statesmen, Warriors, Physicians of the world? What can they do? Step into Westminster Abbey, and any day you may see, not far from one another, the tombs of some of the monarchs of England. They have turned again to their dust, and, great and powerful as they once were,

now all their power is gone, and their thoughts are perished. The mighty warriors have all fallen a prey to a still mightier conqueror, and the skilful physicians, who oftentimes healed others, have not been able to heal themselves. All, all is vanity, only vanity. "No man may deliver his brother, nor make agreement unto God for him." (Psalm xlix. 7).

To whom, then, shall we poor, blind, hungry, needy, sinful, dying creatures go?

To whom but to Jesus Christ, Who, we are taught, is "the same yesterday, to-day, and for ever." (Heb. xiii. 8.) "Lord, to whom shall we go? Thou hast the words of eternal life."

Lord, to whom, except to Thee,
Shall our wandering spirits go—
Thee whom it is light to see,
And eternal life to know?
Though Thy dread mysterious word
Hard to human sense may prove,
Where can deeper truth be heard,
Dropped from purer lips of love?

Let us go to the Christ of the Gospel, to the Christ Who went about doing good, Who received sinners, Who spoke words of peace, and hope, and comfort to the sorrowful and the broken-hearted. Let us go to the Christ Who took up the little children in His arms, laid His hands upon them, and blessed them. Let us go to the Christ Whose Holy Name we first heard from our mother's lips—that revered mother who was our earliest and truest, our most patient and most loving teacher, in whose almost heavenly face we first saw, reflected on the helpless ignorance of His fresh young creature and child, the smile and the love of God our Creator and Father. Let us go to the Christ Who is the Head of the Church, to Whom the Good in every age have offered their prayers and praise, and Whose love has cheered and encouraged the penitent and the sad. Let us go to the Christ for Whom in fire and strife the martyrs bore their faithful witness. Let us go to the Christ Whom John knew, Whom Paul lived for, and Whom all Christian people look up to, reverence and love. Let us go to the Christ of Polycarp, of Augustine, of Bede, of King Alfred—the Christ of Wyclif, of Luther, of Latimer—the Christ of Richard Hooker, of George Herbert, of John Bunyan, of Richard Baxter—the Christ of Pascal, of Sir Isaac Newton, of Bishop Butler—the Christ of John Wesley, of William Wilberforce, of John Howard, of Elizabeth Fry—the Christ of Sir David Brewster, of Sir James Simpson, of Professor Faraday—the Christ of Bishop Heber, of Simeon, of McCheyne, of Pusey, of Keble—the Christ of Florence Nightingale, of Sister Dora, of General Gordon—the Christ of Lord Shaftesbury. Let us go to the Christ of that great cloud of witnesses throughout the centuries—that great multitude which no man can number, of all nations, and kindreds, and people, and tongues.

Have you sinned? "If you walk in the light

the blood of Jesus Christ cleanseth you from all sin." (1 John i. 7.)

What ! Fallen again ; yet cheerful rise,
Thine Intercessor never dies.

Are you weak and sinful ? There is God's Holy Spirit to strengthen you. "He giveth power to the faint." (Isiah xl. 22.)

Are you miserable ? There is the love of God—"the God of all comfort" (2 Cor. i. 3)—freely offered to you in Christ. Do you seek a Guide ? Christ is "a Teacher come from God" (John iii. 2). "He that followeth Me," says Christ, "shall not walk in darkness, but shall have the light of life" (John viii. 12). Do you want a Friend ? Christ is the "Friend of sinners" (Matt. xi. 19). "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John xv. 13, 14). He is our Example ; His own words are "Learn of Me" (Matt. xi. 29). "He has left us an example that we should follow His steps" (1 Peter ii. 21). "He is our Peace" (Eph. ii. 14). "My peace," He says, "I give unto you. Let not your heart be troubled : ye believe in God, believe also in Me" (John xiv. 1, 27). "Christ hath abolished death, and brought life and immortality to light" (2 Tim. i. 10). To the true believer death can have no awful sting (1 Cor. xv. 55) ; over the true believer, the grave can have no real or lasting power.

Let us then henceforth look up to God as our Father, to Jesus Christ as our Elder Brother. Let us look on the world as our school, on the Church of Christ—in its best and widest sense—as our home ; let us seek the face and presence of God our Maker in Heaven, as the great goal we are striving to reach. Let us look on Christ as the Way. Let us look on every man as our brother in Christ. Let us think it our work to help those around us to be better Christians, more like what God's intelligent creatures ought to be—to endeavour to make the world brighter, happier, better, more like what that world ought to be, which God has made, and in which Christ has lived, and taught, and died.

Though we may be sorely perplexed and cast down with misgivings, doubts, and difficulties—how can it be otherwise, as long as we only know in part ? (1 Cor. xiii. 9)—though too often we falter and fail, slip and fall, yet let us lay hold on these words of the text, which have stood the storm and stress of 1,800 years of change, and keep them fresh in our hearts as our motto during this New Year, and hereafter for ever : "Lord to whom shall we go ? Thou hast the words of eternal life" (John vi. 68).

Should all the forms that men devise
Assault our faith with treach'rous art ;
We call them vanity and lies,
And bind the Gospel to our heart.

A BOON TO SUFFERERS. HARNESS' ELECTROPATHIC BELT.

Testimonial
From Mrs. LAVANIA FOWLER, 2, New Pond Cottage,
Romsey, Hants.

"It affords me great pleasure to state that your **ELECTROPATHIC BELT** has not only removed the pain I have so long suffered, but has been the means of so strengthening my **spine** as to prevent the recurrence of any difficulty I have had in breathing."

SPINAL WEAKNESS.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicing, and remit 2s. for HARNESS' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials **POST FREE. MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, FEBRUARY 5, 1887.

CHURCH MUSIC.

THE subject of Church Music is one which has been discussed very often, at one time or another, during the last few years, and Churchmen seem to have arrived at the very sensible conclusion that music cannot be ignored, and that it has its proper place in the worship of Almighty God. If we look back upon the last few years, we cannot fail to notice the great change that has come over Churchmen in this respect. In former days to chant the Psalms was looked upon as Puseyite and Ritualistic ; to monotone, or intone, the prayers was to introduce innovations. A surpliced choir, and to use the surplice in preaching, was a rag of popery. Yet now, we find, in what are known as Evangelical churches, choral services and surpliced choirs ; men have moved with the times ; these things are no longer looked upon as party badges, and men have realised that it is no longer seemly to have services rendered in a dull and dreary manner, that slovenliness is no longer to be tolerated, that it is possible to worship God in "the beauty of holiness." And while recognising to the full the great benefit which has accrued to the Church in this way, and while thankfully bearing in mind the many improvements that have taken place, there is still the danger lest we should remain satisfied with these things, and mistake the ornate service for true and real worship. To our mind, choral service with "high-falutin" music, unless accompanied by true devotion, is a thing to be condemned, and, therefore, it behoves all who have the charge of choirs, to secure, by every

means in their power, true devotion as the one great essential.

But how the services of the Church shall be rendered as shall best accord with the letter and spirit of the English Church, is a question that may be asked. It is very different to lay down any hard and fast rule, because what is suitable for a large Metropolitan church is very unsuitable for a small village church; and even the grand cathedral service is not always suitable for even an ordinary town church. And we believe it is the forgetfulness of these facts that has stirred up so much opposition in the days that are past. In a large town church it may be deemed the right and proper thing to have a choral service; and if there be an educated congregation, they may be able to appreciate it, and for those who do not like this type of service they have the opportunity of going to other churches, where the music is much simpler. But in a rural parish there is only one church, and, therefore, if the service is too ornate, and the people do not like it, and cannot join in it, there is nothing left for them but either to go and look on and listen, just as much as they would to a concert, or else go to the dissenting chapel. And are we justified in thus alienating our poorer and uneducated neighbours from the worship of the Church, just because a clergyman has musical tastes, or a fussy organist wants to show off his choir and organ to the best advantage? What is wanted is a broad liberality, acting up to the spirit of the Book of Common Prayer, and wisdom to use what is best suited for the bulk of the congregation.

To this end we would fain urge congregational singing. Let the chants for the Psalms and Canticles be of the sweetest and simplest; let the pointing be easy, and let the hymns be sung to tunes which have some "go." To hear a large congregation singing the "Old Hundredth," or some of the other grand old melodies, which are the heirloom of the Church and of our common Christianity, is very inspiring. Then, again, we have a great objection to the singing of the Confession; the harmonies may be very fine, but it is altogether alien to the spirit and solemnity of the words. The "General Confession," when the soul is pouring out its tale of love and sin, "we have erred and strayed like lost sheep," the pleading for pardon and forgiveness, should be said in a humble tone, whereas the settings that are in use bespeak a tone of joyfulness. Added to this we have heard, in some places, the organ keeping up an accompaniment, which is certainly very much out of place. Further, the use of anthems and musical services, anthem-like settings for the Magnificat and Nunc Dimittis, are not conducive to congregational worship. They would rather seem to point to the choir singing to the praise and glory of themselves. We remember going to a large and important town church, some years

ago, and the only part of the service that we could join in was the psalms, hymns, and responses, all the rest was left to the choir. This is not edifying, although it may be within the broad lines of the Church.

Within the last few years another form of worship has been made use of, and this is known as "Services of Song." We believe that these services might be made of much use, especially for teaching people some of the great truths of our holy religion. We have seen one entitled "The Prince of Life," taken entirely from "Hymns Ancient and Modern," showing by the teaching of holy Scripture, accompanied by suitable hymns, —some verses to be sung as solos, others as duets and quartettes—the various events in our Lord's life. So, also, we have heard of one bearing on missionary work, with selections from the journals of missionaries, together with appropriate hymns and pieces.

There is another aspect of Church Music, viz., its use in the service of the Holy Communion, but this must be left for a future article, as there is a great deal to be said on both sides of the question. The great thing to be borne in mind is, that while giving to music its proper place, it is to be but the "handmaid" of religion, and not to supersede or take the place of true spiritual and heartfelt worship—a help "and a means," but not the end in itself.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 57.)

CHAPTER IX.

DERRY AND ENNISKILLEN—1689.

ON December 8 the Bishop Ezekiel Hopkins, a cautious man, left the town, and withdrew to Raphoe. Roman Catholics were expelled, and the citizens made strenuous preparations for defence. Tyrconnell, alarmed at the progress of events in the North, sent Lord Mountjoy and Lundy, his lieutenant-general, with six companies to reduce Derry. The Protestants received Mountjoy with pleasure, but they declined to admit more than two companies of soldiers, and these they stipulated should be Protestants. Arms, ammunition, and supplies were provided, and Mountjoy assisted the townsmen in preparing the place for a vigorous defence; but Tyrconnell soon deprived them of this valuable aid. He recalled Mountjoy to Dublin, and persuaded him to undertake an embassy to France with Chief Baron Rice, where he was arrested and flung into the Bastille. Lundy was thus left in command of Derry. The men of Enniskillen, following the example of the Maiden City, refused to admit the troops of James, and appointed the gallant Gustavus Hamilton governor of the town.

"We stand upon our guard," they said, "and do

resolve, by the blessing of God, rather to meet our danger than expect it." And this gallant resolution the Enniskilleners carried into effect throughout the desperate struggle that followed. While the men of Derry defended their City against attack, confining themselves exclusively to their walls and bastions, the Enniskilleners swept the whole country, and defeated every enemy that dared to attack them. On March 7 Tyrconnell declared the Northerners rebels, and ordered them to lay down their arms and dissolve their associations. General Hamilton marched against them with a formidable army. The Williamites made their first stand at Dromore, but they were unable to cope with the disciplined troops of the enemy, and were driven back upon Coleraine, broken and disheartened. Here they were attacked by Hamilton, whom they repulsed, but the place was not provided for a siege, and as soon as the Irish crossed the Bann the Protestants abandoned Coleraine, and retreated to Derry. They were fairly driven to bay, and with the sea behind them they turned with dogged resolution to face the foe; in truth they had but little choice in the matter—they had no resource but to surrender to enemies whom they dared not trust, or to strike one last desperate blow in defence of their liberties and their lives.

On March 12 James landed at Kinsale, bringing with him Marshal Rosen, 1,200 of his refugee subjects, arms for 10,000 men, cannon, ammunition, and more than a hundred skilful and experienced officers; Tyrconnell was created a duke; James advanced to Dublin, where he arrived on March 24. He entered the City in triumph. At the Castle-gate he was met by a procession of four Roman Catholic bishops, bearing the host, accompanied by a train of friars and clergy, headed by the Roman Catholic primate in gorgeous robes, and wearing upon his head a triple crown. James dismounted and went upon his knees to obtain the blessing of the primate amid the thundering acclamations of the populace. Writs were issued for a Parliament to meet in Dublin on May 7, and the King went on to the North to receive in person the submission of the handful of desperate men who had dared to set his authority at defiance. Meantime the treachery of Lundy almost accomplished for James that which his army failed to effect. Whether Lundy was a double-dyed traitor or only a weak and incapable officer, it is not now possible to decide, but there is strong reason to believe that he was anxious to persuade the Protestants to surrender Ulster to the King, and cast themselves upon the royal mercy. When two English regiments arrived in Lough Foyle, Lundy sent them away, and assured their officers that Derry could not hold out, as it was only provisioned for a week or ten days. The leading gentry of the country who had gathered into the town for safety went with the English regiments, and the governor prepared to surrender Derry to James, who advanced to take possession of the place. But the townsmen, furious at the cowardice and incapacity of their leaders, took the matter into their own hands; they fired on the advanced posts of the king, appointed the Rev. George Walker, a clergyman of the Established Church, and Major Baker joint governors; they formed themselves into regiments and, encumbered with more than 20,000 fugitives, they prepared with 7,020 fighting men and 341 officers, without the appliances of war, without engineers, without properly mounted guns, without an officer of experience, without supplies, and without discipline to

defend an unfortified town against a disciplined force of 25,000 men.

The siege that followed has made the name of Derry a household word, and conferred undying glory on the gallant men—Walker, Murray, and Baker—who, in spite of tremendous difficulties, held out for "No surrender." Day by day, as the weary weeks of the siege dragged out, crowds of men and women, gaunt and famine-stricken, thronged into the battered old cathedral, where men who shared their hardships read the last office for the dead, comforted the mourners, cheered the desponding, and with the eloquence born of endurance and faith kept alive the enthusiasm of the defenders, in spite of famine, disease, and worst of all that "hope deferred that maketh the heart sick." Lundy, disguised as a private soldier, with a load of match-wood on his back, made his escape and fled to Scotland.

On Sunday, April 21, the guns of the besiegers opened fire. The town was full of helpless fugitives. Provisions were scarce. There were eighteen clergymen of the Established Church and seven Presbyterian Ministers within the walls. The number of women and children was immense, but every attempt to take the town failed. The siege was turned into a blockade; Captain Murray was the soul of the defence. An English fleet, under Kirk, sailed from Liverpool for the relief of the garrison. The Irish threw a boom across the river made of firm beams, clamped with iron, and bound with mighty cables.*

For weeks the English ships sailed idly about the Lough, while men, women, and children starved by hundreds. On June 30th Governor Baker died. The townsmen elected another, and still declared "No surrender." Fever came to swell the miseries of their position. Cholera and famine mowed them down by the hundred. Still the survivors held out. Rosen, who conducted the siege, threatened if they did not surrender that he would gather the Protestants from Ballyshannon, Sligo, Antrim, Belfast, and other places and starve them to death under the walls before their very eyes, unless they preferred to admit them within the town—an extra burden which the Irish general well knew their straitened means could not support. He further declared that if he took the city by storm he would spare neither age nor sex, but put them all, indiscriminately to the sword. The Jacobites collected some 1,200 wretched beings—young and old, women and even infants—and drove them under the walls. The poor wretches fell upon their knees, and by their own sad plight besought the townsmen to endure any sufferings rather than surrender to such pitiless foes.† The garrison erected a gallows upon the walls, and threatened to hang their prisoners, unless their friends were allowed to depart. A quart of meal sold at 1s., a cat at 4s. 6d., a rat at 1s., a mouse at 6d., a dog's head at 2s. 6d., a pound of tallow at 4s., hides, shoe leather, starch, dogs, cats, rats, mice, horse flesh, tallow were the ordinary fare. The children pined and died. Five clergymen of the Established Church and four Presbyterian Ministers died. The sentries staggered under the weight of their muskets. But the gallant townsmen still held out. July drew to an end; Derry was fast becoming a city of the dead. At last, on July 30th, the "Dartmouth" came in with

* A true account of the siege of Londonderry, by the Rev. Mr. George Walker, Rector of Donaghmoore, in the County of Tyrone, and late Governor of Derry, in Ireland.

† King.—State of the Protestants, &c.

two ships from the fleet, laden with provisions, and bore down upon the boom. To the wretched men and women of Derry that was a moment of tremendous excitement.

The "Mountjoy," under Micaiah Browning, took the lead, struck, and broke the boom, but rebounding with the shock ran aground. Then, indeed, there fell upon the crowds, who from the walls watched the issue, a great and unspeakable dread. With a wild huzza the Irish prepared to board the ship, but she fired her broadside and righted. The boom was passed and Derry was saved. Three days later the Jacobites in despair broke up their camp, having lost in the prosecution of the siege, which lasted 105 days, more than 8,000 men. The mortality within the walls was not less than 10,000.

Meantime the men of Enniskillen displayed a similar gallantry. When the Protestants began to retreat before the Jacobites, the Governor received orders from Lundy to desert the town and fall back upon Derry and the Lagan, but the Enniskilleners, who had proclaimed William and Mary on March 11th, refused to desert their town, and prepared to defend it to the death. Lord Galmoy advanced into Fermanagh, and laid siege to Crom Castle. He was unable to take the place by storm for want of artillery. He tried to frighten the garrison into surrender by means of two mock-cannons, made of tin, and covered with buckram, bound with cords, so as to resemble the colour of real guns, which he drew with the appearance of great labour by means of eight horses apiece, and planted against the walls, but the trick proved a failure. The Enniskilleners sent aid to the garrison, and Galmoy foiled in his attempt upon Crom, fell back upon Belturbet. Here the Irish general was guilty of a savage breach of faith, which has left an indelible stain upon his memory, and which caused the death of many a brave man in the cruel warfare that now desolated Ireland. Crichton, the Governor of Crom, held as prisoner of war an Irish officer named Captain Brian Maguire, in exchange for whom Galmoy offered to release Captain Dixie, son of the Dean of Kilmore, who had been taken prisoner by the Jacobites in the county Cavan.

Crichton consented, and relying on Galmoy's written promise, released Maguire, but Galmoy, instead of fulfilling his agreement, called a council of war, tried Dixie and Charlton, his cornet, hanged them on a lamp-post in Belturbet, and threw their heads into the street, where his soldiers amused themselves by kicking them about as footballs. Captain Maguire—to his honour be it recorded—was so thoroughly disgusted by this act of brutal perfidy, that he flung up his commission in the army of James. Meantime the Enniskilleners swept the whole country from Ballyshannon to Cavan, defeated every enemy that took the field against them, and, unlike their co-religionists in Londonderry, suffered no scarcity in the matter of supplies. On July 31st they fell in with a detachment of the Irish army of General Macarthy, commanded by Colonel Hamilton, at Lisnaskea, where they gained a decisive advantage, and compelled the enemy to retreat to the main body at Newtownbutler. General Macarthy had posted his army most advantageously upon a hill near the little village of Newtownbutler, but the Enniskilleners, nothing daunted, advanced boldly to the attack; they forced their way with great difficulty through the bogs that lined the causeway upon both sides, seized the Irish cannon, routed the army, which was literally cut to pieces in

the headlong rout that ensued. Macarthy himself was taken prisoner, and Sarsfield was compelled to evacuate Ballyshannon and withdraw his army to Sligo. On the same day, July 31st, 1689, Derry was relieved. Ulster had proved in the day of trial that even in the teeth of desperate odds her sons could hold their own.*

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—By comparing Mr. Heber Evans's last letter with my previous one, your readers can judge whether he has made good his allegations respecting the single imprisonment of St. Paul, and the priority of 2 Timothy to the four Roman Epistles. For my part I do not think that he has. I allow, what indeed must have struck your readers, that Mr. Heber Evans has skilfully put his finger upon the weak point of the second imprisonment argument, by pointing out that none of the Pauline party perished in that terrible persecution of July, 64. It is passing strange. That St. Paul himself escaped, owing to absence from the Imperial City at the time, is natural enough. Nero could not possibly have any *animus* against him individually. St. Paul was no rival in fiddling and acting. There is no proof that Nero troubled his head about him for one moment. He was even unknown (Acts xxviii. 21) to the Jews at Rome on his arrival. Our St. Paul and the obscure defendant in a foreign law-court were too very different men. No contemporary Roman, Greek, or Jewish historian notices him. We may be quite sure that the Imperial profligate, Nero, did not. After he burnt down a third of Rome he had to plead guilty, or to throw the blame upon someone. The poor Christians, "everywhere spoken against," became a convenient scapegoat. But the persecution, fierce as it was, did not extend beyond the walls of Rome. St. Paul, therefore, was safe through absence, but it certainly is very strange that none of his known *entourage* perished.

Strong as the argument is, it is not decisive. Given the threefold tradition for a second imprisonment and St. Paul's Epistles, the question is, Does a critical examination of the text endorse or negative it? We think, on the whole, that it does endorse it. There is a pretty general agreement among critics that there is no *locus standi* for the pastoral Epistles within the limits comprised by the narrative of the Acts, and those who maintain a single imprisonment generally reject those Epistles as spurious. No inner conviction of their genuineness will make them float against historical improbability. The first of Timothy particularly admits of very diverse sentiments of authorship. I have already stated the argument in support of a second imprisonment. Mr. Heber Evans has, I

* For an account of the siege of Derry the student should consult Macaulay's History of England *in loco*.

For the proceedings at Enniskillen see Hamilton's "Actions of the Inniskilling Men;" Canon Bradshaw's "Enniskilling Long Ago."

Crom Castle, in Fermanagh, is still in possession of the family of Crichton, the head of the house being the Earl of Erne.

candidly confess, weakened its force. But he is conscious of a much stronger argument against his view, if I may judge from his letter. He speaks of the "overwhelming objection" of Trophimus "left at Miletus sick" (2 Tim. iv. 20). Now Trophimus, in the Book of Acts, was not, on the memorable occasion of St. Paul's last journey to Jerusalem, left sick anywhere, but was seen with the Apostle in the holy city. What became of him when St. Paul was seized, we can only conjecture; certain it is that there is no mention of his accompanying the Apostle on his voyage to Rome. But Mr. Heber Evans assumes that Trophimus did so accompany his master, and that he was left sick at Melita, where the shipwreck occurred. He would therefore obviate the overwhelming difficulty by reading Melita for Miletus in Timothy, "to correct," saith he, "the error of a careless scribe." Sir, your readers will, I am confident, agree with me, when I say that that is just the very last thing that we should do. It is better to stew in the juice of our differences and perplexities than to tamper with the text of Scripture. Now the great majority of MSS., including the oldest, have Miletus. A few, comparatively very few, of the later MSS. have Melita instead. But this was probably owing to the falsification of some unconscientious scribe or scribes to evade Mr. Heber Evans's difficulty. For had the old original MSS. had Melita, we may be quite sure that no scribe, however careless, would have changed it into Miletus. Between this "overwhelming objection" and the improbability he suggests, I think that the balance inclines towards a second imprisonment. Dean Alford adopted at first the one imprisonment theory, but rejected it afterwards on more mature consideration. Mr. Heber Evans will probably go and do likewise.

The argument in favour of the latest possible date for 2 Timothy I regard as very much stronger than the one above. Mr. Heber Evans has ingeniously made out a case for Demas, but no impartial judge will, I am convinced, regard it as more probable than the one I advanced. Particularly so, as it is buttressed by the cases of Tychicus and Aristarchus which Mr. Heber Evans does not notice. However, as all the discussion on these points is only on the fringe of the main question, viz., the authorship of the Appendix to St. Mark's Gospel, it is better to break up fresh ground.

St. Mark has most persistently, in all tradition, beginning at Papias, been represented as the "interpreter" of St. Peter. We find him, as John Mark, first as an associate of St. Paul and Barnabas, then returning to his mother's house at Jerusalem, and afterwards with Barnabas sailing to Cyprus. Then we lose sight of him in the Acts, to find him mentioned in two of the Roman Epistles (Philem. 24, Col. iv. 10), as a fellow-worker of the Apostle. From Colossians we gather that he was going to leave Rome, and intended to go to Colossæ, probably on his way to St. Peter at Babylon. There is no reason, as some do, to take Babylon mystically. Josephus (Antiq. XV. 2, 2) vouches for the fact that many Jews lived at Babylon in the days of Herod the Great. Now it appears probable that St. Mark did not depart from Rome till after St. Paul had finished Philemon and Ephesians as well. Bleek is "certain" that Colossians, Philemon, and Ephesians were despatched at one and the same time from Rome, and St. Mark probably accompanied Tychicus and Onesimus, the bearers of these Epistles. He left them probably at

Colossæ, and visited other Churches in Asia Minor, notably Pontus and Cappadocia, where St. Paul had never been, and to which, after St. Mark's return to Babylon, St. Peter addressed his first and genuine Epistle. With him St. Mark brought copies of St. Paul's Epistles, and particularly of that to the Ephesians. For, omitting other epistolary reminiscences, there are six passages in 1 Peter in which affinity to the Ephesian Epistle is, as Davidson puts it, "most apparent." If this be granted, then St. Peter's Epistle was written some time after the date of the Epistle to the Ephesians and the other Roman Epistles. Now St. Peter mentions Mark as sending a salutation. He speaks of him as "my son." He does not speak of him as an Evangelist—I mean in our modern sense of the word. St. Paul coined the word *εὐαγγελιστής*, evangelist, meaning a preacher of good news, of Gospel tidings. In ordinary Greek *εὐαγγέλιον* meant tidings, generally good, but yet sometimes bad. (See Josephus, De Bel. Jud. II., 17, 4). In Mark i. 1, the word means "Gospel narrative," and corresponds to *διήγησις* of Luke i. 1. The only difference is that the latter is classical, and the former ecclesiastical, Greek. This by the way. The point I would insist on is that neither St. Paul nor St. Peter speak of Mark as a Gospel writer, when they had the opportunity in mentioning his name. Some excuse may be alleged for St. Paul, but none at all for his *confère*, seeing that Mark was, as all tradition avers, St. Peter's "interpreter," meaning secretary or amanuensis. Surely, if St. Mark's Gospel was then written, St. Peter was morally bound to give it the full weight and seal of his *imprimatur*. That he did not is a sufficient proof that St. Mark's Gospel was not yet composed. But St. Peter wrote subsequently to the Roman Epistles. Therefore St. Mark's Gospel is of later date than St. Paul's first imprisonment. As Mr. Heber Evans has knocked off by his argument the two-and-a-half or three years I would add to St. Paul's life, it is highly improbable that he ever saw St. Mark again, or the Gospel which bears his name, much less that he had time, leisure, and opportunity to add the appendix which Mr. Heber Evans would attribute to him.

I may add that no trace of the Pastoral Epistles is found in 1 Peter; this argues for their later date. Baur, who perceived this, says: "The Epistles of James and 1 Peter are to be placed somewhat earlier than the Pastoral Epistles." Believing them to be genuine, and, as concerns 1 Peter, fitting in naturally after the Roman Epistles, I do not see how possibly St. Paul could have penned the Appendix to St. Mark. Certainly not on Mr. Heber Evans's showing.

YOUR REVIEWER.

COMPREHENSION.

SIR,—In a late article in the PULPIT you pointed out the hopeful signs of progress in our Church. I fear the correspondence between the Bishop of Winchester and Canon Wilberforce will lead many of your readers to discount your views as to the real position of our Church. I do not wish to take a pessimist view of the case, but laymen will certainly not take an optimist view of the outlook.

The efficiency of an army depends on its officers even more than on its rank and file. In the case of Canon Wilberforce, we have another instance of

every officer laying down the plan of the campaign for himself. His commanding officer lays down with fatherly tenderness, but yet with all the ability and ecclesiastical knowledge with which men will willingly credit him, with honesty in language and logical clearness, his own position and that of his subordinate. How is he met? The Canon draws on public credulity, when he denies all knowledge that his comprehensive line was illegal, and against marching orders; but too short a time has elapsed since the Haweis-Parker case and the Bishop of London's action to enable any one to suppose that, like Mr. Parnell, he was so seriously indisposed as not to know what was before the public, and what every one knew about the plan of the comprehension campaign. The Canon deals in sensational periods to meet the Bishop's clear definition as to the difference of our Church, and Nonconformist bodies; he points to his administering the Holy Communion to Nonconformists as a striking proof of their comprehensive charity, but, in very truth, he acts the part of an inconsistent coward, in refusing to meet them in a really comprehensive sense by taking part with them in the Sacraments in their chapels. Is all this the action of a man who has the courage of his opinions? One more inconsistency will strike any man of intelligence. I mean the transparent omission on the Canon's part to carry out his comprehension by offering his pulpit to Nonconformists. The Haweis-Parker case aimed at reciprocity all round. I must think that we are all much indebted to the Bishop of Winchester for drawing out so clearly his own idea of Christian union and fellowship, distinguishing between corporate union and individual fellowship and good-will in action, where we can unite without giving up our own distinctive opinions.

Such a union exists now, as the Bishop shows, to a large extent, but it arises from personal knowledge and personal regard. I do not hold the "high views" that Canon Wilberforce does, but if I know anything of the opinions of the clergy and laity of our Church, the minority is a very small one which would wish to see comprehension on his one-sided plan carried out, because they would repudiate *its deserving the name of Comprehension*; and if comprehension is to be carried out logically, it means reducing churches and chapels to the same dead level of indefinite latitudinarianism in doctrine and practice. We have a good deal of this in our Church already, but it is not a *bond fide* exhibition of the Church's doctrine or ritual. We are led to believe that an onward march is being made in Nonconformist chapels, in giving up all important doctrine, and introducing (to them) novel ceremonies.

In their cases they can do "every man what is right in his own eyes," and no law of their communion is broken. It seems to me Canon Wilberforce, to be *consistent*, should offer his services to Dr. Parker at the City Temple, and of course, in doing this, show his brotherly agreement—or at some chapel in Southampton, in which he can proclaim the new crusade against what we have held as law and order. As the case stands, the Canon denies the legality of the law as it is, and invites his commanding officer to court-martial him! The idea never seems to have entered his head to take a railway ticket to Farnham, and ask his commanding officer's permission! The results arising from the comprehensive (?) action of Canon Wilberforce and the correspondence will be (at a mere guess) that, by a certain number of Non-

conformists the Canon will be patted on the back, especially by Liberationist spoliators, helping to advance their approaches, and building up their outworks. By a greater number of really long-headed Nonconformists, he will be regarded as an Ephraimite stopped by our brethren, the Gileadites, in his endeavour to get through "a difficulty"—the passage of Jordan—because he cannot say Shibolet. Some may recall the words of a more logical Wilberforce, who, too timid to check strange doctrines and practices when he might, condemned them in Parliament; and again, at his last meeting with his rural deans, the words are, as nearly as I can remember, "Corruscations scintillating from a glowing mass."

There may be "a glowing mass" desiring a fusion with Rome in doctrine and practice—as the greater Wilberforce at last deeply felt and honestly owned—but that there is any mass of English Churchmen who desire the *mass*, or whose "corruscations" affect to be affixed as luminous tails to the erratic comets of Nonconformity in England, I do not believe. If I thought so, I should "try conclusions" with the old Scotch minister, advising his young and aspiring brother—when the latter thought the Lord's Prayer too well-known to be used in his extempore prayer—"Can ye can mak' a better, ye had better use that." If I thought our Church could be more Scriptural by copying Nonconformists, I would join Nonconformists, but a body with lame legs is better far than one in which there is visible want of cohesion. English Churchmen who love their Church, who thank God that it is the Established Church of our great country, who refuse to say that they are "High Churchmen," while ignoring the whole spirit of "the Oxford Movement"; who can give "a reason for the hope that is in them," and yet decline to hoist a distinctive flag, are not likely to follow the Roman lady any more than good old Wordsworth, nor do I fear that the "corruscations" from the glowing scintillations of Canon Wilberforce will tempt Englishmen to try and pass the well-guarded fords of Jordan under false pretences.

I beg to apologise for so long a letter, *i.e.*, if you, sir, can find room for it; but I try to find out the real feelings of laymen. If my views are groundless, the CHURCH OF ENGLAND PULPIT is open more than other Church papers to express it. I hope some of your lay readers will tell us what their notions are of lay opinion on Canon Wilberforce's views on Comprehension and the Bishop of Winchester's letters.

A. D. PRINGLE.

Blakeney, January 28th, 1887.

UNIVERSALISM ASSERTED.

SIR,—Mr. Allin is mistaken in thinking I am unfriendly to Universalism; it is a creed I once held, but no longer can hold, yet I am not unfriendly to it.

In his postscript Mr. Allin "disclaims teaching that men are saved whether they will or not," while in the last paragraph of his letter he says if "but one soul" is lost, the Cross is "a failure." Surely this *does* assert that all men are saved whether they will or not; for as the Cross cannot be a failure, each soul *must* be saved. Thus Mr. Allin ignores freewill, as well as the Law of Continuity. But I cannot understand his doubting that there is such a law. Do we not see it working under our eyes every day? Every act, good or bad, repeated until it becomes a habit, is an

instance of the working of the law. "Be not deceived," says St. Paul, "God is not mocked. Whatsoever a man soweth that shall he also reap." There is the law asserted clearly and emphatically.

Mr. Allin puts on one side my "happy *via media*," as he calls it. That *via media* is that the Judge of all the earth shall do right—*i.e.*, that God shall give to every man according to his deeds, according to his opportunities, according to his efforts, and according to His own justice and mercy. How God shall do this, it is not for us to know; nor how long, nor how much, the wicked will be punished. But our Saviour has spoken of many stripes and of few stripes, and perhaps (for the reading is uncertain) even of man being *ἐνοχὸς αἰωνίου ἀμαρτήματος* (St. Mark iii. 29).

I gladly bore testimony to the earnestness of Mr. Allin's book, though it is too rhetorical; but Universalists will not face facts. Freewill is a fact—sin is a fact—the indifference of men to sin is a fearful fact—the Law of Continuity is a fact—and our complete ignorance of the future is a fact too.

YOUR REVIEWER.

CORRECT HISTORY—HOW VALUABLE IT IS!

SIR,—We have lately had valuable history from Messrs. Naylor and Gurney. Oh, that all wrote thus! But what are we to think of the inaccuracy of a man like Mr. Lecky? Yet his praise is in all mouths. In his "History of England in the XVIIIth Century," he speaks of a transfer of property from one church to another as if it was a matter of fact, when no such thing ever took place, nay, was possible, for this plain reason, that there were no churches from one of which to the other a transfer could be made. Vol. II., p. 183, speaking of the Irish Clergy being deprived of their incomes by King James's Parliament, he says: "No compensation was made for existing vested interests, and the measure was therefore, according to modern notions, very unjust; but the Irish Parliament can hardly be blamed without great anachronism on this ground. The principle of compensation was as yet wholly unknown. No compensation had been granted when, at the Reformation, the Church property was transferred to the clergy of an infinitesimal fraction of the nation." He does not know that the Bishops and Clergy reformed themselves, as a corporation, so that there was no transfer. He knows not that there was no other old Church from whom property could be taken. There was only one Church before, and only one Church after. He knows nothing about Irish Church history. But who does? However, he knows as little about English, for he goes on: "No compensation had been granted in any of the transfers of Church property in England." He thinks, I suppose, that when Henry VIII. died, English Church property was taken from a Romish Clergy, and given to a new Protestant Hierarchy; that, at Edward's death, a transfer back was made from the new Protestant Clergy to the old Romish body; and that, at Mary's death, another transfer was made from one body to another. With what wisdom is history written! as Oxenstierna said of the ruling of mankind. Surely a man who pretends to write history should know so much as this, that transfers of property from one body to another, backwards and forwards, must leave some traces in Acts of Sovereigns or Parliaments.

At least, he should know that there must be two Corporations in existence at one time, in order that it should be possible to transfer property from one of them to the other. Mr. Lecky knows nothing of such rules of common sense, and so history is dabbled in!

C. C., V.-G.

PREFERMENTS AND APPOINTMENTS.

Adams, Rev. Alfred John French, 'B.A., Curate of St. Luke's, Liverpool; Rector of Foscott, Bucks.
Barlow, Rev. W. H., B.D., Vicar; Rural Dean of Islington.
Blakiston, Rev. Robert, M.A., Organising Secretary of the Additional Curates Society for the Dioceses of Sarum, Exeter, and Bath and Wells; Licensed to Officiate in the Diocese of Salisbury.
Caton, Rev. Redmond Bewley, M.A., Curate of Powick, Worcester; Rector of Great Fakenham.
Clark, Rev. Nassau, M.A., Vicar of Yeadon, Leeds; Rector of Sawtry All Saints with St. Andrew.
Collinson, Rev. Edward William, M.A., Rector of Woodsford and Vicar of Tincleton, Dorset; Rector of Watton-at-Stone.
Durrad, Rev. Arthur J., B.A., Curate of St. Mary's, Scarborough; Vicar of Ellerburne-with-Wilton.
Evans, Rev. Thomas Jones, Curate of Eccleston; Vicar of Hargrave, Cheshire.
Griffiths, Rev. James, Curate of the Parish Church, Wilmslow; Vicar of Christ Church, Woodford, Prestbury, Cheshire.
Haslam, Rev. S. H., Head Master of the Clitheroe Royal Grammar School.
Joyce, Rev. Arthur Gerald, Curate of Strathfieldsaye; Rector of Winnall.
King, Rev. William Samuel, Curate of Kilve, Bridgwater; Vicar of St. John's, Ipswich.
Lewis, Rev. Plaskitt Charles, Rector of Oldcastle, Monmouth.
Marris, Rev. Charles C., Curate of St. John's, Carlisle; Vicar of Killingholme-with-Habrough.
Master, Rev. Francis Chester, Vicar of Christ Church, Bootle.
Mills, Rev. J. W., Rector of St. Lawrence; Rural Dean of Dengie.
Ramsey, Rev. Herbert Francis, Curate of Stamford; Rector of Oare and Culbone.
Raynor, Rev. G. H., M.A., Licensed Preacher in the Diocese of St. Albans.
Watson, Rev. Frederick, B.D., Vicar of Stow-cum-Quy.
Wood, Rev. William Joell, Curate of Honiton; Vicar of Ilketshall St. Andrew, Suffolk.

CLERICAL OBITUARY.

Heslop, Rev. Canon, at Oakley Rectory, Basingstoke, very suddenly, on the 30th ult., aged 64.
King, Rev. E., at Werrington Vicarage, on the 30th ult.
Maxwell-Lyte, Rev. J., M.A., Domestic Chaplain to the Bishop of Truro, at Lis Escop, Truro, on the 28th ult., aged 36.
Parminter, Rev. W. G., for twenty-seven years British Chaplain in that city, and for thirty-nine years at Enns, at 5, Goethestrasse, Stuttgart, on the 18th inst., aged 79.
Ray, Rev. George, late Vicar of All Saints', Leicester, at Brentwood, Essex, on the 24th ult., aged 77.
Sumner, Rev. Nathaniel Halliwell, Rector of St. Paul's, Lincoln, at Lincoln, on the 29th ult., aged 58.
Travers, Rev. John Benward, M.A., Vicar of Mumby for forty-six years, at Mumby Vicarage, Alford, on the 29th ult., aged 83.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving [to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE DEATH OF ST. STEPHEN.

BY THE VERY REV. EDWARD BICKERSTETH,
D.D., DEAN OF LICHFIELD.

SERMON PREACHED IN ST. PETER'S CHURCH,
EATON SQUARE, IN BEHALF OF THE "PARO-
CHIAL MISSIONS TO THE JEWS FUND," ON
SUNDAY, DECEMBER 26TH, 1886.

"And they stoned Stephen, calling upon *God*, and saying,
Lord Jesus, receive my spirit!

"And he kneeled down, and cried with a loud voice,
Lord, lay not this sin to their charge. And when he had
said this, he fell asleep."—ACTS vii. 59, 60.

THE services of this morning have already re-
minded us that this day is dedicated to the
first martyr, St. Stephen. It has been well ob-
served that the three days after Christmas Day
represent the three ways, of suffering, of love, and
of purity, by which the Incarnation bears fruit in
the saints of God. St. Stephen was nearest to the
King of saints in his life of suffering; St. John, in
his life of love; and the Holy Innocents, in his life
of purity.

Nothing is known of St. Stephen before his
martyrdom, beyond the fact that he was one of the
seven deacons appointed by the Apostles to attend
to the distribution of the charities of the Church.
But this ministry included, no doubt, some spiritual
or ecclesiastical service; for we are told of Philip,
who was one of the seven, that he both preached
and baptized. We do not read anything of St.
Stephen's ministrations amongst the poor. But we
do know that in respect of gifts and graces he
at once towered up above his brethren. He was
full of faith and power, and did great wonders
and miracles among the people. No doubt these
miracles were accompanied with cogent arguments
and powerful appeals in behalf of the new faith.
And God gave him great success. The number
of disciples increased in Jerusalem greatly. And
not only this, but a great company of the priests,
the most prejudiced of the Nation, became
obedient to the Faith. This was a very marked
advantage; and it was not to be expected that he
would proceed further without hindrance. It may
be that God gave him this success, in order that
he might be strengthened against the storm which
was already gathering round him. The unbel-
ieving Jews observed his progress. They regarded
him as troublesome and dangerous. A large body
of them, of the Synagogue of the Libertines

(gathered to Jerusalem from Africa, Alexandria,
and Asia Minor), rose against him, and resolved to
put him down. But Stephen, confident in the
goodness of his cause, met them with steady, un-
flinching determination; so that "they were not
able to resist the wisdom and the spirit by which
he spake." But their object was to crush him;
and so, failing in this their first attempt, they now
endeavoured to set the people against him. Just
as they had done by our Lord, his Master, so
did they by Stephen. They set up false wit-
nesses, and they accused him of blasphemy.
Now, what were these charges? Down to this
time, the Apostles and early Christians had clung
in their worship to the Holy City and the Temple.
But our Lord had distinctly foretold them of the
impending overthrow of their City and their Temple,
and of the passing away of the ancient Jewish
rites and ceremonies, which were to find their ful-
filment in Himself. And no doubt this was the
substance of St. Stephen's teaching, that the
Temple would be destroyed, and that the sacri-
fices and ceremonies of the law were now to pass
away, because they had all been fulfilled in Jesus,
the long-promised Messiah. But the false wit-
nesses so twisted St. Stephen's words as to make it
appear that he was an enemy to the Jewish nation,
and was bringing in a new religion, when, after all,
he was only carrying out the original purpose of
God from the first, and teaching them the true
development of their ancient religion to its full
perfection in Christ Jesus.

For these things he was arrested, and brought
before the Sanhedrim. The false witnesses tell
their tale. They have worked upon the prejudices
of the people. Their passions, their religious pre-
judices are roused; and every eye is turned upon
the brave young martyr for Christ. But upon
what a countenance did they gaze! Calm, un-
moved by fear, strong in the goodness of his
cause, steadfast, leaning upon his God, his face
was lighted up with lofty faith, as though with the
view of the noble prospect that was opening for the
Church; and so bright and beautiful did he look,
that the whole body of the assembled judges "saw
his face as it had been the face of an angel."

And now the time has come for the eloquent
young deacon to make his defence. He first en-
deavours to show that even in the previous Jewish
history the mercy and loving-kindness of God had
not been altogether limited to the Holy Land and
the Holy Temple. He gives a clear summary of
sacred history. He shows that all along there
had been the same tendency on the part of the
Jews to a narrow and contracted and ungrateful
spirit. And he compares this hard and ungenerous
disposition with the freedom of Divine grace and
of the human will, as shown in the raising up
of Abraham, Joseph, and Moses, and in the
jealousy of the nation against these their greatest
benefactors. All this he works out with great

clearness and force of argument. And it would seem that towards the close of it he saw in the countenances of his judges that they were just beginning to catch the drift of his meaning. And then it was that he broke off from his calm address, and turned upon them with an impassioned invective, which shows that he knew too well what was in store for him. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

And now, as the storm of malice and fury was preparing to burst upon him, his courage only mounted higher and higher. As they, struggling against conscience and remorse, gnashed upon him with their teeth, he lifted up his eyes to the open sky, and as he gazed with heart and spirit far above the world, the vault of heaven seemed to cleave asunder, and the Divine glory appeared to him—that ineffable splendour which shines forth in the third heaven—and he saw the Divine Presence seated on a throne, and on the right the Divine Son, seen in human form—not as generally represented, seated in repose, but standing, as though in readiness to help and defend the martyr in this terrible conflict. It is as though, moved by the opposition to His cause and the violence about to be offered to His servant, the Redeemer had risen from his place, that He might show Himself to Stephen as his Advocate and Protector. The rest is soon told. In their mad rage his enemies rush upon him, and drag him forth without the city, and stone him to death; but not before he had solemnly commended his own spirit to his Saviour, and had prayed for his murderers that this sin might not be laid to their charge. "And having said this, he fell asleep." Beautifully does St. Augustine comment upon this, when he says, "Stephen feared not death, because in his death he saw Christ living, whom he knew to have been slain for him."

Now I have been led to speak to you this morning of the martyrdom of St. Stephen, not only because our Church invites me to do so this day, but also because that event was a great crisis in the history of that interesting people in behalf of whom I am desirous to enlist your sympathies. At first, as we have seen, the Jews came in great numbers to embrace Christianity; but all this was soon changed. And the change began to take place from the time of the preaching and the martyrdom of St. Stephen. From that date the first hint was given that the Gospel was something wider and purer than the Law of Moses; and that thenceforth the Gentiles were to be fellow-partakers with the Jews of these richer blessings. Now this was what the Jew could not brook. It ran against all his national prejudices; it offended his national pride. And this, his obstinate refusal to accept the Gospel, so affected St. Paul, that he declares, you will remember, in one place, that he was even ready to

give up his own hope of salvation, if thereby he could save his own nation, over whom his heart so fervently yearned. But so it was. God's ancient people, to whom those higher blessings were first offered, deliberately refused them; and then they were offered to the Gentiles. They missed the way, while the Gentiles found it. But was it to be always so? Oh! no; the Apostle himself solves the difficulty in the same chapter (Romans xi. 11): "I say, then, did they stumble that they might fall? Nay; rather by their fall, salvation is come to the Gentiles for to provoke them to jealousy. Now, if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?" And again, with yet greater emphasis (v. 15): "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" No figure less vigorous than this could the Apostle use to describe the gain to the Church of Christ when the prayer of St. Stephen shall have been fully answered, and God's ancient people shall repent of their sin in having rejected and crucified the Son of God, and be gathered once more into the fold. And it should surely encourage us Christians to promote to the utmost of our power the conversion of the Jews, when we remember that, according to the Divine will and purpose, the Jews in these latter days are to be one mighty lever to lift the world to the knowledge of Christ.

And are there not some evident signs that the time is indeed at hand? It may not be generally known with what rapid strides Christianity is advancing in this our day. A hundred years ago, when the love of Christians had indeed waxed cold, the proportion of Christians to the whole population of the world was, speaking roughly, about 1 in 3. During the present century, and more especially within the last fifty years, Christianity has been making remarkable progress, so much so, that the proportion of Christians to the whole world's population is now raised to about 1 in 2. If we estimate the population of the world at the present time at about 1,430,000,000, that population may be distributed as follows:—Christians, 430,000,000; Heathens, 820,000,000; Mahomedans, 172,000,000; Jews, 8,000,000. Then, it must further be remembered that the Christian nations of the world are ever the most vigorous, the most enterprising. It is among the Christian nations, above all others, that the sciences flourish which study God's works, side by side with the science which studies God's Word. It is to Christians that God has given supremacy in the arts of life, in the machinery of government, in the cultivation of literature. Whatever may be said of the opposition between science and religion, there still stands out the plain and palpable fact that the scientific nations are the Christian nations; and that England, with her grand and

ancient prestige, with her vast Empire and her noble Church, stands prominent amongst all the nations of the world, as the nation to which belongs in its highest measure the duty and the opportunity, as well as the responsibility, of spreading the light of the Gospel over the whole earth.

Now, it is in behalf of the Jews, and more especially those of them who are living here in our midst in England, that I make my appeal to you this morning. A strong national prejudice against the Jews, together with an imperfect sense of our obligations as Christians towards them, must, I suppose, explain the fact that not until the early part of the present century was there any direct effort made for their conversion. Our Good Friday Collect recognised the duty, but this was all. Not until A.D. 1809 was the "Society for the Promotion of Christianity amongst the Jews" founded, having for its object their conversion, both at home and abroad. That society has done good service, more especially on the Continent. But the opinion has been gradually gaining ground in our Church that we have not been doing all that might have been done, and ought to be done, for the 80,000 of our brethren the Jews, here living in our midst in England; and that these might be more effectually reached than they are at present, if we employed the parochial machinery of our Church for this purpose, and worked more strictly on the lines of the Church of England. These 80,000 Jews are for the most part congregated in large numbers in our great centres of population, as London, Leeds, Manchester, Birmingham, and other places. Now it has been felt that if well-trained clergymen could be appointed in these centres, with special gifts for the work, such as knowledge of Hebrew, and of the foreign *patois* spoken by many of the Jews, as well as some acquaintance with their habits of thought, some greater and more abiding results might be obtained. The Jews, as a body, have a respect for our national institutions; and the more educated amongst them are of opinion that every country ought to have its national establishment of religion, of some kind or other. Hence the Jew is more disposed to receive the visits and to listen to the exhortations of a clergyman holding a definitely authorised commission in a parish, and acting under the incumbent, and with the Bishop's license, than to one holding no such recognised relation to the National Church. Considerations such as these led to the formation of a Fund called the "Parochial Missions to the Jews Fund" a few years ago, the principle of the administration of which is the making of grants to curates duly qualified to act as missionary curates in parishes containing a sufficient number of Jews; and also to assisting young men of promise in their special education for such work.

We have reason to be thankful for the success which has thus far attended our efforts. But we

greatly want to extend our missions. Hitherto East London, where many thousands of Jews are to be found, has been our principal centre of operations, where the labours of Mr. Rosenthal have been largely blessed. We greatly want to extend our missions there, and also to avail ourselves of such openings as may present themselves to us in Leeds and Manchester, and other great centres of population. There seems to have been all along a mistrust—if I may venture so to call it—a mistrust on the part of some of the more thoughtful and educated Jews as to their present position, and a sighing for the restoration of their lost privileges. The movement which has been going on for some time past amongst the Jews in Bessarabia, under the direction of Rabinowitz, shows plainly that there is a painful misgiving amongst some of them, that He whom their fathers rejected and crucified was indeed the Messiah.

Most touching is the narrative given in the Memoirs of Bishop Whittingham, late Bishop of Maryland, of the conversion of a Jew in that country about forty years ago. When Bishop Whittingham was residing at Baltimore, about A.D. 1846, he became acquainted with two Jewish ladies, sisters, who had already become Christians, their father being still a Jew. They often talked to the Bishop about their father, and his kindness and gentleness to them, and of his evident desire to learn all that he could learn of the real grounds of their faith. They used to read the New Testament aloud, so that their father, in an adjoining room, might listen to its teaching unobserved. And they could sometimes hear his sobs, as they read the sad story of the rejection and crucifixion of our Lord. These ladies did not doubt but that their nation had slain their Lord, the true Messiah. "But," they added, "O Bishop, you little know how hard it is for a Jew to abandon the cherished convictions of his early life."

One day they sent for the Bishop in haste, and in great distress. Their father had been struck with paralysis, and was speechless. They could not say that he had ever openly confessed Jesus as the Messiah, but yet in other ways he had convinced them that he was not far from the Kingdom of God,—that he was, in fact, at heart a believer. They entreated the Bishop to baptise their dying parent. He was lying speechless, but his eyes seemed lighted up with a supernatural brightness. The Bishop saw that he was conscious; so he prayed that he might be guided aright; and he spoke to the dying man of Jesus and his salvation. The daughters stood sponsors, and the Bishop baptised him. The Bishop then continued to address him as a Christian brother just about to enter into his rest. And as he spoke earnestly of the Second Coming of the Messiah in His glory, suddenly the paralytic rose in his bed, in a sitting posture. With arms outstretched and head raised,

and his bright eyes fixed as upon some far distant object, he cried out: "Even so, Lord Jesus, come quickly!" And as he pronounced the last word, "quickly," he clasped his hands together, and fell back dead.

Examples such as this are sufficient to show us that the Jews are in a state of doubt and uncertainty, and yet in a state of expectation, some of them standing, so to speak, on the threshold of Christianity. And it is quite to be expected that as the ages roll onwards, there will be more and more evidences of the Divine will and purpose for their salvation. Their rejection was necessary for the conversion of the Gentiles, and for the firm planting of Christianity in the world. But when the day of their redemption shall have come, whether it be by a gradual process, or by a sudden national movement, or by both, then will come the fulness of the Gentile world.

Our Church has been, I fear, too apathetic on this subject. There have always been some faithful Christians who have prayed and laboured for the conversion of the Jews to Christ. But we want to awaken a national interest in their behalf, and here in England we earnestly desire to make an advance along the whole line of our Church to win them to Christ, and to gather them into the fold. The Jew has of old been accustomed to have the Divine revelations presented to him in a concrete form, and proclaimed by outward signs and a visible ministry. And if we would be successful in this great work, we must present Christianity to him as enshrined in a visible Church—the Church of Christ, with its Apostolical ministry and its sacramental grace—that Church which is indeed the Church of the Tabernacle and the Temple, still carried on, developed and spiritualised, and with a priesthood of unbroken succession such as we believe our Church of England to be.

Help us, then, Christian brethren, I pray you, in this holy endeavour by your sympathy, your alms, and your prayers; and let us encourage one another with the noble words of the Psalmist: "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come. So the heathen shall fear the Name of the Lord, and all the kings of the earth Thy glory." Amen.

SIR HENRY HOLLAND, the Colonial Secretary, has been appointed an Ecclesiastical Commissioner.

THE Rev. Charles E. Lamb, vicar of St. George's, Leeds, has within the last few days placed his resignation in the hands of the trustees. "Mr. Lamb, it is understood, deems it his duty to undertake a more limited sphere of labour.

THE Rev. C. Lloyd Engström, M.A., clerical secretary of the Christian Evidence Society, and rector of St. Mildred's, Bread Street, City, has been appointed Boyle Lecturer at the Chapel Royal, Whitehall, for this year by the Duke of Devonshire, on the recommendation of the Bishop of London.

INFANT BAPTISM.

BY THE REV. J. J. SHERRARD, B.D., VICAR OF BANAGHER, KING'S COUNTY, IRELAND.

SERMON PREACHED IN BANAGHER CHURCH ON AUGUST 15TH, 1886.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."
—MARK x. 14.

THIS verse, I think, sets at rest one of the grounds upon which opposition has been raised to the bestowal of grace in infant baptism. There are only two possible reasons for refusing to believe this doctrine. We may refuse to believe it because we think it is inherently impossible, or we may refuse to believe it because we think it is not revealed in the Bible. The first of these is, perhaps, the objection which has most force with the opponents of this doctrine; though very possibly they may themselves think that they reject it for other reasons. The real difficulty, however, which prevents people accepting this truth, is the secret belief and conviction that no external rite or ceremony can possibly confer grace. For those who reject this doctrine are the very persons who reject the plain teaching of the Bible on a kindred subject, viz., that the Holy Communion is a means of grace.

It is hard to know how exactly to deal with people of this opinion. It is difficult to meet the objection, because reason and argument are no match for what seems to be almost inherited prejudice and prepossession. Perhaps, therefore, an illustration is as good a way as any other of showing with what little reason this objection can be urged. Take the common illustration afforded by one of the daily occurrences of life. What an immense change, what tremendous consequences, may follow from a man's going through the simple ceremony of writing his name! One single drop of ink may be the means of transferring hundreds of thousands of pounds from one person to another. It is all done in a moment. *In itself*, the mere signature of a person has no meaning, no efficacy whatever. The force and meaning which it has got are derived, and are perfectly arbitrary. Another method of doing the same thing could be fixed upon to-morrow by general consent. But the point to remember is, that by a law of the land the mere writing of a name may be the means of effecting a tremendous change. In addition, therefore, to the general answer, that we are too imperfectly acquainted with the possibility of things to assert that an outward rite cannot confer inward grace—if God so wills it—in addition, I say, to that answer, we may point to innumerable occurrences of every-day life to show that the most momentous, the most important consequences,

often follow from the simplest acts. There is, indeed, a still further analogy between the two cases. We do not believe that the pouring on of water, or the repetition of a few words, have any inherent power, have any efficacy in themselves. We do not believe that the eating of bread or the drinking of wine have any *natural* influence upon the soul. But we do believe that God can give them that power and influence if He pleases. We do believe that by His ordinance they can be made to effect any purpose He wishes.

And this brings us to the Scriptural side of our subject. And let me commence at once by saying, that what is thought the strongest argument of our opponents on this side of the matter is really their weakest, and tells quite the other way. "Oh," say they, "Scripture makes no mention of infant baptism. It does not tell us clearly that we should baptise them at all, and certainly it does not say that baptism regenerates them."

Now this very silence of Scripture—for we must all admit that we are nowhere told in so many words that children ought to be baptised—this very silence, I say, is a conclusive reason for the lawfulness of the Church's practice. For surely, if it were unlawful, if it were against the will of Christ for children to be brought into His Church, would He not have said so? It was precisely because the minds of the Apostles were perfectly clear on the subject that no special command was given them,—if, indeed, we are justified in assuming that no command was given because we do not find it in our Bibles. If there was the smallest controversy, if there was the faintest uncertainty on the matter, would we not find traces of it in the Acts of the Apostles, or in the Epistles of the New Testament? On other beliefs and practices of the Church we do find questions asked and decisions given. We find none on infant baptism, because none were wanting. For hundreds of years the Church all over the world adopted the practice, and no one accused them of overstepping or exceeding the commands of Christ. When opposition was raised, it did not at all take the form that would favour the arguments of the present objectors. With regard, then, to a practice of this kind, we may, I think, well be guided by the authority and precedent of the Apostolic and early Church. With regard to points of doctrine, an appeal to them is often useless, because questions debated now had no existence then. But in the case of an ordinance of this kind, if the whole Christian Church practised it from the earliest times, we cannot do better than imitate them. Next to the Bible, we cannot have a higher authority than this.

The force of the argument from the silence of Scripture is accentuated by another consideration. Children were admitted into the Jewish Church when they were eight days old. They were considered fit at that age to enter into incipient

covenant with God. Well, if the practice of the Christian Church was to be materially different from this, if it was to open its doors only to grown-up people, if children are not fit subjects for baptism, surely we would have been told about it! The natural thing for the Apostles to believe *as Jews*, was that they were fit. By custom, by education, by plain inference, such would have been their opinion. If this was a mistake, would they not be warned against it! Would not the error of baptising children have been provided against by a plain command, telling us not to baptise them? Would we not be told that they were not fit for the Kingdom of Heaven? that the words, "Except a man be born of water and the Spirit," had no reference to them? that the command, "Go ye and teach all nations, baptising them in the Name of the Father, and the Son, and the Holy Ghost," must be understood as excluding children?

If, therefore, the baptism of children is lawful, as I think I have now proved, it follows at once that they must get the specific blessings of baptism, whatever these are. We have no right whatever to say that the benefits of the rite are confined to grown-up people. The Bible knows and speaks of no such limitation. It connects the outward and inward part inseparably, and what God hath joined together are we to put asunder? If children are without repentance, that is no reason for their being bereft of the blessing of baptism. Of course they are without repentance, because as yet they are without actual sin. If they place no obstacle in the way, that is sufficient for the efficacy of the Sacrament. The only argument which could be consistently urged against the truth that infants are fit recipients of grace, would be one which proved *they did not need it*. I don't think that those who are opposed to the doctrine are likely to insist on this. As a rule, they have not a very exalted idea of the character of human nature. If there is one truth more than another that they hold fast by, it is the one formulated by St. Paul in the first chapter of Romans, and repeated in the Ninth Article of our Church.

From what has been said we infer that children need a blessing, that it cannot be proved they are incapable of it, that the silence of Scripture is a forcible argument in favour of infant baptism, and that the universal practice of the early Church affords at least a presumption that it is in accordance with the wishes and intentions of Christ.

There is just one more difficulty I want to deal with before I conclude. It is this. We must rid our minds of the idea that God's grace is irresistible; that, once given, it never can be lost. That perhaps is *at the root of all objections* to baptismal grace. For as it has often been said to me, "Why, if this doctrine is true, how is it that many baptised children grow up so badly?" "How is it we cannot see any difference between them and

others?" Of course the answer is, We don't believe that baptism supersedes the necessity of moral education. So far from believing in the indefectibility of God's grace, we assert that it will most certainly be lost if it is not cultivated, if it is not acted upon, if there is not continual training and development. At the Baptismal Service the Church recommends that the child be taught and trained. She not merely recommends, but she appoints certain persons specially to look after this work, in case the child should lose its parents. So strongly does the Church feel the necessity of after-education, that by its directions no child can be publicly baptised until this security is given.

But no! The old Calvinistic, but utterly unreasonable as well as unscriptural idea, will prevail, that when God works at all, He works irresistibly. This was the doctrine of Calvin, and here is the reason of his teaching it. He was carried away with the idea of the sovereignty of God. He thought it dishonourable to the Almighty to teach that *His* work could be undone by man. He was right in asserting the omnipotence of God, but he was wrong in forcing it to illegitimate conclusions. But his hard, cold, merciless intellect and remorseless logic stopped at nothing. In asserting one truth he forgot to make allowance for others. He forgot to balance them. He forgot that while it is important to hold the omnipotence of God as an article of faith, it is just as important, as far as religion is concerned, to hold the free-will of man. We, too, believe that God is Almighty, but we believe, also, that when we are speaking of His dealings with the soul of man, that this is not the time or the occasion for asserting it. That man is free, that it is in his power to fall, to sin against grace, is just as true as that God is Almighty. We cannot reconcile the two things. But we must believe them. If we give up the doctrine of freedom, if we refuse to believe that there is as much mystery in the nature of man as there is in the nature of God, if we assert that man is only a passive instrument in the hands of God, then we cease to be Christians at all, as far as belief is concerned; we become Pantheists in religion and Materialists in philosophy. And surely the Pantheism of the present day is the natural, the logical outcome of Calvinistic Christianity.

The laws of nature and the laws of grace are to some extent analogous. At any rate they serve to illustrate each other. And just as in Nature you must not only sow your seed, but you must watch it, must cultivate it, must see that the weeds do not stifle it, so it is in the soul of man. God sows the seed of regenerating grace in our hearts; but if that seed is neglected, if it is not nourished, if "the old man," as St. Paul expresses it, crushes out "the new man," if all things belonging to the Spirit do not live and grow in us, then our new

birth will avail us nothing. God has done His part, but man has failed to respond.

There is no grace, neither regenerating grace nor converting grace, which may not be lost to us. Whether we keep it or not depends upon ourselves. There is no certainty that we shall keep it except a moral certainty, a certainty, that is to say, of habits and character. If we who are baptised are living unto righteousness *now*, if we are mortifying and restraining our evil passions, if we are living in soberness, righteousness, and the fear of God; then, so long as we do that, we may be certain that we are continuing in that state of grace and salvation to which we have been *all* called.



THE new Examination at the Durham University, for the Degree of B.D., in 1887, will begin on Tuesday, June 7th. Professor Westcott, of Cambridge, Professor Sanday, of Oxford, and Professor Watkins, of Durham, have been appointed Examiners. The Senior Proctor will receive the names and fees of candidates for the examination for B.D. on Saturday, May 7th. The Examination begins 9 a.m., Tuesday, June 7th.

THE Oxford Laymen's League have arranged a series of lectures on English Church History, for the special benefit of undergraduates. They will be delivered at All Souls' College. The opening lecture will be given by Dr. Bright, the Regius Professor of Ecclesiastical History, on the Conversion of England. Mr. H. O. Wakeman, Fellow of All Souls' and Bursar of Keble, will lecture on the Constitutional Reformation, the Doctrinal Reformation, and the Elizabethan Settlement.

A MEETING was held on Sunday night, the 30th ult., in the hall of Brasenose College, Oxford, on behalf of the diocese of Maritzburg. The speakers were Canon Paget, Captain Frank Acland, R.A., and Canon Greenstock, who has worked for thirty years in the colony. The attendance was not large, but this was due in great measure to the fact that Mr. Knox Little was preaching at St. Barnabas. Very earnest appeals were made for help, and no one who attended the meeting could fail to be impressed by what was said of the importance of the work and the need of assistance. A larger attendance may be expected at another missionary meeting next week in Wadham hall, when the Bishop of Carlisle will speak on behalf of the Central African Mission.

THE adjourned meeting of the Durham Diocesan Conference was held on Thursday, the 3rd inst., the Bishop in the chair. The Church Building Fund was reported at £82,047, and the number of lay helpers at fifty-five. Canon Tristram moved the following resolution:—"That the Deaconess Institution to be formed for the diocese by the resolution of conference of February 3, 1886, be under the direction of a committee of management, the composition of which be now determined on." After some conversation, however, the matter was dropped. The following resolution, proposed by Archdeacon Watkins, was agreed to:—"That without committing ourselves to all details, this conference expresses its general approval of the Church Patronage Bill."

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED
 BY
HARNES' ELECTROPATHIC BELT
 ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd., 52, OXFORD ST. LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, FEBRUARY 12, 1887.

THE EUROPEAN CAMP.

THERE is the gravest peril in the continually increasing extent of the European armaments. So much combustible material may at any moment take fire and burst into a vast conflagration; and, further, the burden of taxation involved by the mere peace-footing of the various armaments has become calamitous in its permanent pressure. Even in Great Britain the Income-tax, which only ten years ago was twopence, has risen to eightpence in the pound, so that by this impost alone, it has resulted that, to use the terms of an official "Treasury minute" issued by the Chancellor of the Exchequer, Lord R. Churchill, on December 16th, 1886, a week before he resigned that position, "An increase of charge has been imposed upon one class of Her Majesty's subjects, amounting to nearly twelve million pounds a year." This is a rapid growth of a peculiarly hateful impost. The armaments of Europe, according to the latest reliable statistics, at the beginning of this year, 1887, have reached the vast proportions of three and a-quarter millions of men on a peace footing, and twelve and a-half millions trained in readiness for war. Twelve and a-half millions of fighting men in Christian Europe in 1887! These figures are eloquent of wide-spread sacrifice and misery. Thus in France military service is compulsory on all men except a few invalids. The time of training extends over five years, and the liability to service over twenty years. The Russians are subjected to a similar liability of twenty years enforced service. The new Military Service Act in Austria sweeps within the meshes of its net

all males from nineteen to forty-three years. Even a man who is the sole support of a large family is not exempt. All the men of Germany are liable to military service from twenty to forty-two years of age. They must actually join the army for at least three years to begin with. All personal interests and family ties must be ruthlessly sacrificed to these cruel demands in these great military States. Myriads of the young men thus forced away from home and business life are permanently ruined in their morals and in their capacity for industrial self-support. In addition to these vast burdens, Europe has to bear the increase of costly fortifications. For example, since 1871 France has erected a double line of forts of 140 miles along the length of her frontier line bordering on Germany. And not only are armaments being increased in quantity, but they are being (is it too much to say?) diabolically intensified in quality. Thus in one quarter we hear of explosive projectiles being so manufactured as to diffuse blood-poisoning elements all around. Elsewhere we hear of dynamite ships and dynamite weapons being prepared for use in future conflicts. These things being so, it is not very surprising that there is a wide-spread apprehension that war is imminent. And in view of the indisputable peril, thousands are anxiously inquiring, "Can anything be done to avert the catastrophe?" This, indeed, is a question far more easy to raise than to answer. There is at least one practical step which certainly can be taken—both at home and abroad—and it is to make increased endeavours to awaken the professing Churches and their Ministers to a deeper sense of their responsibility in this matter, and to urge them to put up earnest prayers to the Lord in behalf of peace. But prayer is not all that is needed. God measures the sincerity of prayer by the degree of practical effort which accompanies it. Mere lip-service does not move Heaven. It may impose upon men, but that is all. *Laborare est orare*: it is the prayer of labour, not of the lips, that God answers. If Christians and the Churches are honest, and not hypocritical, in their prayers, they will seek to devise some means for exerting their personal influence, at home or abroad, or both, to bring about some diminution of the evils in question.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

POLITICAL ECONOMY AND THE CHURCH OF ENGLAND PULPIT.

SIR,—Suffer me to call attention to a singularly clear and powerful article on Socialism, in the first or January number of *Scribner's Magazine*, the new form of *The Century*. It is written by Mr. Francis A. Walker, and shows a largeness of spirit and ripeness

of thought worthy of grave consideration. The general thesis of the writer is that while Nihilism and Communism are to be sweepingly condemned, Socialism, in a sense, has not only much to say for itself, but is rather the growing and imperative duty of the commonwealth; that *laissez-faire* is the worst principle to act upon; that over and above the police powers of Government, admitted on all hands for the administration of law and justice, the State is compelled in many ways to intervene for the weak against the strong, in the interest of the general good, as in factories and mines, the education of the young, the management of post-office and telegrams, the assistance of the poor, etc., etc. All these, the writer points out, are so many forms of protection, so many interferences with *laissez-faire* and *laissez-aller*; and, in his judgment, if we would guard against destructive Communism, society must protect itself by discharging its functions kindly and honourably towards its weaker and less fortunate children.

I need scarcely say that these are the views I have set forth on two or three occasions in your columns, repudiated with a vast show of learning by two or three of your *laissez-faire* correspondents, who are of opinion that the height of wisdom lies in the buying in the cheapest and selling in the dearest market. I ventured to observe that this was the maxim of a huckster, not to say a cheat; that true commerce buys in the best and sells in the safest market, does not seek for successful semi-swindling operations, but endeavours to establish a permanent trade, of which both parties share the just advantage. In fine, as a political economist, I reject the whole "froth and scum of the schools," as Goethe has it, but did not follow up the controversy in your columns, because I saw that an iron prejudice of a supposed economical order is more hopelessly blind and deaf than any form of religious bigotry whatever. Mr. Walker discerns and proclaims that the principle of protection lies at the very root of all government. He adds: "In my judgment we are on the eve of a great Protectionist agitation. And the demand for the so-called protection of native industry is to be a popular one in a degree never before known." He goes on to show that this will be in the interest of labour. The object is of course to draw out the productive forces of the land. As these increase, a country necessarily becomes richer; as they decrease, the same country becomes poorer. So-called cheapness is no criterion whatever; cheapness at the expense of productive power is tantamount to ruin. When *laissez-faire* advocates tell us that if we are undersold in one process of production we have only to take to another, they talk nonsense. Food and clothing are the staple needs of humanity; take away these and nothing remains! The first essential is food. A State that ceases to cultivate its own land is on the high road to ruin. This involves the loss of the healthiest portion of the population, and national safety of existence. To obtain, say, a third of our corn supplies from abroad is a totally different matter from obtaining three-fourths of it. Under the latter system a great war would mean national famine within six months.

Once more let me urge a careful study of Mr. Walker's paper. He is not or does not show himself as a thorough-going protectionist (like myself), but perhaps, on that very account, our unhappy votaries of *laissez-faire* may be disposed to listen to him with the more patience.

One word more. Seeing that so much striking and

original thought finds its expression in your correspondence columns, (witness the letters of Messrs. Lawrence, Verschoyle, Murphy, Pringle, etc. etc.), why is it that when all manner of obscure publications are noticed in the papers, the really remarkable CHURCH OF ENGLAND PULPIT is constantly treated with neglect? Is it just because there is something in it? Just because it is not a respectable commonplace that this seeming literary conspiracy exists? I ask this with some indignation. No doubt the CHURCH OF ENGLAND PULPIT is not a large publication, but I do not scruple to say that it contains, and has contained for years, more original thought than far more heavy periodicals. Its price is possibly somewhat high tried by a modern standard, but it must be remembered that it is no party organ, and looks to no party support. It is only read by thinkers, and they, though an influential are not a very numerous class, and the literary cad loves them not, and prefers what he can safely patronise. Yet, sir, let not the Editor of this publication lose courage or the contributors. Real thought must tell, and in the long run that which first sees the light of day in your columns permeates even the dull dailies which live at secondhand on the ideas of their betters.

ARCHER GURNEY.

7, Keble Terrace, Oxford.
February 2nd, 1887.

COMPREHENSION.

SIR,—It seems to me that in his letter under the above heading Mr. Pringle is demolishing a mere man of straw. In the published correspondence between the Bishop of Winchester and Canon Wilberforce, I am unable to discover any such theory of comprehension, or any such attempt to put it into practice, as Mr. Pringle attributes to the Canon, and attacks by argument, rhetoric, and satire. Whether the Canon is right or wrong in his view and action is a fair enough subject of debate; but before it can be debated to any purpose, it is necessary to have some clear conception of the nature and limits of the action which the Canon took, and which he defends against his Bishop's censure.

From the published letters it appears that whatever he did was done in his own parish and among his own parishioners—that is, within his appointed sphere, and with respect to persons committed to his pastoral charge. And his action within these limits came about in this way. A number of his parishioners are Nonconformists, and have chapels of their own; but, notwithstanding the unhappy separation which this implies, they are on singularly friendly terms with him, recognise him as the spiritual head of the parish, and value his teaching and labours in their midst. Their ministers, we are told, on one occasion attended his church, and received the Holy Communion at his hands. Now these Nonconformists, not satisfied with merely seeking their own edification in their own way, and painfully aware of the large numbers in the town who attend neither church nor chapel, and live in practical heathenism, set on foot a series of mission services for the benefit of these waifs and strays of Christianity. The services, consisting, of course, chiefly of simple, earnest addresses on the elements of the Gospel, were held in one of the chapels, and the Canon being asked to deliver one of the addresses, felt

it his duty to accede, and not miss such an opportunity of speaking of Christ to sinners whom it was otherwise difficult for him to reach. He accordingly went, ascended the pulpit, delivered to the best of his ability the message of reconciliation committed to him, and came away, feeling that he had only been fulfilling his ministry in a new way opened to him by the providence of God.

If this be a correct statement of the facts, there is no ground for saying that the Canon went out of his own bounds, or took part in any Nonconformist services as such, or put himself on a level ecclesiastically with Nonconformist ministers, or advocated any scheme of union or comprehension, or proposed in any degree to surrender the doctrines or relax the discipline of his Church. What he did, whether rightly or wrongly, was a much smaller and simpler thing—it was to look on the chapel for the moment as a mission hall, and to stand up in it, as the parson of its parish, to preach to those who had been gathered in from the highways and hedges to listen for once to the pleadings of the Gospel. The whole offence lies in the fact that the building was a Nonconformist chapel; had it been a music-hall, a theatre or a barn, probably no one would have made any objection.

This preaching on such an exceptional occasion within the walls of a Nonconformist chapel, in the preacher's parish, to the preacher's own parishioners, may possibly be open to condemnation on the score of illegality. Even if legal, it may be inexpedient, at least, under some circumstances—as where it would give serious offence to Churchmen, or encourage dissent, or lead ignorant persons into mistakes regarding the true claims of the National Church. But that it has anything in common with the advocacy of a one-sided scheme of comprehension, which would “reduce churches and chapels to the same dead level of indefinite latitudinarianism in doctrine and practice,” I fail so entirely to see, that I cannot help feeling Mr. Pringle's diatribe against it to be altogether irrelevant and misapplied.

PRESBYTER.

SIR,—I thank you for allowing me (in the long letter you kindly inserted in THE CHURCH OF ENGLAND PULPIT last week) to express some ideas as to Canon Wilberforce's comprehensive (?) action, which I feel sure are shared by a vast majority of my fellow Churchmen.

If Canon Wilberforce will prove in the cases I alluded to *consistency*—i.e., being willing to interchange Churches in administering the Sacraments, and turn-about occupying pulpits—then Churchmen will admit immediately that he is consistent, though such an example would not change my views that two cannot walk together unless they are agreed. The position of hybrid Anglicans coquetting with the Scarlet Lady on the one hand, and with the lady of many-coloured garments on the other, cannot be regarded as a pleasing picture of Church progress. *Punch* might do the last case justice. In past years *Punch* depicted the Roman candle with Anglican moths singeing their wings in the blaze. Your contemporary might meet the present case. A cannon is placed in position, the trigger is pulled by a dignitary in Geneva gown and hat with roses; this cannon is fired and bursts, and scatters the spectators all round assembled to see its trial performance. If the good and patient Bishop of Winchester is called on to

address another calm and logical letter to his refractory captain in Southampton I would suggest *multum in parvo* that “It's well to be off with the old love before you are on with the new.”

A. D. PRINGLE.

Blakeney, February 7, 1887.

SIR,—With your permission I respond to the Vicar of Blakeney's invitation to laymen, to say what they think on the subject of Comprehension. I divide it into two parts, which I think is necessary, as notice must be taken of the recent action of Messrs. Haweis and Wilberforce.

Your correspondent, Mr. Pringle, assumes that the Bishop of Winchester is right in his law. I am not prepared to admit this. When the Bishop of London inhibited Mr. Haweis from going in the way he intended to the City Temple, the case was much stronger; but in Canon Wilberforce's case there was no inhibition. *Fieri non debuit, factum valet*, is the most that can be said. Even in the former instance I am disposed to think that it would have been very difficult for the Bishop of London to frame an inhibition of unimpeachable force. Mr. Haweis, I believe, did not propose to conduct Dr. Parker's service in his capacity as an officiating minister of the Church; he was going to preach; and I doubt if he would have offended against ecclesiastical order or statute law in so doing, any more than he would have offended had he gone to a learned society's rooms to deliver a lecture on botany or metaphysics. Had he gone with a prayer-book, and in a surplice, and conducted the order for morning prayer, it would have been different. Many of our ministers frequently take part in “Union Prayer-meetings,” and exhort; and no bishop thinks of interfering. I am unable to see any difference between such proceedings and a London clergyman preaching and giving out a hymn at Dr. Parker's chapel.

Mr. Pringle thinks that there is a cowardly inconsistency in Canon Wilberforce being willing and ready to assist in the ordinary services of Nonconformist worship, and not joining in the more exalted worship that ought to distinguish the celebration of the Holy Communion. What there is cowardly in making this difference I am quite unable to see. There may be inconsistency; and if there is, Canon Wilberforce is kept in countenance by those clergymen and laymen of the Church who attend on week days the meetings of the Evangelical Alliance, but go to their own churches on Sundays for the sacrament.

The expediency of the action advocated by these Comprehensionists is a branch of the subject entirely unconnected with the question of its legality; and here I am much more in accord with your correspondent. I think, with him, that what they really do is not to comprehend Dissenters, but to get Dissenters to comprehend them. The reciprocity is not mutual. To make it complete—to have a reciprocity at all—Mr. Haweis should *exchange pulpits* with Dr. Parker, and Canon Wilberforce with the Dissenting clergyman of Southampton. As a layman I am not prepared for such a change of our law as would permit this. The state of things that such a change must produce would not be, I think, really Comprehension. To have Comprehension, there must be a Church to comprehend people in; and I fear that the admission of persons, no matter how good and gifted, to our pulpits, without their previous ordination, and without

their subscription of the Articles, would be as destructive an absurdity as it would be to pull down the walls of a castle to enable it to hold a larger garrison.

The greater portion of the Nonconformists of England do not believe in the Holy Catholic Church as we do; nor do their almost fundamental notions admit of a belief like ours. We look on the Church as a spiritual body, called into existence by a miracle eighteen centuries ago—a thing not established by man's will or act. They regard churches as religious societies of their own forming, societies that members may go into or out of at their mere option. I do not think it possible that a real vital union can be effected between societies, the very ideas of the foundations of which have nothing in common. In this aspect I do not hesitate to call myself anti-comprehensionist.

But there are portions of the English Dissenters who hold much less corrupted and much more spiritual and Catholic opinions concerning the Church of Christ. A very large section of the Methodists are not irreconcilable, and the Presbyterians, really an offshoot from the Church of Scotland, are by no means so uncatholic in principle as multitudes of Churchmen suppose. I have long been of opinion that the repeal of the clause of the Act of Uniformity which requires the re-ordination of a presentee to a benefice who has already Presbyterian orders, should be the first step—and perhaps it would be the only measure required—towards Church comprehension. It would at least be beginning at the right end, to abolish a law that ought never to have been made. But I have no confidence in any schemes like that which dropped through in the time of William and Mary; nor in mechanical unions of societies not previously united, to some degree, in principle and sympathy; nor, I need hardly add, whatever opinion I may hold as to their legality, in such irregular and unmeaning proceedings as those of Mr. Haweis and Canon Wilberforce.

EDMUND LAWRENCE.

7th February, 1887.

UNIVERSALISM ASSERTED.

SIR,—Pray spare me space sufficient for a reply to your Reviewer, which shall be *final* on my part.

Let me explain my position clearly. No man ever is, no man ever will be, saved against his own will. In the clearest way Holy Scripture declares that God works in us to will. The *modus operandi* is not for me to explain.

God is always supreme. Subject to this, there is a very wide and very real freedom conceded to man. I only deny a freedom so absolute as to bring ruin on God's creation, bring defeat on the Son of God and on man himself, bring (in the guise of freedom!) absolute and hopeless *slavery* to sin.

As to the "Law of Continuity," it is true; that I readily admit. But it is, after all, *only part of the truth*.

It seems quite unreasonable to assume that because a thing goes on for a certain time it must go on for ever.

And let me remind your readers that there is also a law of non-continuity. Instances of this are striking and numerous, both in the spiritual and physical worlds; any thoughtful mind can recall very many.

To say that the "Judge of all the earth will do right," is true, but it is ambiguous; this I have pointed out fully in my book, p. 13, and here will only ask, "Right, by *what standard*?" By the standard of that conscience which is His voice in our heart? If so, that is precisely the creed of Universalism, which can conceive hardly any *wrong*, more terrible than for a father, of his own free will, to call into existence a child, knowing that *in fact* hopeless evil will be its final destiny. No *wrong* more awful than endless sin.

I cannot tell what is meant by saying that Universalists do not face facts; which facts? Of free will I have spoken. Sin is a fact, and it is precisely because we do recognise the awfulness of this fact, that we cannot believe God's permitting it to have an endless duration.

The law of Continuity is a fact so far as it goes; yes, and so, too, is the law of non-continuity (to coin a term which I do not like, and which may mislead) a fact too.

Our ignorance of the future is a fact; but it is as truly a fact that we are assured that there shall be "a restitution of *all things*," and that at the end "God shall be *ALL IN ALL*."

Finally, Sir, let me take leave of this controversy by asking your readers to remember, and to face the broad issues involved.

We have to face the great central fact of the triumph of evil or of good; we have to choose between a victorious Devil or a victorious Christ, between the final unity of all things under the sceptre of the Creator, or the unspeakable horrors of a virtual Dualism, in which sin, freely admitted by God, is as enduring as God Himself.

THOS. ALLIN.

SIR,—I am much struck by the avowal in Saturday's PULPIT by the reviewer of Mr. Allin's book that he "once held" the creed of Universalism, but can no longer hold it, and yet is not unfriendly to it.

It seems to me that a human mind which parts with a creed, presenting such prospects must undergo poignantly distressing emotions. What is the creed in its essential features? That the Creator has resolved to secure the permanent welfare of every intelligent being He brings into existence; and that the scheme of redemption, with its governmental satisfaction, its wondrous moral influence on the emotions, and its complete spiritual resources of correction, enlightenment, and guidance, entirely guarantees the fulfilment of that purpose. How dreary it must be to lose that belief, and to be landed in the midst of chaos!

I most decidedly decline to admit that Universalists will not face facts, such as free will and sin. A man may believe, as I do, that free will is gradually formed, and that human beings must be delivered from ignorance and misconception before they possess it, otherwise there would not be much difference between their free will and that of a dog. Dr. Pusey said, "Without free will man would be inferior to the lower animals;" but the author of "The Reign of Law" said, "The will of the lower animals is as free as ours." My own joyful belief is that enlightened freedom is the promised inheritance of all spirits destined for immortality. But it is a work of great difficulty to implant, develop, and establish intelligent freedom, guided by the individual mind. To accomplish that grand object ignorant and inexperienced

creatures must be exposed to darkness, uncertainty, conflicting impulses, much risk and suffering, with occult guidance and support, sparingly administered.

It seems really too absurd for a sensible man to assert that Universalists will not face the fact of sin. He must suppose they are lunatics. They are as keenly sensitive to the deadly mischief, pollution, and degradation of sin as those who believe it is endless and irremediable. But they interpret the passage, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" in a sense that affords the brightest hopes and convictions. J. B.

Canonbury, 7th February, 1887.

(a.) *The damnable nature of sin.* Mr. Murphy gives a turn to this that I hardly thought he would have considered fair. He makes it to mean that sin is damnable because God will destroy it. In other words, he separates sin from the agent—the accident from the substance. This is argument that is not worthy, as I take it, of a Protestant.

(β.) *The teaching (orthodox) respecting the punishment of sin alone gives point and efficacy to the mediatorial work.* I should put it so to Mr. Verschoyle. When, however, I used the expression "this teaching," I meant it to include, I think, the whole of the remaining teaching. I am not, however, sure of this point. In answer to his ejaculation, if I do not misinterpret him, I should reply that unless there were a "needs be," then the Saviour's coming was a great waste. I see the "needs be" in the danger men were incurring. Take away the fact, however, that there is no eternal punishment, then there is no "needs be." At least, I do not see where it is. I think it will puzzle Mr. Verschoyle to find. I invite him to try.

(γ.) *To argue from the human to the Divine is not impossible.* Mr. Verschoyle thinks I said so, but I do not think I did. The conclusions, however, of such argumentation may readily be impossible, nay, false. "God's ways are not our ways." If we put ourselves—a thing which we often do, though in its nature arrogant—in God's position, and ask ourselves what we should do in such case, we are as likely to make a mistake, and more likely, as to be right. That is quite clear. I think that all these false views, as I take them, of "Eternal Hope," are owing to this disposition.

(δ.) *A little fact for consideration.* We are guided by three principles—(1) Instinct; (2) Reason; (3) Faith. (1) and (3) are for the most unerring. (2) goes as often wrong as right. This is worth thinking out.

(ε.) *A suggestion for Mr. Allin.* "None is saved against his will." This explains nothing, as "God makes men willing." We ought to take Bible teaching as our guide, and not the opinions of men. If Mr. Allin will give the subject a little thought, he will see that Universalism out-Calvins even Calvin himself.

J. P. SANDLANDS.

Reviews and Notices.

THE EXPOSITOR. February, 1887. London: Hodder and Stoughton.

PROFESSOR J. AGAR BEET has an exceedingly interesting paper on Phil. ii. 6. We have not space to

follow him in his controversy with Bishop Lightfoot and Bishop Ellicott as to the exact meaning of ἀπαργμός; but we quote what he says as to the meaning of the whole passage:—"Form of God implies equality with God; for form without corresponding underlying reality (cp. 2 Tim. iii. 5) is deception. And St. Paul tells us that Christ did not look upon this implied equality with God as a 'grasping,' i.e., He did not use His divine powers as a strong hand with which to lay hold of good things for Himself. Instead of this, He emptied Himself. These words describe an action upon Himself the exact opposite of 'grasping.' . . . At the Incarnation, for a time He laid aside by a definite action upon Himself the full exercise of His divine powers, and whatever was inconsistent with the form of a servant, and with His assumption of the likeness of men. . . . The object of the implied ἀπαργέω is apparently the good things of earth, which the Incarnate Son, had He been prompted by selfishness, might have seized for His own human enjoyment." Thus the lesson of unselfishness which the whole passage teaches is brought out forcibly by the example of the Son of God Himself.

The interest in the Revised Version has somewhat abated, possibly because we have been told the plans, &c., of the Revisers rather too often. Dr. Westcott tells us over again much that we have heard before, but he tells us also a great deal which we had not, and he cannot be uninteresting or uninteresting.

Professor Godet's paper on the Epistle to Philemon is well written. Dr. Sanday criticises Recent Theories on the Origin of the Christian Ministry, and Dr. Maclaren continues his Exposition of the Epistle to the Colossians.

"ABRAHAM—HIS LIFE AND TIMES." Rev. Wm. J. Deane, M.A. London: James Nisbet and Co.

THIS is the first of the "Men of the Bible" series, and if its followers are equal to it the series will be excellent. Mr. Deane has not merely elongated parts of the book of Genesis; he has not written an exaggerated tract, nor filled his pages with platitudes and quotations from the best known authors, but he has written a thoroughly interesting little life, worthy to take its place amongst the best of the "English Men of Letters" in Mr. Morley's series. The print, though small, is clear, and the price low. We can heartily recommend the book.

"THE CHARTER OF CHRISTIANITY:" An examination in the light of Modern Criticism of our blessed Lord's Sermon on the Mount; and its Ethical Precepts compared with the best Moral Teaching of the Ancient World. Rev. Andrew Tait, D.D. London: Hodder and Stoughton, 1886, pp. 620.

WE like Dr. Tait's book, and we like its title. The book is full of information; it is not verbose; it is free from mere platitudes and gush; it is critical, without wearying the reader with endless discussions on varied readings of no practical importance.

We like the title "the Charter of Christianity, for it emphasizes at once the distinctive feature of the Sermon on the Mount. A charter is no mere agreement between equals, it is no mere statement of opinions, however true; but it is an authoritative

document setting forth the laws recognised by king and subject. And it is in this light only that the Sermon can be properly regarded; and, in the introduction, Canon Tait lays full stress on the authoritative tone Christ uses—quite different from the argumentative tone of Plato or Socrates. Plato and Socrates reason, they discuss, they listen to objections, they “suppose;” Christ does none of these things. He tells men what the law of the kingdom of Heaven is, and if He explains, as He sometimes does, it is not because He has Himself arrived at His own conclusion by any argumentative process, but simply in gracious condescension to human weakness and human need. Indeed, in some respects, Canon Tait might have laid even more stress on this point of view. It is not fair either to the Sermon or to Socrates and Plato to say:—“When we hear of Socrates, the wisest of wise Greeks, as he has been called, describing the just man as one that obeys the laws of the republic, and the divine Plato, whom Cicero speaks of as a kind of god among the philosophers, inculcating falsehood and impurity, and the Stoic, the most eminent teachers of morals in the pagan world, prescribing self-murder in certain cases, and regarding virtue and knowledge as identical, the necessity of the pure and profound precepts enjoined and enforced in the Sermon on the Mount is fully apparent,” for the “necessity” is for something more. The Sermon is not better than the *Ethics* or the *Republic* because it contains purer and profounder precepts, but because it looks at man from a different point of view. Christ’s ideal was “that ye may be the children of your Heavenly Father;” Plato and Socrates would have a man live as a good citizen in a well-conducted polity, and the difference is immense. Plato and Socrates tell men how to live as citizens in the kingdom of this world, but Christ tells them what the laws of the kingdom of Heaven are. This is often quite ignored, and both the Sermon and the *Ethics* and *Republic* are therefore unfairly judged. The Sermon is wholly unsuitable for men who decline to look beyond the horizon of this world; the worldly man will get on far better with the *Ethics* or the *Republic* in his hand than with the Charter: for they are both excellent attempts—possibly the very best—to make the best of this world. The Sermon does not in the least attempt to do that. It is the Charter of a King, who plainly tells His subjects: “In this world ye shall have tribulation; but be of good cheer: I have overcome the world.”

Therefore, in this respect, Canon Tait has not altogether made the best of his argument—what he has said is true, but he might have said more.

We have heard it said that we want more “Ten Commandments” preaching. That is true; but it would be truer to say we want more “Sermon on the Mount” preaching, and the preacher will find Canon Tait’s book very suggestive.

“THE KING’S MESSAGE; AND OTHER ADDRESSES. A Book for the Young.” By J. H. Wilson, D.D., Barclay Church, Edinburgh. London: James Nisbet & Co. 1887. Pp. 264.

THIS volume we think admirably calculated to help those who address the young at Sunday Schools or otherwise. It consists of addresses which the author delivered at quarterly Sabbath afternoon services, the main object of which is “to present prominently in

different aspects the Gospel way of salvation as the necessary beginning and only sure foundation of a Christian life, and to help the young in their daily life.” They are published in an attractive form, with illustrations, and they are interesting, and interspersed with short narratives. The last address but one, “The Blowing of the Great Trumpet,” we particularly commend to the notice of our readers, as likely to interest the young in mission work, and other means of usefulness.

WE have received from Messrs. Nisbet and Co. the February Number of the *Biblical Illustrator*. St. Matthew xi., xii., and xiii. are the portions illustrated.

PREFERMENTS AND APPOINTMENTS.

- Barton, Rev. J. F., Curate of Snaith; Vicar of Cowick, near Snaith.
 Bourne, Rev. George Hugh, D.C.L., Sub-Dean of Salisbury Cathedral.
 Carbonell, Rev. F. R., Senior Curate and Precentor of Tewkesbury Abbey; Vicar of Kingston, near Taunton.
 Clowes, Rev. George, Vicar of Fordecomb, Tunbridge Wells Rector of Hayes, Beckenham.
 Cogan, Rev. H. B., M.A., Rector of Up-Waltham.
 Colson, Rev. Canon, Rector of Cuxton; Examining Chaplain to the Bishop of Rochester.
 Davis, Rev. Edwin, M.A., Principal of the Diocesan Theological College, St. John’s, Newfoundland; Lecturer of the Parish Church, Halifax.
 — Curate of the Parish Church, Halifax, with charge of the Southworn Bank Mission Church.
 Evans, Rev. William, Vicar of St. Arvan’s; Vicar of Tregare, Monmouthshire.
 Foulkes, Rev. Augustine Lemprière, M.A., Vicar of Stevenon, Berks.
 Greaves, Rev. C. R., Curate of Kemerton; Vicar of Up-leaden.
 Greene, Rev. E. Freeman, Minister of St. Mary’s Stanford Brook, Hammersmith.
 Ingram, Rev. Prebendary, Rector of St. Margaret’s, Lothbury, with St. Christopher-le-Stocks, St. Bartholomew by the Exchange, St. Olave’s, Old Jewry, St. Martin Pomeroy, St. Mildred, Poultry, and St. Mary, Colechurch.
 Jones, Rev. Henry, B.D., Rector of Albury, Oxon.
 Jones, Rev. Richard, B.A., Curate of St. Lawrence’s, Bristol; Perpetual Curate of Llanishen, Monmouthshire.
 Medd, Rev. A. O., M.A., Rector of Rothbury; Surrogate for the Diocese of Newcastle.
 Pulleine, Rev. J. J., M.A., Rector of Kirkby Wiske, and Hon. Canon of Ripon Cathedral; Examining Chaplain to the Bishop of Ripon.
 Smith, Rev. Harold, B.A., Rector of Himley.
 Sole, Rev. A. B., Rector of St. Thomas’s, Winchester; Surrogate for the Diocese of Winchester.

CLERICAL OBITUARY.

- Lockhart, Rev. Samuel, John Ingram, M.A., Vicar of Hurstbourne Priors, with St. Mary Bourne, at the Vicarage, on the 26th ult., aged 83.
 Skrine, Rev. Wadham Huntley, of Camley, Maidenhead, late Vicar of St. James Stubbing’s, on the 5th inst., aged 68.

WIDOWS’ AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.’s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE TWO EPIPHANIES.

BY THE REV. PHILIP DWYER, M.A.

SERMON PREACHED IN SCRAVINGHAM CHURCH,
YORKSHIRE, ON SUNDAY, JANUARY 16TH, 1887.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."—TITUS II. 11-15.

NO stronger reasons can be pleaded, or need be pleaded, by Christian ministers for drawing attention to the subjects (here glittering like the fair shining of a beacon to direct, and opening the friendly shelter of a harbour to protect) than those that are supplied by the great Apostle of the Gentiles in the 15th verse. The Christian teacher is in duty bound to "speak" these things on account of their intrinsic importance, to "exhort" these things because of their moral and spiritual potency, and even to "rebuke," because of the neglect, the corruption, the rejection, the transgression, or even the cold profession of "these things." Aye, and such an one may do so, "with all authority," too, not only as in the name of his Master, and in the discharge of a mission from Him, but with the superadded attractions and endearing graces of moderation, learning, wisdom, consistency, and burning love. The scoffers may scoff, the sons of Belial may "despise," fashionables may be languidly indifferent, and Pharisees gnash with their teeth, while item after item is faithfully recorded, and the blessings and the beauties of these things are hidden and pondered in the hearts of not a few. But so much the worse, all this, for them that "despise." Christianity exists, and has not become effete, but is like the rays of the sun, daily laden with joy and life; "their sound is gone out into all lands, and their words unto the ends of the world." And after nineteen centuries Gamaliel's alternative stands good: "If it be of God ye cannot overthrow it."

And what are these things thus commanded as the theme of Christian pulpits, and to be supplied for the food of Christian souls?

Well, they relate to two grand stages in the Mediatorial life of Jesus Christ, and are: His First and His Second Epiphanies.

Vol. XXIII.—No. 582.

I. As to the First Epiphany.—1. Lest men should dream that this religion warrants them in attempts to engage the attention of the Deity by their gaudy shows, or bribe His favour by their costly gifts, or make any such overtures, in their bleeding bodies or burning offerings, as would merit His consideration—or again, lest they might think themselves entitled to the benefits at His disposal, or even capable of appreciating, far less of embracing the excellencies of this religion of His—the whole system, from its beginning to ending, is declared to be marked by one grand and growing characteristic, never intercepted, never contravened. It is "the grace of God." Of every stage of Christian life, and in every page of the Christian charter, the keynote is one, and the dominant chord rings and reappears, and rings again, "Whosoever will, let him take the water of life freely." Nor must we forget, on the other hand, that the very form of the words "bringeth salvation," chosen instead of "saveth," or "secureth salvation," guards against the opposite error of those who, in their anti-predestination proclivities, hold an actually universal attainment of salvation as the result to be accomplished sooner or later, "The grace of God" can take care of itself, and stands sure, without the speculations of John Calvin restricting its reception, or the conclusions of Arminius extending its benefits. These were human systems, long before Calvin and Arminius used them in fierce antagonism. This is a Divine pronouncement, far beyond the measuring-lines of either in its length and breadth, in its height and depth.

2. Again, lest the Gentiles should account themselves left outside the hedge, left still in the darkness of exclusion, and so despair of an admission; or lest, again, the Jews, with the stern pretensions of caste, and in the haughty pride of a higher knowledge, should wave back the common sort of the men of Israel, as "the people of the earth"—the declaration is made that the Epiphany of Grace was manifested on the assumption that all men alike were in one sore, evil plight, and to "all" alike the "grace of God bringeth salvation."

3. Then, again, lest this religion might be misunderstood, as though akin to that speculative paganism, or those patriotic traditionary systems which were laughed at by the philosophers, con-nived at by the priests, and through the dramatic poets brought to bear upon the crowd in the theatre of the Greeks; or yet again, lest men might assume that it was to be spread by the sword, or kept alive by state-craft, or enshrined in muttered responses from oracles and caves—another grand distinctive feature points it out to be *toto cælo* different from all these or the like. Epiphany as it was, it was the Epiphany of a Teacher, and by "teaching" received and spread.

4. Again, in another galaxy of star-light illumination, at verse 4 of the next chapter, the

Apostle obviates other difficulties, and substantiates further claims of this "Epiphany of Grace" with a splendid demonstration and power. Lest men might take up this system as candidates for admission into a secret society, or stepping into a position over-taxing their unaided powers, or one in which they were to be capriciously thrown overboard, or judicially abandoned at the first failure, or else we be dubiously looked upon in our choking agony as but grasping at "the last plank"—this is what we are told; yes, is what is given, to assure and cheer us in confident persuasion, that our Heavenly Father gives us all (adult and infant alike) the very best possible start He can devise to give us for the race of Christian life, while at the same time eliciting from us the "answer of a good conscience toward God," and the fidelity of a sincere "profession unto salvation."

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." Yes, this is our baptism, and all in virtue of it. And blessed be God for this grace to us, and for His gentle, loving Spirit thereby guaranteed and therein given in this Sacrament of initiation into His sealed covenant. We are not left to ourselves, then, to sink or swim, to run or fall away as we may. We are not put, when under the fierce issuings of doubt, or despair it may even be, to stand upon the eternal decrees of God, any more than upon the internal witnessings of the Spirit with our spirit, just at what critical hour they both are dark as night, or silent as the grave. No, brethren, baptism was given us to use and not to abuse. And one use is, that in view of it one may, even when the soul cleaveth unto the dust, resolve and say: "I will arise and go to my Father." "Oh, take not Thy Holy Spirit from me."

5. Again, lest any insincerely say, in hard and impenitent heart, "Well, I shall not be out of the fashion; I join this religion without any profession, or if professing, not purposing to fulfil the vows of God upon me." Can this be done? It is possible to begin the Christian life with a lie in our right hand, just as it is possible for a soldier to perjure himself when he takes the oath of allegiance and submission. But can it be done with impunity? Can it be done with honour? No, in no wise. The Epiphany of Grace imposes an absolutely imperative condition (unlike all antecedent religions, and unlike all evasions, corruptions, or mutilations of this—the true one), and it is this, "Denying ungodliness and worldly lusts," or, in other words, "repentance toward God," is solemnly undertaken by every Christian.

6. Further, if baptism be the sign and seal of the covenant of grace and salvation, and if repent-

ance be its internal power acting upon our renovated wills, and outwardly in profession and practice. So faith is the hand that takes hold of Him, and the link that ties us to Him fast at the foot of His Cross. Lest any, then, in the pride of his heart begin to open a debtor and creditor account of merit with God, whether by works of any kind, or by sufferings sustained or self-inflicted as meritorious; lest any should in his insane self-sufficiency refuse to be under obligation to God and His Christ for the forgiveness of sins and the pardon of all that is past, then, as baptism and repentance stand in perfect consistency with "the Epiphany of Grace," so faith crowns and consummates it. And accordingly we read, after the universal negation of any sort of attributing of our salvation to "works of righteousness which we have done," and a broad, clear affirmation of all this being that, "according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly"—yes, we read the grand issue opened out, "that being justified by His grace, we should be made heirs according to the hope of eternal life." Our justification, then, lifts us out of condemnation and lands us on a rock—the rock, even Jesus, that (one says, oh, how thankfully!) "is higher than I am." Whatever be the work done in us (and oh, how vast it is and must be, and grand!), this is the work done for us: "Justified freely by His grace through the redemption in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood." Again, St. Paul fondly turns to this "blessed theme," and says, "Being now justified in His blood we shall be saved from wrath through Him." And yet again, he links it with glory and puts nothing between (and in point of debt, or merit, or satisfaction, there is nothing between) when he says, "and whom he justified them he also glorified." To obscure this doctrine, or to mix it up with others, is to obscure "the Epiphany of the grace" of God, and leave darkened souls to famish under an eclipse of faith. But is this all? Yes, we boldly say, it is all, so far as merit and desert, and satisfaction for sin, and atonement go.

7. But is this all? Certainly not. Just as life is known by motion, summer by verdure, a tree by its fruits, or any cause in operation may be either traced downward to its effect inevitably produced, or backward from its effects manifested up to the cause that produced them. So the fact of our "being justified freely by His grace" (a judicial process invisible by us) is demonstrated by each one when sanctified, "living soberly" (our duty towards ourselves), righteously (our duty, though not all of our duty, to others), and godly (our most bounden duty and our supreme joy in respect of God). St. Paul writing to the Romans traces the working of these causes and effects downwards; St. James traces them backwards. And so does

St. John when he says: "Now we know that we have passed from death unto life, because we love the brethren." And the great Master has sanctioned this obvious principle when He said, "Wherefore I say unto you, her sins are forgiven, for she loved much." And all this "living" is not in the way of unnatural austerity or of monastic seclusion, but "in this present world," down among the little things of every-day existence. So far of the Epiphany of the Grace of God in Jesus Christ, enlightening, impressing, obliging, enforcing, enabling. So far also purifying, exalting, and preparing. But much as all this supplies, we need yet more, and that more is plentifully supplied. The influences of the future to which we belong must act; and while we look backwards in penitence and upwards in faith, we look forward in hope; the refracted light of the Sun that never sets dawning upon our hearts ere His glorious disc has cleared the horizon of time.

II. This introduces the Second, or the Epiphany of the Glory of Jesus Christ. "Looking for that blessed hope, and the glorious appearing (or Epiphany) of the great God and our Saviour Jesus Christ." This phraseology is found elsewhere. 2nd Thessalonians ii. 8, announces awfully, "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the Epiphany of His presence." Timothy (1st Ep., vi. 14) is charged to the strictest fidelity, in view of "the Epiphany of our Lord Jesus Christ, which in His time He shall show." Paul himself calmly faces death in its most terrible form, having before the eye of his faith and hope "the crown of righteousness laid up for himself, and all who love His Epiphany." And now a word or two may elucidate and enforce the doctrine of the Second Epiphany.

1st. "The blessed hope," or object of hope, to which Christians ever look, is one and the same with "the Epiphany of the glory," or the "glorious Epiphany."

2nd. But whose is this glorious Epiphany or appearing, thus longed and looked after, as by them "that watch for the morning." Is it of two or more, or of one and one only? It is not of two or of more, but of one and of one only. It is the glorious appearing or Epiphany of Jesus Christ as the great God and our Saviour. "At His first Epiphany He hid the splendours, and veiled the radiant majesty of essential Deity under the curtained tabernacle of flesh and blood. In the guise of an infant He emptied Himself, to all outward seeming, of what and how great He was. And in no wise was he (looked upon by the eye of sense) other than any infant offspring of the sons of men, cradled in the cot, as the "wise men of the East" found and saw Him, when the conducting star came over the place where "the young Child was," but whom, when thus presented, with the rays of His divinity all shorn of their splendours, they

elevating their hearts and souls under the power of "oh! so great a faith," "fell down and worshipped, and presented their gifts" in token of their love and loyalty. So it was then. But at the Epiphany of His glory, stars shall fall and suns shall fade, lights pale their ineffectual fires, and luminaries become disilluminated in the manifested and meridian splendours of Jesus Christ, as the great God, and our Saviour. But how "the great God, and why our Saviour"?—and both in such close relation too. Yes, this close relation, to our instinctive feeling, our trembling weakness in these houses of clay, is just what disarms our terrors and quickens our hopes. Abraham, and Job, and Isaiah, and Daniel, of the Old Testament saints, and of the New, Paul and John (Stephen, however, pointedly excepted), all betrayed a shrinking terror, all sustained a crushing awe before the flashing splendours and dread majesty of the great God in manifestation. Well then, oh! how well, how unspeakably reassuring, how perfectly befitting, how consummating of rapture, is the Epiphany, which will be of Him, as the great God and as our Saviour, Jesus Christ! Yes, the same, whom having not seen we loved, the same who confessed before the tribunal, who dismissed His spirit, and drained His precious blood for us upon the Altar of the Cross. Yes, all this of the far off past, then to be brought so vividly present, then to become resolved in the forecast of His own. "Nevertheless, hereafter," etc. But is this all? The Saviour He was, from alienation, from guilt, from sin in all its many forms, from the grave and gate of death, and from the departed condition of Hades. But Saviour also of the body. "He now shall appear;"—of our bodies fashioned like unto His own glorious Body, "as pre-requisite to our full consummation and bliss, both in body and soul, in His eternal and everlasting glory." Physical theories of resurrection life in the glories of the second Epiphany, may exercise the imaginations of speculative piety, and fond hope may weave the tissues of earth's best and most beauteous in her airy loom. A life lived in nearness to Christ, and in the service of Christ, is the true and only practical preparation, the high capacitating faculty for this infinitude of bliss. "The pure in heart shall see God," "the peculiar people zealous of good works."

THE Archbishop of York completed his sixty-eighth year on Friday.

WE learn from the *Bridport News* that Mrs. Codd, wife of Canon Codd, the High Church vicar of Beaminster, has seceded to the Church of Rome.

THE vicarage of Stow, Lincolnshire, shortly to become vacant by the resignation of Canon Nevile, has been offered by the Bishop of Lincoln to the Rev. R. E. Warner, Vicar of Snitterby, in the same county, and has been accepted by him.

SPIRITUAL VISION.

BY THE REV. JOHN A. JENNINGS, M.A.,
RECTOR OF DONAGHPATRICK, CO. MEATH.

A NEW YEAR'S SERMON, PREACHED IN KELLS
PARISH CHURCH, ON SUNDAY, JANUARY 2, 1887.

"And Elisha prayed, and said : Lord, I pray Thee, open his eyes, that he may see."—2 KINGS vi. 17.

IN the earlier days of the Christian Church, legends were a very popular means of instruction. The greater number of these narrations are not historically true ; many are childish in their absurdity ; but some there are which, if we look upon them as mere allegories, teach us beautiful and pathetic lessons. There is one such aspect of religious teaching with which, under the guise of story, I have very frequently met. It presents the picture of some nobleman personally relieving the poor or sick, for instance, a count daily riding to a leper's hut, and there, having dismounted, washing the poor loathsome creature who lives in solitary wretchedness, an utterly deserted object of horror, abandoned by his fellow men, left to die uncared for, and alone ! The count goes away for a few days' journey, on his return seeks the well-known abode, and finds that the leper has turned into the person of his blessed Lord and Saviour.

Such legends as these, of course, we can plainly see were intended by their originators to illustrate the text, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

And so it is that we should recognise this deep and comforting truth, that if we pray Elisha's prayer, "Lord, open our eyes that we may see," the vision will assuredly be granted—a vision greater than that of the horses and chariots of fire given to the servant of the Lord in the olden time—even the blessed vision of the Christ himself.

The scene from which the words of our text are taken is familiar to most of you. The king of Syria was warring against Israel, but found, to his astonishment, that all his well-laid plans were known beforehand to his enemy, and consequently were circumvented. He naturally imagined that there was a traitor in his camp, but was informed that this fore-knowledge was due to Elisha, the prophet. Thereupon he sent a great host by night who encompassed the city where the man of God was. In the morning Elisha's servant sees the hostile army, and exclaims : "Alas, my master ! how shall we do ?" And he answered : "Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said : Lord, I pray Thee, open his eyes, that he may see ! And the Lord opened the eyes of the young man, and he saw ; and, behold, the moun-

tain was full of horses and chariots of fire round about Elisha."

Thus was the faint heart calmed. Elisha's faith had bestowed on *himself* the clear vision, which is ever the will of God ; but this does not prevent the strong helping the weak, it does not produce in the true servant of Jehovah a feeling of contempt towards him who has not ascended so far up the mountain-side ; nay, it rather evolves a real and heartfelt sympathy for his struggling brother, and therefore he prays that the same spiritual sight may be given to the eyes that as yet were afflicted with blindness, and the prayer is answered as soon as uttered. It is always thus, for this is but a dim picture of what our Elder Brother does for us. If we are really in earnest in our petitions, and if our requests be not amiss, Jesus will pray the Father, and our darkness shall be made light. Also the lesson is for us as regards our aspect towards our fellow-men. If one of us be mercifully possessed of a strong faith, a clear realisation of the Trinity of love and power ; and that some one dear to us be not so gifted, but, on the contrary, all around is to him or her a mist of doubt, despair and fierce unrest, let us not despise such an one, let us not condemn, and speak as though faith was of the same easiness to every class of soul ; I would even go so far as to say, that there are times in such religious lives that it were best, on our part, to preserve a sympathetic silence. But, brethren, there is one thing we *can* do—the most effectual of all—and that some of us very seldom dream of doing in cases of the kind : we can pray by the help of the Holy Spirit in unlanguageed breathings which, even as they are thought, arise to the throne of God in Heaven. In this new year just commencing, let us then use this weapon more, relying upon it, rather than upon our own weakness, which frequently leaves the last state of him whom we would have healed worse than the first.

We must remember, also, that though the young servant of Elisha did not see the heavenly host at once, yet that mighty army was present there all the time. Even though seemingly deserted, the Almighty was stretching forth His strong right hand, and, in the midst of tribulation, the deliverance was present, but unrecognised. So it is now.

How rarely, when we walk abroad on a glorious summer day, the sun shining in all its cheering warmth and brightness, do we think of the stars twinkling above us in the blue, unclouded sky ? We only see them at night, though they have been in their appointed places all the livelong day. The sunshine, as it were, comes between us and them. Surely, this holds good as a sort of parable. In times of prosperity, when all is going well, when we seem to possess everything of real consequence to us, we imperceptibly drift into thinking that it is to ourselves that this fair journey in prosperous seas is wholly due. We only regard the present,

and do not feel the need of anything further than that which we already possess. But when the storm arises, when the night comes suddenly, without note of warning, down upon us, then it is that we see our woeful error in not recognising the sun as the gift of God, and we are thankful for even the small stars with their comparatively feeble light—a light which was unnoticed, and of which we never thought in the noontide glare. Sometimes the night is so dark and clouded, that men feel all to be blindness, darkness, and a dread eclipse: but even then, if the prayer be groaned, “Lord, I pray Thee, open my eyes, that I may see,” one by one the heavenly lights will be revealed, until the sky shine dazzlingly with lamps divine, and it will soon be joyous day once more—a truer, happier day than went before the first sad hours of that appalling night,—a dawn which is the foretaste of the heavenly light,—the “light that shineth more and more unto the perfect day.”

It is but lately that we listened to the sweet old tale of Bethlehem; we were with the shepherds on that Eastern night, we saw the heavenly throng of angels, we heard their heavenly song. But, brethren, is that story only of the past; is it not a living influence in our present lives? We know little of the ministry of angels from Holy writ; but we do learn distinctly of the guardian angels of little children from the lips of our blessed Lord himself; and I am sure that we are right in inferring that angels are about us now, *good* angels, even as there are “the devil and his angels” tempting us on the other hand. We can realise this by the eye of faith, and to us they will be shown *spiritually* when we pray, “Lord, open our eyes that we may see.”

Hand in hand with angels
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
Never, walking heavenward,
Can we walk alone.

Yes, we are “hand in hand with angels,” but we can be “hand in hand” with a greater than they, with the Saviour himself. Are we? You and I? That is a solemn question on this first Sunday of the new year.

If we are walking thus, with our eyes divinely opened, even though we see the host against us—the awful host of evil spirits tempting us to fall—yet seeing Him also who “will not suffer us to be tempted above that we are able,” we shall most truly feel with Hezekiah of old, “there be more with us than with them; for with them is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.”

Ah, friends, if we all possessed this spiritual vision, how much more happy would we be in ourselves, how very much more lenient in our

judgment of others. In looking at our neighbours, I fear that we, unconsciously oftentimes, woefully exaggerate their failings and weaknesses, while we scarcely notice their many good points at all. The effect of having the prayer of our text answered in our individual case is, that we see our own shortcomings with microscopic minuteness, and, therefore, by contrast, behold the virtues of our acquaintance in a similar degree.

Surely, this is healthy for our true well-being. It is certainly a painful characteristic of our age that we are so eager to accurately exemplify *in ourselves* the parable of the mote and the beam. The better a man is, the less conscious is he of his goodness, and the more he strives with the divine assistance to become better. If we note our fellows’ failings instead of their many noble qualities; we may rest assured that we ourselves sorely need the healing of our spiritual blindness; we should earnestly pray, “Lord, open our eyes, that we may see!”

In time of trouble is not this prayer an utter necessity? How could we bear sorrow without the sight of God? It is, indeed, terrible to be then of all times alone, and without Him in the world. We feel that all these things are against us—every man can plainly see that side of his history—but only by beholding the “Man of Sorrows” are we “more than conquerors through Him that loved us.”

I know well that the road to heaven is uphill all the way. But there stands One at the end in white raiment ready to welcome the pilgrims home. He ever stands there with those patient, loving eyes, and if we only pray this prayer of our text, we shall see Him all the time. It is because we look at ourselves in admiration of our progress, or at some wholly worldly attraction on either hand, that we fail so often to see Him, who is ever at the goal cheering and encouraging us. — “the author and finisher of our faith.”

The din of earthly occupation or pleasure so terribly drowns the voices in the upper air, that we may walk as it were through the streets intent only upon present earthly business, and remain utterly unconscious of the great cathedral bell, which is nevertheless summoning us to prayer, while we hear not any sound. Yet though unheard, and consequently unheeded by us, God speaks above the clamour and the noise of earth, in loving and entreating tones, calling each to His Heaven and His Home.

The Christmas voice of peace is yet echoing in our hearts, when immediately upon its gentle tones comes the fierce and cruel cry of war, whose threatening notes may the Prince of Peace turn into the sweet song of goodwill to man! And surely in our own divided and distracted land, rent asunder by the evil greed of some, who would kindle a false and fatal fire of hate against their brethren, we of all people should pray the prayer of our text on behalf of our countrymen, “Lord

open their eyes, that they may see!"—that they may see the wickedness of this miserable party strife, which has always been a curse to our land,—that they may see the injustice of refusing to fulfil obligations self-undertaken, of their own free accord—above all that deep down in their hearts may sink the Christmas tale of peace and love; so that we may through the mercy of God become a country at unity with itself. How true and touching in this connection are the words of the beautiful hymn lately sung in most of our churches, a hymn which was written by one of our brothers in the far western world:—

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And men, at war with men, hear not
The words of peace they bring:
Oh! listen now, ye men of strife,
And hear the angels sing.

Yes, would that all of us in this land would follow St. Paul's admonition, and "study to be quiet." Then should each one of our countrymen indeed "hear the angels sing;" hear the words of olden time, "Ye are brethren; why do ye wrong one to another?"—hear far above all the conflict, fury, malice, and hatred of this weary time the voice of the Son of God, ever tender, soft, and low, yet clear to every listening ear:—"Come unto *Me* all ye that are weary and heavy-laden, and I will give you rest."

SOME very large missionary meetings have been held in Oxford during the past week. The Universities Mission to Central Africa was fortunate in having for its principal speaker the Bishop of Carlisle, who never fails to attract a large audience of undergraduates. His speech on Tuesday last in Wadham College hall should do much to excite interest in this Mission, which indeed has always appealed especially to the sympathies of Oxford men. He said that the honour of being Chairman of the Mission had probably been conferred on him on account of his great personal friendship with Bishop Mackenzie, whose relics, with those of other noble men, Hannington and Livingstone, were precious possessions for Africa. It might not be altogether a vain and foolish thing if the relics of Bishop Mackenzie, like those of mediæval saints, were translated from their present resting-place to the church at Zanzibar; and to the wild natives of Africa the ceremony might be so striking as to be a powerful means of preaching the Gospel. In the history of that great continent the present was a time of the highest importance. Almost all European nations were trying to get a share of it. England's duty was to try to secure that the contact of Europe should produce good and not evil to Africa. The Bishop concluded his speech with an eloquent appeal for men to help in the great work that was being done by the Mission. The Rev. W. C. Porter, a missionary of the Society, said that Africa was not only a country to die in, but a country to live in. Their great want was of men; the opportunities were boundless.

KEEP YOUR FEET WARM

and DRY, and so guard against the many ills that result from damp and cold feet.
A Boon to Women—A Blessing to Men.

HARNESS' ELECTROPATHIC SOCKS

WILL LAST A LIFETIME.
Worn continually by Princes, Noblemen, and Physicians throughout the Country (send for Testimonials). Recommended by all who have tried them. A safeguard against RHEUMATICS. Try them once and you will always wear them. Send size of foot, and P.O. for 12/6, and you will receive them by return of post. Address:—

THE MEDICAL BATTERY COMPANY, LTD.
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, FEBRUARY 19, 1887.

WORSHIP.

THE subject of Church Music we discussed the week before last, and its great importance in the service of the Church. The end and aim of all Church Music should be the reverent worship of Almighty God in His Temple on earth. We now come to speak of that other aspect of Church Music, as to how far it is allowable in the service of the Holy Communion. To sing the responses after the Commandments has become an almost universal custom, and in many places the Nicene Creed is chanted. We have heard it sung to a simple service like Merbecke's, and it has been grand and thoroughly congregational. And so the same may be said about the Kyrie; if sung to a simple setting it may be made thoroughly congregational, but it is an abomination when sung to some florid setting, which only shows off the skill of the organist and choir.

But in the service of the Holy Communion—that is, after the Church Militant Prayer, when the bulk of the congregation have withdrawn, unless it be that the whole congregation stay during the celebration, whether to communicate or not, as is the case in some churches—the question arises as to what amount of music, if any, should be used in this part of the service. Some have objected *in toto* to what are known as "choral celebrations," because they would seem to some minds to have a distinctly "Romeward tendency." Yet this need not be the case. The service of the Holy Communion is the highest act of Christian worship; it is the one great service which our Blessed Lord instituted; it is the bond of love that should unite

all true believers ; it is the way and means whereby the devout soul feeds upon Christ, and thus gains fresh supplies of grace and spiritual strength. We *must* distinguish between a barren Zwinglianism on the one side, and the doctrine of Transubstantiation on the other. The Church of England, in her Articles and Formularies, distinctly repudiates both these errors, and we must be loyal to her teaching, avoiding extremes, and yet maintaining the full and explicit teaching that she gives us on this all-important subject. And therefore, recognising the full standard of doctrine, and taking the Book of Common Prayer as our guide, we find with regard to the *Sanctus*, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory : glory be to thee, O Lord most high" ; that it shall be sung or said, thus allowing a broad limit. And on first sight it would seem only reasonable that we should sing this ascription of praise to the Almighty. Angels in heaven are praising Him, and should not the Church on earth, in this Christ's own service, join with the angels and archangels, offer their tribute of praise to Him, the Giver of all ? We are quite ready to admit that we must sing with our hearts as well as with our lips, and that to some it may appear more seemly to say these words than to chant them ; but as the angels who are around the throne praising Him, so there is no reason why we on earth, who are made a little lower than the angels, should not "laud and magnify His glorious Name, ever praising Him." So, again, at the close of the service, the "*Gloria in Excelsis*" is to be said or sung ; the very tenor of the words would seem to point to their being sung, especially when we remember the circumstances when they were first uttered. So we in the Church on earth should truly be able to say, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory," and if sung to simple melody are very inspiring. These two places, therefore, would seem, then, to distinctly point out the places where the use of music is admissible. Further, this would seem to bear out the whole spirit of the service, for in the first prayer in the Post Communion Service, we plead that "God would be pleased mercifully to accept this our sacrifice of praise and thanksgiving," and music is the very essence of praise. Therefore, being such a sacrifice, we should offer to God the very best that we have.

Moreover, this principle of sacrifice underlies all our worship. We offer to God the sacrifice of prayer, the sacrifice of ourselves—body, soul, and spirit. We plead the merits of His all-atoning sacrifice, and in obedience to His command we continue a perpetual memory of that His precious death, until His coming again, and therefore we are bound to give the very best of our substance, of our gifts, and lay them at His feet in lowly reverent worship. He will not accept that which

costs us nothing, because there is in it no self denial, and consequently it is no sacrifice. Of course, worship offered to God, whether it be in the humblest cottage or barn, will not be despised if offered in faith ; but this is no reason why we should not build beautiful temples, or restore and render beautiful our exquisite Cathedrals and ancient parish churches, which are the glory of our Christian land. The principle is the same, to give to Him our best, to worship Him with holy worship. God, who accepted the worship of the Temple of Solomon, with all its mystic rites, will also accept the worship, whether it be with a Lydia at the river-side—the place where prayer was wont to be made ; or, whether offered in large buildings or in small, if only offered out of true and earnest devotion to Him.

In addition to the *Sanctus* and *Gloria in Excelsis*, music may with some advantage be introduced at other points of the service, either especially after the Prayer of Consecration, or after all have communicated ; and the use of some truly heart-stirring spiritual melody at such a time cannot fail to lift the heart to God, and draw the soul closer to Him. We have heard of a soft hymn, sung while the communicants are drawing near to partake, and where this is not done, a soft voluntary on the organ has a very soothing effect. It dulls the noise of the tramping of feet on the stone or tiled pavement, and it also helps to give a tone of solemnity to the service. We would fain plead for the use of music, where possible, in the celebration of the Holy Communion. Let us put out of our minds any idea as to its being Romanward in its tendency. Our Church allows it, as we see from the rubrics in the Prayer Book. The service is a true sacrifice of praise and thanksgiving, a truly spiritual service. It is one of those subjects which wants raising out of the dust and mists of controversy, and it is our duty to see how far we can render the worship of God in a most becoming manner. We believe in former days it was customary to sing a hymn after all had communicated, and if we want a Scriptural authority we find that at the Passover the "great Hallel" was sung, psalms recounting deliverance from bondage. So we, recounting a greater deliverance than that from Egyptian bondage, should in this service offer to God a beauteous worship of prayer, praise, adoration, and thanksgiving.



WE understand that the Rev. Hay Aitken has accepted an invitation from the Oxford Intercollegiate Workers' Union to conduct a mission to University men. He proposes to go there on Saturday, February 26th, and stay till Monday, March 7th. The services will be conducted chiefly in Mr. Chavasse's Church, St. Peter-le-Bailey. There will be a course of afternoon addresses on the spiritual life ; whilst the evening sermons will be of an evangelistic character.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 69.)

CHAPTER X.

THE BOYNE AND AGHRIM.

WHILE these stirring events were taking place in Ulster, James was in Dublin, engaged in disposing of a country which he had yet to conquer. On May 7 the Lords and Commons of Ireland assembled in Parliament; outlawries were reversed, new peers created, boys under age summoned to attend, every artifice was resorted to in order to give a semblance of authority to the assemblage; but out of one hundred and forty-two peers, thirty-six only were present on May 9. There were six bishops of the Establishment who were compelled to attend, and five Protestant lay peers. The lower house consisted of two hundred and thirty members, who were, with very few exceptions, creatures of Tyrconnell. James opened the proceedings with a speech of great moderation, in which he promised to maintain security of property and liberty of conscience; but it soon became evident that these were idle professions, and that from James Stuart Protestantism had nothing to hope and everything to fear. A Bill was introduced to upset the Acts of Settlement and Explanation, under which, at the Restoration, the lands of Ireland had been divided between the adventurers, settlers, and loyal inhabitants of the country. Those lands were now to be restored to the representatives of the men by whom they were held on October 22, 1641, the day before the insurrection broke out. A clause was inserted, confiscating the lands of those in arms for William and Mary, or who had held communications with William since August, 1688. But this violent measure was not deemed sufficiently sweeping by the advisers of James, and, accordingly, a Bill of Attainder* was drawn up, by which 2,461 persons—peers, peeresses, prelates, knights, clergy, gentry, and yeomen, were declared to have forfeited their lands to the Crown. It was so framed as to preclude the sovereign from all power of pardoning after November 1, 1689, and those included in the list were adjudged to suffer death and forfeiture unless they surrendered and proved their innocence before certain prescribed dates. Mountjoy was included, although he had been decoyed to France, and was kept a prisoner in the Bastille, and others were named who were shut up in Derry. Some were included who were serving under the banner of James against their co-religionists in Ulster. But the most amazing part of this disgraceful transaction was that the document was committed to the Chancellor, and its conditions kept a profound secret for four months after the date fixed for obtaining pardon. The Parliament also passed a measure declaring Ireland independent, and another transferring the tithes paid by Romanists from the Establishment to the Church of Rome. James next attempted to fill his empty exchequer by debasing the coinage. He established in Dublin and Limerick a mint, for which brass and copper of the basest kind were collected, including old cannon, broken bells, and household

utensils; and the new coinage, which was so worthless, that £5 was not value for more than fourpence, was forced upon traders and shopkeepers with circumstances of great hardship. He determined, now that he was upon the spot, to force Romanists upon Trinity College, and when the governors resisted he sent soldiers into the college, expelled the inmates, seized upon their possessions, and converted the chapel into a magazine and the chambers into prisons.* These were hard measures, but they were, perhaps, not more severe than might have been expected in a country torn by a war which had degenerated into a religious conflict. It only remained to be seen whether the Irish sword could maintain what the Irish Parliament had decreed. On August 13 Schomberg landed in Down, and took Carrickfergus, but his army, composed of English, Dutch, French, and German troops, was without supplies, and having been lately levied, the soldiers could not stand the hardships to which they were exposed. Disease made terrible havoc in the camp. Schomberg took up his position near Dundalk, where the low damp situation, the moist climate, and fever brought in by the survivors of Derry, together with want of proper provisions, mowed the men down by hundreds. He fell back upon Belfast, and broke up his army for the winter, but the mortality continued. The soldiers were swept away by disease brought on by riot and debauchery, and the Creaghts, as the Northern Tories were called, cut off small bodies of troops, and infested the country, which began to suffer terribly from the combined effects of war and famine. The English Parliament, however, at this time commenced to show more interest in Irish affairs. Walker was in London, the hero of the hour, fêted and courted by all ranks of society. He was publicly thanked for his great services by the House of Commons. His advice was asked as to the present state of Ireland, and Schomberg was so severely blamed for inactivity that William deemed it advisable to undertake the command in person. On June 14, 1690, he landed at Carrickfergus. At Hillsborough he began the civil administration of the country by an act calculated to secure the support and win the confidence of the Irish Nonconformists. The Presbyterians had distinguished themselves for zeal in his cause. At Derry they had been found steady and gallant defenders of civil and religious liberty, and elsewhere they had proved themselves brave and faithful friends of the Protestant cause. William issued a proclamation ordering the payment of £1,200 a year to the Presbyterian Ministers "for losses they have sustained, and their constant labour to unite the hearts of others in zeal and loyalty towards us." This grant, subsequently augmented by Parliament at different times, was known as the *Regium Donum*, and continued to be a source of support to the Ministry of the Presbyterian Church until the Act of Disestablishment and Disendowment of 1869.

On June 22 William joined the army at Loughbrickland. He reviewed the troops, which amounted to 36,000 men, took up his residence in the camp, mixed freely with the soldiers in the camp and on the

* James is said to have promised Trinity College to Father Petre for the Jesuits. He appointed a Roman Catholic named Moore provost, a man of literary tastes, who with another ecclesiastic of the same Church, named McCarthy, preserved from destruction the valuable library and MSS. of the University, an act which, having regard to all the circumstances, is one of the most honourable performed on either side during the struggle. See Leland III., p. 543.

* King, "State of the Protestants," etc.

march, encouraged them by his own example to bear the privations to which they were exposed in a country desolated by war and famine, restored discipline and confidence to the troops, and on June 30 advanced against the army of James, which was strongly posted in the neighbourhood of Drogheda, having the Boyne in their front.

While his troops marched into camp, William, attended by some of his officers, rode down to the river to examine for himself the strength of the enemy. He was seen by the Irish, and two field-pieces were hurriedly brought into position and aimed at the royal party. The first shot killed a man and two horses on a line with the king; the second struck the river's bank, rose, and passed over William's shoulder, tearing his coat and wounding him slightly. A report that he was killed spread through the Irish army, was conveyed to Dublin, and thence to Paris, where it produced the most lively demonstrations of pleasure. The guns of the Bastille were fired, and the whole city was illuminated in honour of the event. William coolly remounted, rode through the ranks to convince the army of his safety, and spent the whole day in making preparations for the impending struggle. On the following morning July 1, 1690, William's army crossed the Boyne in three divisions. The Count of Schomberg and General Douglas commanded the right wing; the centre was led by the brave old Duke of Schomberg; William in person led on the left. The Irish had the advantage of a good position, but were deficient in generalship, while the Williamites were led by a general who as a boy had been at the head of an army, and whose daring gallantry in action had won the enthusiastic admiration of his great opponent, the illustrious Condé. The Blue Dutch Guards plunged into the river first. They were followed by the Brandenburgers, the French Huguenots, and the sturdy Enniskilleners, but as they struggled into order on the other side they were charged with terrific fury by the Irish cavalry under Hamilton, and hurled back in disorder. Caillemote, the leader of the French Huguenots, fell, mortally wounded. As he was borne out of the struggle by four soldiers, he cheered his followers to the charge, crying: "A la gloire, mes enfans, à la gloire;" "To glory, my lads, to glory." Schomberg, seeing the confusion in the centre, hastened to their support. He dashed into the river, rallied the French troops, shouting, as he pointed to their countrymen in the army of James: "Voilà, messieurs, vos persecuteurs"; "There, gentlemen, are your persecutors." Those were his last words. About the same time fell also the Rev. George Walker, the brave defender of Derry, whose military ardour led him to exchange the cassock of the priest for the sword, though William had recently appointed him Bishop of Derry. "Sire," said one of the King's attendants, "the Bishop of Derry has just been killed at the ford." "What brought him there?" was the caustic reply. The battle soon became general. The Jacobite cavalry fought long and bravely, returning again and again to the charge with a reckless gallantry worthy of a better leader and a nobler cause. James fought for his kingdom and his creed, but the greatness of the issue failed to rouse the craven spirit of the gloomy fanatic, whose only anxiety seemed to be to prevent the enemy from cutting off his retreat. He showed personal cowardice on the field, and long before the issue was decided the fallen despot was in full flight for Dublin. Thence he hurried to Waterford, where he embarked

in a French ship and sailed for France. The Irish army meantime retreated in good order. William advanced to Dublin, but his progress was slow, for he was anxious to give the Irish every opportunity of discontinuing hostilities; but Tyrconnell made no sign of yielding, and when the Jacobites fell back upon the Shannon William went on to Kilkenny, and after an ineffectual attempt to reduce Athlone, laid siege to Limerick, into which Sarsfield had thrown himself after the defeat at the Boyne.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

COMPREHENSION.

SIR,—Two of your correspondents in the CHURCH OF ENGLAND PULPIT have noticed very kindly and very fairly my letter on the Captain *versus* General, Canon *versus* Bishop, correspondence.

I find no fault with "Presbyter" for taking note of my satire, while I thank him for giving me credit for argument. I could not help using satire in my first letter, and in another you obliged me by laying before your readers last week. I look on Canon Wilberforce's action and defence as *melodramatic*; why I do so may be gathered by my defence in reply to your two correspondents. They deal in good, fair argument, and I shall try and do the same.

"Presbyter" fully believes that Canon Wilberforce's version of his action is to be received. I do not impugn the Canon's veracity, but I must charge him with ignorance of the views of Nonconformists generally. "Presbyter" and the Canon believe that in Southampton the Canon's parishioners "recognise him as the spiritual head of the parish." I suppose no one will dispute the great difference between an incumbent being recognised *de jure* and *de facto* rector or vicar of the Established Church in a parish. The point is this; do Nonconformists acknowledge any rector or vicar as, *de facto*, their spiritual head? If so, why are there Nonconformist chapels and ministers in Southampton, in all towns, and many villages in England and Wales? The assertion is contradicted by stubborn facts.

Again, let me draw attention to the gradual upward protest of Nonconformists in their own favour, and against any confusion between the *de jure* and *de facto*. The nomenclature ecclesiastically in use amongst Nonconformists proves their view of the matter. Their places of worship have risen in designation as they have risen in architecture; meeting-houses, chapels, churches, mark progressive ideas as to their ecclesiastical position; preachers, ministers, clergy, mark the same as to officers. I think "Presbyter" has become sponsor for the Nonconformists in Southampton a little too soon. If he will find any Nonconformist place of worship in England and Wales, in which Nonconformists acknowledge *de facto* the rector or vicar of their parish as "their spiritual head," I shall begin to hope that comprehension of a very desirable character is close at hand, that we are about to see everywhere one flock under one shepherd. Let us try to attain such comprehension by "out-praying, out-living, out-preaching," the two hundred

sects of England and Wales, but God forbid that we should try it by less lawful ways.

Is "Presbyter" correct in his view of the Canon's action, when he says he was preaching for the benefit of "waifs and strays"? The Canon states that he did not wish to be followed by his own congregation; that he wished to address the regular congregation in a particular chapel. I should be exceedingly sorry if I misquoted the correspondence in this or any one instance. It is not before me, but I read it carefully. I do not believe that particular congregation regarded themselves as "strays" (though the Canon might), and they would not thank him for looking on them as "waifs." If the Canon's action and defence does not savour more of *melodrama* than sound judgment, real knowledge of facts, and a total absence of wise zeal, then thousands of my brethren of the clergy and laity will only do the right thing in taking the Canon as their director, and throwing overboard all our Bishops, the honoured Bishop of Winchester included. "Presbyter's" last paragraph on the "inexpediency" of the matter is enough reproof, and Mr. Lawrence puts it so cogently that words can hardly be stronger. I am sorry Mr. Edmund Lawrence does not agree with my view of the "inconsistency" of the Canon's "new line of departure"—not new as to fact, but new as to defence set up by the Canon, and leaving "reciprocity all on one side."

What I have said in reply to "Presbyter" I would refer to as argument in favour of a strong term. I hold, if consistency is to be shown in "preaching the Gospel of Christ to win souls," (this is one of the Canon's reasons for going to another pulpit), then his view and Mr. Edmund Lawrence's view of preaching the Gospel of Christ, is not the same as that of the majority of the two hundred Nonconformist sections of our generation. I agree in Mr. Lawrence's views as to the Sacraments. I do not hold with the *opus operatum*. I do hold very heartily that the Sacraments are means of grace divinely appointed and "generally necessary to salvation."

Nonconformists, in too many sects, (unlike the old Puritans), ignore, on these points, the teaching of our Lord and His Apostles. They ignore too our idea of a visible Church on earth; therefore, I must think that a man who knows the Jordan which separates the majority of Nonconformists from the Church, ought not to go into another pulpit, and do his best (under difficulties), to say Shibboleth. Until he can speak in the tongues of Nonconformists to them, he is not right in using the tongue of High Churchmen to us. I am glad to agree in other ways with Mr. Lawrence. I do not hold "apostolical succession" as "generally necessary" to administration of the sacraments. Our Church allows lay baptism. The early Christians administered the Lord's Supper amongst themselves. The Bishop of Durham is a good authority on divine legislation and practice, as to the episcopal office; but I hold just as strongly to the Bishop's views on episcopal rule being one of order, stamped by the broad seal of the early Church and after-ages. Presbyterians have an accredited ministry by a multitude of people, extending through a long period of time. They have received tests of orthodoxy, and their position is a very different one from that of the two hundred sects in England and Wales. Their articles of orthodoxy are more stringent than ours; a certain freedom of belief is allowed in their case, as in ours; but their liberty is not "liberty run mad." The teaching and practice of

some men amongst us looks very much like this. We need not fear as long as we have our Bible and its best commentary, our Book of Common Prayer, left to us, we know where we *ought* to be, even if some amongst us carry on as though they do not know where they ought to be.

Allow me, Sir, to repeat my former expression of agreement and feeling of Christian brotherhood with Nonconformists as *individual men*. With their denominational absence of declared Scriptural doctrines in written form, and denominational ideas of mere Congregationalism, I have no agreement. I cannot overlook want of cohesion *except on one point*, uniting to overthrow our Church; ministering as it does to the poor in town and village, without their paying for spiritual help, and expending the vast sums our Church does to benefit the ignorant and the needy.

The legality of the Canon's action cannot be determined by us, but there are courts of law which can decide it; when decided (if against the Canon and Mr. Haweis), we hope they will be bound by the law's verdict. I will withdraw all charges of "inconsistency," if Canon Wilberforce, who "Presbyter" says is regarded in Southampton by Nonconformists as their spiritual head, will appeal to the congregations in his chapels of ease to dispense with the services of their pastors next Sunday, because he regards them as his under-shepherds, and wishes their officiating services on Quinquagesima Sunday, at St. Mary's.

Consistency and charity would shine out. Whether St. Mary's would show "a light kindled in England which would never be put out," is another matter.

A. D. PRINGLE.

Blakeney, February 14th, 1887.

UNIVERSALISM.

SIR,—The non-eternity of punishment, etc., seems in your paper to be contested by only three or four writers on each side, who work away without convincing the other. There is no intermediate position to be taken up. It is as Antonio says of marriage:—"It is the Protestant religion, a Heaven or Hell; no third place in it." We must take one side or other, so I must give my little judgment against what I understand to be called the Broad Church view, but I do not expect to convince any opponent.

The non-eternity of punishment is a very pleasant view, and no one, I will venture to write, who looks into his own heart and feels his deep sinfulness, and his complete dependence on the Redemption wrought for him, but hopes the pleasant view may, in his case, be true, and so far he agrees with this uncatholic doctrine.

St. Augustine, who influenced the Church so thoroughly with his teaching, may have been wrong, but then, is it not a wonderful point in his favour that the Catholic Church has accepted the truth of the eternity of punishment—this, the deliberate and deliberated opinion of the most learned and most holy. Thus the Broad Church view, though pleasant, cannot be true.

St. Paul tells us to work out our salvation with fear and trembling. There would be little occasion to do this if the Broad Church view is correct, or indeed, to work at all. And as many a Broad Churchman is an earnest worker, does he not bear in himself a testimony against himself?

All who hold the Augustine view, while insisting upon the necessity of working, yet confess themselves unprofitable servants, placing all the virtue of their work in the Redemption wrought for them, rejoicing that they are permitted in any measure to work with Christ.

The Broad Church view is more dangerous than the seemingly harsh view of St. Augustine; for it seems to me to lead men to say, "Jesus Christ died for me; if not, what was the good of His death?" Thus men are led to presume. As it is said of the thieves on the Cross, one was saved that none may despair, and one was lost that none may presume.

Does not the Broad Church error arise from substituting mercy without judgment for mercy with judgment? There is a French sonnet by an infidel who believed himself dying, and repenting, calls upon God to pardon him—he stops in his prayer and thinks—then he gives expression to his thought. "But no! O God, Thou canst not forgive my sins, they are so great that Thy justice will not permit it, because Thou art the Just." And then, after further thought, he resumes his prayer. "O God, I call to mind that the blood of a lamb sprinkled on a doorpost saved Israel of old. Shall not then the Blood of the Lamb sprinkled on my heart be yet more efficacious? Thus I will still hope and believe that I shall be saved."

It does not do to separate man's part in the work of redemption from the Redemption itself. If a man is drowning, and a rope (the Sacrament) is thrown to him out of the ship (the Church), and he refuses to lay hold of it, can we be surprised that he should be lost? May it not be laid down as a truth, that all who have *any* faith in the Sacrament and make use of it will be saved. (John vi. 53.)

Let me try and draw an analogy. A man is supposed to be dying, the physician is sent for, the patient himself has but little faith in medicine, yet as a duty to himself and his friends he submits himself to the medical treatment, and his life is prolonged. If a man, from the consciousness of his deep spiritual disease, almost despairs, yet yields to the entreaties of his spiritual adviser and his friends, and receives the Holy Sacrament at the last moment (though he had never received it before), will he not, through the mercies of God in Christ, be saved? St. Luke v. 20 (or as in the next chapter, vi. 19, how very slight must the faith of the majority have been, these coming on their own account).

So then, if the Broad Church view is held, is it not at the expense of God's will and pleasure, and does it not become a demand, that since Christ died, must He not of necessity save, and does it not become an act of idleness, since the means of salvation are within our reach?

A STAFFORDSHIRE PRIEST.

SIR,—Many able writers have been considering in your columns the vexed question of future punishment. May I ask for some light on a few points connected with this subject?

(1.) Was man created *essentially* immortal? If so, would not man thus endowed "have life in himself"—a life, too, which never could be taken from him, even by the Creator? Is this likely?

(2.) Why was he turned out of Eden, and the "tree of life" kept from him?

(3.) Was man's immortality conditioned by the will of God; terminable at His good pleasure; conditional

on obedience? Would natural death have occurred if man had not sinned? To be capable of immortality is one thing: to be immortal by right is another.

(4.) Are all men essentially, and therefore necessarily, immortal; or is immortality part of the scheme of the Gospel—a gift through Christ? "He that hath the Son hath life," etc.

These questions are very important—to my mind of the deepest importance—for I confess I have never met with any arguments conclusive in establishing "Universalism," and "future probation" leaves the matter very much as it is at present, with perhaps a suspicion added of universal unreality.

THOMAS B. NAYLOR, B.D.

The Vicarage, Warrenpoint.

Reviews and Notices.

"SOME LAWS IN GOD'S SPIRITUAL KINGDOM," by the Right Rev. G. H. Wilkinson, D.D., Lord Bishop of Truro. London: Wells Gardner, Darton, & Co. Pp. 184.

THIS volume contains the sum and substance of some Bible readings given by the author when vicar of St. Peter's, Eaton Square, in the years 1878–1881. They are deeply spiritual, and, in order to understand them thoroughly, they must be studied deeply. And the more they are studied, the more the rays of spiritual light shine through the pages. No one, unless watered himself at the spiritual Fountain, could have brought out such a volume.

Beginning at the very outset with the spiritual life, he traces out clearly and distinctly its whole progress, showing that the first law in God's spiritual Kingdom is acceptance. And he truly says:

We are so constituted that we cannot feel happy or fulfil the purpose of our creation, until we have found rest for our souls in Jesus Christ; any more than we can live without food and exercise, or safely neglect any of the laws of bodily health. Until we have believed in Christ, we experience an unsettledness, or a morbid self-contemplation, a wretched sense of being always, or almost always, in prison. We have a depressing consciousness of not being free to help others, because we are not sure of our own standing before God. We are not happy; and so God uses this instinct of human nature, the desire for happiness, to drive us on, as it were, till we find out this great law, which God wills to be the foundation of our spiritual life—the law of our acceptance in Christ Jesus.

Great stress is laid upon baptismal grace, because God conveys to each individual child in baptism the general blessing of acquittal, of having been put into a state of forgiveness purchased by Christ; and yet other sides of this great subject are by no means lost sight of, as he states:—

God the Father's mercy is the originating cause of our justification; Christ's death, the meritorious cause; the Holy Ghost, the effectual Cause; Baptism, the instrumental cause; Faith we may call the conditional cause.

This statement is very clear and concise, and puts the case very distinctly.

The second law of spiritual life is stated to be the Law of Progress, and this is worked out very fully and clearly. Tracing the thought that there must be a continued progress in the spiritual life, he says:—

And if we pass from the Bible to the Prayer Book we shall see that every service, from the beginning to the end, is based upon that one idea; receiving from God absolution day by day as life rolls on; receiving from God grace for grace, the grace of baptism, the grace of confirmation, the grace when we are set apart to be workers for God, the grace of each Holy

Eucharist. Receive ye the Body ; receive ye the Blood given ; what hast thou that thou hast not received ? To the very end of life it is the same, until at the visitation of the sick we receive the solemn absolution at the last cleansing, we receive in the communion of the sick the blessed Body and Blood of Christ to be our support even unto death.

There may be some objection to these statements, yet the author has been careful to quote exactly from the Prayer Book, and it is used as a means of enforcing the great truths which he wishes to convey. In the next chapter is shown what are the principles by which the spiritual life is to be governed, in which is taught the lesson of leaning upon God, day by day, for fresh supplies of grace, like as the Israelites were fed with manna in the wilderness.

The second portion of the work is on *The World*, in which the author shows that the way to fulfil the baptismal promises is, 1, To use the means of grace ; and, 2, To have faith and patience. And in it we have some very strong practical applications of duty : for instance, speaking of some communicants, he says :—

They leave the debts of tradesmen unpaid, and yet go with an untroubled conscience to eat the bread and drink the wine of God's Holy Sacrament ; they wrangle and devour each other ; they hear of many a Lazarus lying at their gate in England, or in Africa, or India, or the isles of the sea, and yet they leave him unhelped, while their money is spent on that which passeth away.

All of which is sadly too true, and we are glad to see that the author has the courage to boldly rebuke sin, and that which brings Christianity into contempt. The latter portion deals with cautions, and also with helps in the spiritual life.

We feel that we have hardly done justice to this most excellent book ; but it must be read carefully and thoughtfully, and we commend it as one of the very best books on the subject of the spiritual life. In these days of bustle and excitement we want to have something to steady our souls, to help us to realise whose we are and whom we serve ; and in this way the little volume will be found to be of great use.

JANUARY 12, 1887.

FAITHFUL and loyal to the core, that heart
Served England well, until it ceased to beat,
And long shall English tongues the name repeat
Of him who play'd unvarying honour's part.
Whether that earlier hallowed name be given
Of Stafford Northcote, gallant, just, and true ;
Or Idlesleigh, a word of sadder hue,
Which seems to speak of his high rest in Heaven.
Britain is richer, in that it possesses
This sacred memory ; for a life so pure
An Empire's annals elevates and blesses,
And what inspires a century must endure.
All we who loved him mourn beside his bier,
And knew not that we held him quite so dear !

ARCHER GURNEY.

On Sunday morning, the 13th inst., the Rev. W. M. Statham, pastor of Harecourt Congregational Chapel, Canonbury, London, preached his farewell sermon, prior to being ordained as a clergyman of the Church of England.

ON Friday, the 4th inst., a meeting of the lay representatives of Grimsby Deanery No. 2 was held in the vestry of St. James's Church, and the following

fifteen members of the ensuing diocesan conference were elected :—Mr. W. H. Bearman, Dr. Brocklesby, Messrs. J. Cordeaux, J. M. Dennis, W. C. Hardy, F. Walwyn Iles, J. Marshall, Jacob Marshall, J. W. Nash, and W. Morton, jun., Major Smith, Great Grimsby, Messrs. Jack Sutcliffe, T. H. Seddon, J. Skinner, and S. Stampe.

PREFERMENTS AND APPOINTMENTS.

Atkinson, Rev. Canon, Rector of Longsight ; Vicar of Bolton.
Austen, Rev. Edward Gilmore, M.A., Rector of Pencilwood, Bath.
Burbidge, Rev. Edward, M.A., Prebendary of Combe Eleventh in Wells Cathedral.
Bigg, Rev. Charles, D.D., Rector of Fenny Compton, Warwickshire.
Etches, Rev. William Haigh, M.A., Minister of Kensington Chapel, Bath.
Gee, Rev. Henry, M.A., Senior Tutor of St. John's Hall, Highbury ; Licensed to Officiate in the Diocese of London.
Girling, Rev. George, Vicar of Westhall, Suffolk.
Horner, Rev. Godfrey John, M.A., Rector of Upper Helmsley, York.
Lovett, Rev. Robert, M.A., Vicar of North Wootton, Dorsetshire.
Mackay, Rev. Donald John, M.A., Vicar of Cleeton St. Mary ; Honorary Chaplain to the Royal Naval Artillery Volunteers, Liverpool Brigade.
Moore, Rev. Edward William, B.A., to Emmanuel Chapel, in the Parish of Wimbledon.
Patrick, Rev. J. G., Curate-in-Charge ; Vicar of Owthorne, Yorkshire.
Phillips, Rev. A. George, London Diocesan Home Missionary.
Roberson, Rev. Henry, Curate-in-Charge of St. Margaret's, Durham.
Sellon, Rev. Edmond, M.A., Rector of Hamworthy, Dorsetshire.
Smith, Rev. Lewis Arthur, M.A., Vicar of Christ Church, Lee Park.
Walker, Rev. Joseph Cawood, Vicar of Fundenhall, Norfolk.
Warner, Rev. R. E., Vicar of Snitterby ; Vicar of Stow, Lincolnshire.
Wolstencroft, Rev. Edward M., Curate-in-Charge, St. Simon's, South Shields.
Woolley, Rev. Dr., Rector of East Bergholt, Honorary Canon of Norwich Cathedral, and Rural Dean of Samford, Suffolk ; Archdeacon of Suffolk.

CLERICAL OBITUARY.

Butt, Venerable Archdeacon Henry Francis, M.R.C.S., at Blenheim, New Zealand, on the 20th December, 1886, in the 71st year of his age.
Legge, the Hon. and Rev. Henry, Vicar of Lewisham from 1831 to 1879, at Hollyedge House, Blackheath, on the 13th inst., aged 83.
McMahon, Rev. Bernard, at Wick House, Wadhurst, on the 3rd inst., aged 41.
Power, Rev. John, M.A., Vicar of Altarnum, and formerly Rector of Dodbrooke, at Bath, on the 6th inst.
Pratt, Rev. Henry, M.A., for forty years Rector of Shepton Mallett, Somerset, Canon Residentiary of Peterborough Cathedral, at the Prebendal House, Peterborough, on the 11th inst., aged 71.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest stock of Mourning Dress Materials of every description ; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE LAW OF CONTINUITY.

BY THE REV. GEORGE BLADON, B.A., CURATE
OF PENWORTHAM, PRESTON.

SERMON PREACHED IN PENWORTHAM CHURCH ON
SUNDAY, FEBRUARY 6TH, 1887.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting."
—GALATIANS vi. 7. 8.

THE lesson which our text teaches us is so important, that perhaps it is hardly any exaggeration to say that no doctrine is of more practical importance for our daily life and conduct.

It is the doctrine which is sometimes called the doctrine of Continuity; or to put it more plainly, it is the doctrine that all our life here, all that we are,—our thoughts, our feelings, and all that we do,—our words and our work; are all either training and preparation for life and work in Heaven, or else a downward course of misery and sin ending in dishonour and death.

All our life long we are building *something*, either an habitation for the Spirit of holiness, a character which will endure throughout all eternity, or else we are building our own graves, whitened sepulchres they may be, gilded with fine gold, and adorned with proud pomp and the honour and fame of this world, but none the less graves; the graves of our hopes, the graves of our manhood, the graves of our true and better selves. All our life long we are sowing *something*; either to the flesh we are sowing the seeds of worldliness, and selfishness, and sin, and shall assuredly reap corruption; or else to the Spirit we are sowing the seeds of pure and holy thoughts, of true and honest words, and of upright and honourable deeds, and of the Spirit we shall reap life everlasting.

For the building will be according to the material the builder has provided and according to the skill and industry he has displayed during his work; and the harvest will be according to the quality of the seed which the sower provides and according to the preparation of the soil and the watchfulness and care of the husbandman. But mark that all this is in our own hands; our future is entirely in our own power, and we ourselves are wholly responsible for it; we shall be then what we are now preparing ourselves to be—that is the lesson of our text. For God gives us the materials for our building, and the seed for our sowing; He is

no Pharaoh who requires from us bricks without straw; He gives us the voice of conscience within our hearts, He speaks to us by all the good gifts, and the great wonders of nature, He has sent His own Son, Jesus Christ, for us men, and for our salvation, and He has left us a great Church with its means of grace, prayer, the Bible, the Holy Communion, and all its other manifold and various helps, but whether we shall use them or not, that is for ourselves to decide;—God has given us the grace to do so, but we must work out our own salvation.

Now let us take a few instances to show us first, how true it is that those who sow to the flesh must of the flesh reap corruption. And mark that it is not that they *may*, but that they *must* reap corruption. Take the instance of the man who sows to the flesh by yielding himself up entirely to bodily pleasures and animal passions, and allows himself to fall entirely under the dominion of his lower and earthly self. Such a man finds his highest pleasure in eating and drinking, and his only enjoyment is some form of sport or game; he will indeed work at his labour, his trade, or his profession, but he only does so because he must, he takes no pride in his work or in doing it well; he does as little as he possibly can, and he looks forward to the time when he will do none. Sometimes such a man becomes a glutton or a drunkard, and because his habits ruin his health and his reputation, punishment comes upon him even in this world. But that is not generally the case, and when it is, it is because God in His great mercy gives him, by punishing him, a further call. Such men have generally worldly wisdom enough to take care of their health, their habits do not shorten their lives, or at any rate not much, they come into no misfortune like other folk, but die like other men,—if they be rich, the local newspaper does not fail to add, "eminently respected." But what has been happening to their higher nature all the while? They have simply killed it, it is starved to death. They have allowed the body, which should be the servant, to become the master; they have loved the world, and the fleshly lusts of this world; they have rejected the new birth of the Spirit, they have followed the old man with the misleading lusts, they have wilfully chosen to live after the flesh; therefore they cannot—it is not merely they shall not—they *cannot* enter the Kingdom of God.

Take another instance. Take the man who lives for self, and self only, no matter what form his selfishness may take. For selfishness may take a thousand forms though its essence—the love of self—is always the same; the miser who hoards for himself as well as the spendthrift who squanders on himself; the greedy grasper of gain who wants all for himself, as well as the idler who likes living on his friends better than labour; the popularity-hunter who envies his rivals, as well as the sluggard who will not face the difficulties in the way of success;

the student who will not help the learner as well as the dunce who will not learn; most of all perhaps the self-righteous man who hugs to himself his hope of a Heaven for himself, but stirs never a step to save the sinner,—all these alike are selfish, because all alike have their thoughts fixed only on themselves.

And the consequence is the same as in the instance before us, the true self and the higher nature are lost. The fate of the selfish man is that he loses his soul; he has lived only for self, instead of for the good of his neighbour and for the glory of God; he has disobeyed the first and greatest law of Christianity, the law of self-sacrifice, and therefore of him our Saviour's words are true, "He that loveth his life shall lose it."

Thus we see how certainly and how surely the great law, "he that soweth to the flesh, shall of the flesh reap corruption," works and must work; let us observe further its manner of working, it works gradually and it works inwardly. It works gradually, like almost all things in the world of nature and the world of grace do work. Men do not sink down under the slavery of their bodily lusts and passions suddenly, nor do they become selfish and self-seeking all in a day, the downward course is step by step and little by little. Our Saviour's parable of the seed growing secretly is in almost all cases as true of the downward descent in sin as it is of the upward progress in goodness:—"So is the kingdom of evil, as if a man should sow weeds into the soil, and should sleep and rise night and day, and the weeds should spring up and grow, for the earth will bring forth the rank fruit of itself;" so it is with the evil in man's heart. The unresisted temptations to sin are as the seed sown in the heart; acts of sin become a habit of sin, and the habit grows and strengthens until the man is tied and bound with the chain of his sin; only the great mercy of God—no earthly power—can release him.

And besides working gradually the seed of evil also works inwardly. I do not, of course, mean that sins of thought and feeling do not show themselves in speech and act, for what a man is, that he must to some extent show himself to be; but I mean that the seat of corruption, the place where the evil works, is the heart. It is possible, and there is no more awful truth, no truth that more emphatically shows the need of constant watchfulness, of the sincerest and most searching self-examination, and of the most regular and earnest prayer, it is possible, I say, for a man to make and to maintain a fair show and a good profession outwardly, while yet all the while his heart is not only dead, but even lost in the very corruption of death. Like it is with some trees, which, even after the root is dead, can yet retain their leaves and for a while may to all appearance seem full of life and vigour, so is it with men. Even though the seeds of lust, selfishness and sin, which they have sown within their hearts, have so grown up and spread

as to choke the good seed and destroy the true life, yet the outward show of religion may continue; the mere force of habit, the customs of society, will still keep men in the same routine and the same old ways, so that no human eye can see any change or perceive any difference, for the working of the seed sown to the flesh is, as we have said, inward. Our Saviour Himself has left us a terrible picture of the way in which men may be deceived by an outward show of goodness, while the seed of evil sown within the heart and never entirely cast out, is producing a sevenfold harvest of evil. It is the picture of one who has sown within in his heart evil seed—an unclean spirit, our Saviour calls it. But, as we have said is usually the case, the evil seed produces no fruit of gross and startling crime, such as the world shuns and avoids; that, in our Saviour's words, is cast out, leaving the man empty, swept and garnished; an empty professor, respectable according to the eyes of the world, but a sinner in God's eyes. For the seed of sin is there still, and it springs up again with renewed vigour, or, in our Saviour's words, the evil spirit takes to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

Thus we see the Law of Continuity working terribly, but there is a brighter side; "he that soweth to the spirit shall of the spirit reap life everlasting." Let us now see the mode in which the same law works upward.

To sow seed is work—into every part of our text we find the idea of work enters; but before the work of sowing must come the work of preparation. Just as it no use for the farmer to sow seed into unprepared soil, so also in spiritual things, it is no use to listen with hearts thoughtless and careless and quite unprepared for receiving the good seed.

There is first the hard and worldly heart to be broken and softened, a preparation that must be both constant and long continued, as indeed all our preparation must be, for the preparation of the heart to receive the Word of God is a life-long process, we shall never cease to need that more and more good seed be sown within our hearts so long as we are such men as we are, and so long as we live in such a world as this. And if you really wish to soften your own hard and worldly and stubborn hearts, then pray;—pray to God constantly, earnestly, heartily, sincerely. Pray without ceasing—there is no preparation without prayer—there is no preparation like prayer; "more things are wrought by prayer than this vain world dreams of, therefore let thy voice rise like a fountain ever night and day." Pray for an honest and good heart, pray that God will renew your heart by the gift of His Holy Spirit. That gift always comes in answer to prayer, and when given, the Holy Spirit Himself will teach us how to use all other

means of Grace. God's Holy Spirit adds fervency and reality to our prayers, making them more earnest, more frequent and more hearty; making them to be a real communion with God. God's Holy Spirit will give us the hearing ear and the understanding heart, teaching us to see the Divine presence in all works of justice, mercy and love; teaching us how to listen to His Word,—to learn His Law, and to know and do His will. Thus only can the hard and worldly heart be effectually softened and prepared for receiving the seed; only see to it that such preparation be thorough. Not enough only to moisten and soften the surface, else the seed will not take root,—so also must the heart be thoroughly softened by the constant use of all God's means of grace, by perseverance in prayer, by diligence in the study of our Bibles, by reverence in church, by industry in works done for the service of Christ. And our preparation must be not partial, but in every respect. It is the whole heart in which we must continually sow the good seed—to love the Lord our God with all our heart, that is the first and great commandment, the first, not only in point of time, but also of importance; for he who keeps back any part from God, he who gives half his heart to Christ and the other half to wealth or pleasure or any other worldly thing, will assuredly find that the good seed will be choked and will bring forth no fruit to perfection.

Thus the first part of our work is preparation, a daily and daily increasing preparation, lasting all our lifetime;—but what shall we sow? God Himself gives us the seed, therefore sow whatsoever, and all that He gives you. God does not give to all the same quantity of seed; to one He gives five talents, to another two, and to another one; nor to all the same sort of seed; He gives to every man according to his ability; but whether He gives you much or little, and of whatever sort the seed may be, sow it, and sow it all. Sow the seed of your time to God, do not waste it, rather redeem all the time that remains. Our time is one of the most valuable of our gifts, and those who know how to use the whole of their time, how to be methodical in their arrangements both at home and at work can always find more time for extra work, while the listless and the shiftless are always behind hand.

Sow the seed of your *words* to God: good speech is like bread cast upon the waters, it will be found after many days. A man's speech shows what he is, therefore the speech of the Christian should show that he is the servant of Christ. Not only by what he avoids, for, of course, the Christian will let no evil communication proceed out of his mouth, but still more by fearlessness, by frankness, and by plain speaking and rebuke where plain speaking and rebuke are necessary, must the Christian show that he is not ashamed of Christ.

But if you would sow the seed of your words

to God, you must needs first sow the seed of your *silence*. For silence may teach, sometimes by our silence we teach more than by our words. Think what Christ has taught us by His silence, those silent thirty years of preparation for His public ministry, those nightwatches in solitude and silent prayer, that dignified silence which simply turned away from those Samaritans who would not receive Him, that silence which shamed His false accusers! Silence can follow the example of Him in whose mouth no guile was found, who, when He was reviled, reviled not again; when He suffered, threatened not, but committed Himself to Him who judgeth righteously.

But silence has for each one of us another use, and a more important use.

Only by cultivating a sensible silence can we learn that hardest of all lessons—to think; for if people would think to any purpose, they must learn to do so, just like everything else worth knowing in this world must be learned. Consecrate your thoughts to God, form the habit, when alone, of self-examination; there is no sure and steady progress without thought and care, therefore, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatever virtue there is, and whatever praise there is, think on these things.

And he that soweth to the Spirit all these things, he that honoureth the Lord with his substance and with the first fruits of all his increase, shall of the Spirit reap.

But reaping is work, just as much as preparation and sowing are; into all parts of the kingdom of Heaven, both on earth and in Heaven, the idea of work enters; there is never any mention of idleness, even in Heaven—there is of rest, but idleness and rest are not only different, but also opposite things. And when we think of it, a spiritual harvest must be a working harvest; for the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and all these are very active virtues indeed, they do something, all of them. Love goes forth to the help of its neighbour like the good Samaritan did; joy rejoices with those that rejoice as well as comforts those who mourn: peace is not blessed unless it is made; long suffering and gentleness are both exercises of patience and self-denial; goodness is nothing else than those works without which faith is dead; meekness and temperance are both forms of self-government, and self-government is perhaps the hardest work of all.

And the end is, Eternal Life. Those who sow to the Spirit shall reap as the crown and perfection of their labours, Eternal Life. But we must not fall into the mistake of thinking, that by Eternal Life is only meant life in Heaven. Life in

Heaven is the crown of Life, but it is not the beginning. He that believeth on Jesus Christ hath already passed from death unto life; on such the second death hath no power. And so he that soweth to the Spirit reapeth already, here in this world, the first fruits of love, joy, peace, long-suffering, gentleness, meekness, temperance; and hereafter in Heaven he shall reap the complete harvest. Or in other words, Eternal Life as we have it here on earth is the beginning of all virtues, all graces, and all goodness; but in Heaven, Eternal Life is their completion. All that, amidst many failures, trials, disappointments and sorrows we are striving and struggling to become here,—all that we wish to be, all that we hope to be, all that we pray to be, all that in our best moments we long to be, we shall be completely, perfectly and absolutely hereafter. That is Eternal Life, it is our better self made perfect.

"I have set before you life and death, blessing and cursing: therefore choose life," were the words of Moses to the Israelites, and our text sets before us exactly the same choice. On the one side there is the seed sown to the flesh with its harvest of corruption; on the other, there is the seed sown to the Spirit with its harvest of Eternal Life.

There is no third course, one or the other each one of us must choose; but we can choose either. I know of no more solemn thought than the thought that our eternal future is entirely in our own hands; there are but two paths, and we can choose either; there are but two modes of sowing, to the flesh, or to the Spirit, and we must do one.

God does not force us into His Kingdom; He pleads with us; He sets plainly before us what the results of each choice must be; He draws us by the cords of divine love and mercy; but He compels none; none are forced out of that downward road which is destruction into that upward road which is Eternal Life.

But while there are two *cans*—you can choose either; there is only one *shall*. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." There can be no change at harvest time; that is the law of judgment for the sinner; but it is also the assurance of grace for Christ's faithful follower. No seed sown for Christ can lose its harvest; not one good thought, not one good word, not one good work shall fail of its purpose. The labourer in Christ's vineyard shall assuredly reap the harvest of that vineyard, he shall sit down at the harvest supper of the Lamb, he shall rejoice with the joy of those that gather in their fruits. Sow, therefore, your good seed now; sow plentifully, sow faithfully, pray for more and more seed; sow, in spite of failure, weakness and difficulties; sow, although there seem no success; sow, if need be in tears, you shall hereafter reap in joy.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 93.)

CHAPTER XI.

OF the many Irishmen who in those stormy times followed the fortunes of the House of Stuart, Patrick Sarsfield was the best and noblest. Brave, skilful, and chivalrous, a gallant and honourable soldier, a cool and capable general, Sarsfield was an enemy to be dreaded, and an ally to be trusted and held in esteem. His influence with the Irish of his own day was unbounded, and his name is honoured still by the Celt in every land where the scattered sons of the Emerald Isle have found a home. Limerick prepared for a vigorous defence. William had pushed on with a field-train, but his artillery, escorted by two troops of cavalry, was on the way from Dublin. If it reached William's camp in safety Limerick must fall. A French deserter informed Sarsfield of the nature of the convoy, the route, and number of the escort. On August 10 Sarsfield, with a body of picked troopers, rode out of Limerick to Killaloe, keeping on the Clare side of the river. He crossed the Shannon about twelve miles above the English camp, and, concealing his men in the mountains, waited for the approach of the train. On August 11 the convoy reached Ballyneety. There were twelve loads of provisions, five hundred horses, five mortars, and one hundred and fifty-five waggons of ammunition. The officer in command seems to have anticipated no danger so near the English camp, and the troopers, having dismounted, turned their horses loose to graze, and threw themselves down to sleep. Sarsfield fell upon them suddenly, cut the escort to pieces, and seized the train. They gathered into one huge pile the carriages, waggons, cannon, and ammunition, filled the guns with powder, fixed them in the ground muzzle downwards, and, having laid a train to the mass, fired it on their retreat. They then rode leisurely back to Limerick, where the exploit raised the wildest hopes, and was the cause of unbounded exultation. The defence was maintained with obstinate courage. On August 27 William attempted to carry the town by storm, but after three hours desperate fighting, in the course of which the women fought side by side with the men, the besiegers were driven back. Four days later the siege was raised. William retired to Waterford, and soon after returned to England, leaving Ginkel in command of the army. Cork and Kinsale were taken in September by Marlborough. All Ireland was now in the hands of the Williamites, except Connaught, Clare, Limerick, and Kerry. Tyrconnell went to France to procure supplies, and returned up the Shannon in January, 1691, with three frigates, bringing arms, ammunition, clothes, and £8,000 in money. The Irish had lost confidence in Tyrconnell. They despised James thoroughly for his incapacity and cowardice, but, though their sufferings that winter were frightful, they were determined to fight the struggle out to the bitter end. The soldiers were badly paid, and plundered the peasantry with great cruelty. The country was infested by bands of roving desperadoes, called Rapparees, from their favourite weapon, a short pike, who plundered the inhabitants, and levied black mail throughout the South and West, as the Creaghts did in the North. Those light-fingered freebooters gene-

rally hung about the English quarters, but in the present disturbed state of the country they were almost as terrible to the Irish, who were thus placed as it were between two fires. In May Ginkel assembled his forces at Mullingar. St. Ruth, a French officer, whose experience of war had been gained in the Cevennes, where his cruelties to the Protestants won for him the name of "the Scourge of the Heretics," came over to command for James. The appointment of St. Ruth was a bitter mortification to Sarsfield, which was not healed by the title of Earl of Lucan, which James conferred upon the Irish general. On June 18 Ginkel advanced towards Athlone, in the neighbourhood of which St. Ruth had taken up his position. The town, which was very bravely defended, was taken by storm on June 30. St. Ruth fell back upon Aghrim, and prepared for battle. His army amounted to 25,000 men; that of Ginkel to about 18,000. On Sunday, July 12, at half-past four in the afternoon, the Williamites advanced to the attack. On the night before priests went through the Irish ranks exhorting the soldiers to make a desperate stand for their lives and for their faith. St. Ruth, too, appealed to them in a fiery manifesto to support him in his efforts to establish the Church on such a foundation that "it should not be in the power of hell or heretics hereafter to disturb it." The ground was trenched in every direction. The ditches were lined with Irish sharpshooters, who kept their ground steadily, and drove back Ginkel's forces again and again. The battle raged long with doubtful fury. The Irish displayed at Aghrim those splendid qualities which have always marked them as soldiers in foreign service, but which they have rarely shown at home. Foot by foot they contested every rood of ground, and St. Ruth was so transported at sight of their desperate courage that he was once heard to swear he would drive the Saxons back to Dublin, but his death by a cannon-ball disheartened the army, and as the shades of night fell the Irish everywhere broke and fled. Few prisoners were taken. In the battle and the flight 7,000 of the Irish army perished. The survivors fled to Limerick and Galway, and the war was virtually at an end. The jealousy between St. Ruth and Sarsfield contributed not a little to the defeat at Aghrim. The haughty Frenchman had not condescended to acquaint the Irish general with his order of battle, so that with his death all became confusion.

This decisive engagement was fought on Sunday July 12, 1691.*

Galway capitulated, Limerick followed the example, and the desperate strife died sullenly into smouldering disaffection.

At the close of the war the country was in a deplorable state. The Roman Catholics had suffered great hardships during the war, but the failure of their cause involved them in troubles which lasted for more than a century. The Protestant inhabitants were in dire distress. No grain had been sown in the country and the cattle had been driven off and slaughtered, but even worse than actual loss suffered by the war was the demoralising effect which scenes of carnage and plunder produced upon all classes of the people. The action of the Church was completely paralysed. "It is ill preaching peace among swords," and there were many other causes besides the disturbed state of the country which contributed to make the work of the Church at this period difficult and unprofitable.

* Froude, "English in Ireland," I., p. 220.

The large livings, as a rule, were held by Englishmen who resided in England, and had no sympathy with the Church whose emoluments they received. At no other period do we meet more negligence—self-interest—contempt for religion—shameless corruption—open immorality, than in the period we are now considering, and we cannot wonder at this when we bear in mind that the dignities and emoluments of the Church were used by English officials to strengthen their party rather than with an honest endeavour to promote religion. The resident clergy were in general poor, the churches few in number, frequently thatched and in a ruinous condition. Glebe houses there were hardly any. The people did not understand English, and the clergy could not teach in Irish. Pluralities were the order of the day. Bishop King, the first Bishop of Derry after the Revolution, thus describes the state of his diocese: "Its villages and plantations were all destroyed, its churches burnt or dilapidated, its clergy withdrawn, and its parishes forsaken."

His representations produced no effect, but miserable as was the condition of the Church, Englishmen were found prepared to fill vacancies, and some who came over were no credit either to their country or their patrons. Hacket, Bishop of Down, is a case in point. He openly sold Church preferments. His archdeacon, Dr. Matthews, held four cures without vicarages, and five cures as Prebendary of Carncastle, falsified visitation returns, and performed some parts of the Bishop's office at ordinations. Hacket had delegated his powers to women, and given livings to Romanists. They were both deposed. Ward, Dean of Connor, was deprived for adultery and immorality. It was a miserable state of things, but how anything better could be expected to result from the system pursued towards the Irish Church passes human comprehension. King tells us that the Dissenters had in his diocese nine meeting-houses for 30,000 people.

Michael Boyle, the primate, died in 1702, and was succeeded by Marsh, Archbishop of Dublin. Marsh was succeeded in Dublin by William King, Bishop of Derry, of whom we have already spoken, and whose conduct and character form a striking contrast to that Bishop of Down referred to above. King tells us in his report on the state of the Diocese of Ferns, "In it are 131 parishes, 71 of these parishes are inappropriate in lay hands, 28 are appropriated to the bishops and the cathedral, 32 only, and these of the worst, are in the hands of the clergy, only 13 benefited clergymen and 9 curates are in the diocese. The bishop, dean and archdeacon are non-resident." Of his own diocese he says, "I have not fifty ministers in the country parts of the diocese, of these but five have £100 a year, not twelve have £40 per year, some have but £12 or £16, and some nothing."

When we bear these things in mind we shall not wonder so much at the failure of the Church of Ireland to reach the masses of the population. Weakness within, apathy and corruption in high places, around her a hostile people with whom English bishops and English dignitaries had nothing in common, the wonder is that the Irish Church came through those stormy times, retaining a spark of vitality, or a vestige of her primitive character.

The appointment of Hugh Boulter to the Primacy in 1724, on the death of Narcissus Marsh, marks a new era in the history of the Church of Ireland.

(To be continued.)

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
 and all Pulmonary
 Affections can be
 immediately re-
 lieved and rapidly
CURED
 by simply
 using
 the

AMMONIAPHONE

FOR
 THE
 Voice,
 Throat,
 Chest,
 and Lungs.

21s. post free.
 WILL LAST FOR YEARS.

Used and recommended by
 the Royal Family, and principal
 Physicians, Clergymen,
 Vocalists, and Public Speakers
 throughout the country. New illus-
 trated Pamphlet with copies of Thou-
 sands of Testimonials
 may be had
 on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.
 Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, FEBRUARY 26, 1887.

ENGLAND AND BELGIUM.

IT is a popular mistake to imagine that Britain is under any Treaty obligation to maintain the independence or neutrality of Belgium, apart from the co-operation of the other great Powers. No joint guarantee of the five Powers binds England in a separate obligation when other contracting parties stand aloof. That they will all stand aloof is very certain. It is well for us to consider what is involved in the defence of Belgium against any violation of its territory either by Germany or France; for if France became the aggressor, it would probably find it the most effectual way to attack Germany through Belgium. In either case our interference would involve war with the Power so offending. And what would that mean? It would mean our engaging single-handed with the colossal military power of the one or the other. It appears that Germany has in its "first line an active total of 1,265,746 men. Behind this mass of men stands the garrison army, which has a strength of 809,817 men, so that, without calling out the whole of the Landsturm, Germany can command 2,075,563 for the defence of the country." Still more formidable are the French figures. The troops which France would have at her disposal within a few hours after the commencement of hostilities with a European power would amount to 1,049,800 men, with a corresponding proportion of guns, field batteries, etc. But behind that is the territorial army of 625,630 men similarly equipped, making a total of 1,547,160 men. Then there is the reserve of the territorial army of 625,630 men, and finally,

1,350,000 men more who are liable to service, making the total strength of the army of the Republic, at the lowest estimate, amount to 3,520,000 men. These are the masses of armed men we should have to encounter if we meddled in the Continental complications. Prince Bismarck declares, and repeats, that the Bulgarian question is not worth the sacrifice of the bones of a single German grenadier. And Englishmen, if wise, will similarly feel that neither the Belgian, nor the Turkish, nor the Egyptian questions, are worth the sacrifice of the bones of a single British soldier, though they have already cost British taxpayers many millions of money.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—Your Reviewer allows that "the force of the argument in support of a *second* imprisonment of St. Paul at Rome has been weakened," and that it would now necessitate a belief in something "passing strange." As no argument can be stronger than its weakest point; and, as this assertion has never been more than a plausible conjecture unwarranted by the smallest particle of historic evidence, it does not seem necessary to pursue the subject further. I will just say, however, that I am not aware that a second imprisonment, could it be established, would necessarily invalidate my thesis; and I must point out that your Reviewer is mistaken when he says, "The persecution (under Nero), fierce as it was, did not extend beyond the walls of Rome." Arch-deacon Farrar well says—"It is perfectly idle to suppose that the persecution could have been confined to the capital"—("Messages of the Books," p. 426)—and Neander observes—"What had occurred in the capital could not fail of being attended throughout all the provinces with serious consequences affecting the situation of the Christians, whose religion, moreover, was an unlawful one." Common sense tells us that this must have been the case. Can you have a Revolution or a persecution in Paris which does not affect the provinces? Was it so with the Massacre of St. Bartholomew?

The bloodthirsty Nero had unmuzzled the mob, and "let slip the dogs," not of war, but of persecution. Who was to stop them? It is not an easy matter to confine a prairie fire within set bounds, and even a stone cast into a pond necessarily produces circling ripples, which widen out to its furthest limit. As his enemies were everywhere, as the persecution was everywhere, it is simply impossible that St. Paul could have survived this epoch.

Your Reviewer thinks that in these circumstances the Pastoral Epistles must be spurious. I say that they could have been written by no one but St. Paul. Why are they called Pastoral? They are really *Personal* Epistles. Timothy was St. Paul's chosen and most intimate fellow-worker and companion in travel. I defy even the learned and eminent Professor Pfleiderer to produce a *fourth* Pastoral Epistle

to match the others. There is in them a subtle *je ne sais quoi* of spiritual unity, harmony, totality which would exhibit the cleverest imitator in the light of a misguided bungler. It can't be done. You can imitate a literary exercise, but not an *idiosyncrasy*; you can represent peculiarities, but you can't reproduce a hero; you can forge a signature, but you can't forge a *soul*; you can't make a facsimile of St. Paul, the *unique* Jewish-Christian Apostle of the Gentiles, standing at the meeting point of Paganism, Judaism and Christianity. The radical fault of the German critics owing to which they too often make shipwreck not only of faith, but also of common sense, is that they deal only with brain and grammar—with the unfortunate result of peopling their pages with monsters instead of men—monsters who are impossible, soulless Frankensteins, and not real human beings of flesh and blood at all. 'They forget that man is a "living soul," influenced by moral causes and effects, and not a mere piece of mechanism or a chemical compound. How can such an Epistle as 2 Timothy be *forged*—full as it is of prayer and thankfulness, devout aspiration, tender reminiscence, joyful anticipation, of exhortation, warning, counsel, the outpouring of a noble soul, a glimpse into the heart of the grandest of the "kings of men" as he reviews the projects and the struggles of his life? A clever forger indeed to forge this, without forging St. Paul's usual language! Who could *forge* an Epistle—a bare-faced, lying Epistle—from which for 1800 years Christians have derived instruction and consolation? Who could forge such a document—no one living now, and no one—Marcionite, anti-Gnostic or any one else—living then, or in the second or any other century; and who could even dream of such an obvious contradiction but a German professor in an unusually bright flash of *phosphoric* thought? Such literary trifling has received far more serious attention than it deserves.

"Tamper with the text of Scripture" seems an unnecessarily grandiloquent commentary on a humble suggestion that, owing to the inherent carelessness or obtuseness of human nature, two somewhat similar names have perhaps been confounded. I must say, too, that the words in my last letter, "overwhelming objection" should not have been taken by your Reviewer *au grand sérieux*.

My critic is in error, I think, in his account of the word *εὐαγγέλιον*. He says:—"In ordinary Greek *εὐαγγέλιον* meant tidings, generally good, but yet sometimes bad." (See Josephus, *De Bel. Jud.* II., 17, 4.) This is not so. "*εὐαγγέλιον* in earlier Greek signifies a *present made as a return for good news* (see *Hom. Od.* §§ 152, 165; also 2 Kings iv. 10), or a *sacrifice offered and thanksgiving for the same* (Aristoph. *Eq.* 658); in later Greek, *the good news itself*, as in LXX. (2 Kings xviii. 20, 22, 25), and N. T. *passim*, in the appropriated sense of *the good news of salvation by Christ Jesus*. Hence it came to be applied to the writings themselves which contain the good news, very early; so Just. M. *Apol.* i. 65." (Alford.)

I do not think *εὐαγγέλιον* can ever of itself mean *bad* tidings. The very composition of the word is opposed to this. The passage your Reviewer refers to in Josephus seems to be: "This terrible message was *good news* to Florus." *εὐαγγέλιον* always refers to *good news*, but what is good news to one man may not be so to another. This, however, is, as your Reviewer says, by the way, and has no direct bearing on the controversy.

Your Reviewer gives as "a sufficient proof that the

second Gospel was not written before 1 Peter," that St. Peter in his Epistle did not give it the seal of his *imprimatur*, "as he was morally bound to do." Does not your Reviewer assume too exalted a position? The Pope only claims to sit in Peter's seat, but your Reviewer claims to teach Peter his bounden duty. Moreover, I do not think that any satisfactory argument can be derived from 1 Peter until the mystery enveloping this Epistle has been more fully explained. "Doubt has been thrown on the authenticity of 1 Peter on the ground that the thoughts and expressions are too like those of St. Paul, to have been written by the apostle whose name it bears" (Alford). "St. Peter frankly comes forward and adopts St. Paul's *own language* on that *very question* which had been the subject of their *dispute*" (Bishop Wordsworth). It will probably be found, I think, that 1 Peter is connected with the Acts (and especially ch. xv.; cf. Gal. ii.), considered as an *Eirenicon* to appease the unfortunate strife between the Jewish and Gentile members of the Church.

Referring to your Reviewer's former letter (December 25), I wish to say that the Acts and the Epistle to the Ephesians are so intimately connected in doctrine, purpose, and language, as to be two facets of one and the same gem. Any one who carefully studies the Parable of the Prodigal Son in Luke xv. (bearing in mind that the elder son the *Jew*—who is generally ignored in sermons on this subject—is quite as much as the younger son, the *Gentile*, one of the essential *dramatis personæ*), and who then proceeds to read Ephesians ii. (noting the word "*dead*," used in a moral sense) and afterwards Acts xv.—any one, I say, who studies these three utterances cannot fail to perceive the organic unity, the complete coherence and harmony that underlies and pervades them all. The Acts and the Epistle to the Ephesians certainly are both the product of the same mind, in the *same state*; that is, at the *same time*. And they were written with the same object, namely, to vindicate the position of the Gentiles in the Church as being on a footing of perfect equality with the Jews—"that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise in Christ by the Gospel" (συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα, Eph. iii. 6. Notice the three words all compounded with *σύν*—and also that the frequent use of *σύν* is adduced by Dr. Davidson and others as one of the peculiarities of St. Luke's style.

I now pass on to deal with the origin of St. Mark's Gospel. Your Reviewer, *more suo*, with simple confidence relies on tradition "beginning at Papias." Does your Reviewer recollect the comment of Eusebius, "Papias was *very limited in his comprehension*, as is evident from his discourses, yet *he was the cause why most of the ecclesiastical writers*, urging the antiquity of the man, *were carried away* by a similar opinion, as for instance Irenæus, or any other that adopted such sentiments" (as to the Millennium).

Has your Reviewer forgotten the words of Neander, "In those times there existed a very strong propensity to convert into facts the weakest suppositions, presumptions, conjectures"? The words "Marcus my son," in 1 Peter, were quite sufficient as a foundation for the tradition that Mark was the "interpreter" of St. Peter, and that he wrote the Second Gospel at the dictation of that Apostle. "The accounts cited are most vague and inconsistent as to the *extent* and *nature* of Peter's influence." "It is obvious that all such accounts must be judged according to the phe-

nomen presented by the Gospel itself" (Alford). You cannot rely on tradition, as "the ancients were children in criticism" (Dean Burgon). And I have already pointed out that no satisfactory argument as to the date or authorship of the Second Gospel can, as your Reviewer supposes, be deduced from 1 Peter. Now leaving "the shiftless quagmire of baseless traditions," let us examine the facts, as in all cases Lord Bacon wisely advises us to do. I must ask your indulgence, and that of your readers, for the length of my letter, but these, as I think, interesting and important questions cannot be satisfactorily dealt with ἐν ὀλίγῳ.

FACT I.—*Mark made use of Matthew's Gospel; Luke (that is St. Paul) made use of both the Gospels of Matthew and Mark.*—"Dr. Townson," in a work dedicated to the University of Oxford, in which University he was offered the Regius Professorship of Divinity, "has proved that St. Mark was conversant with St. Matthew's Gospel, and St. Luke with St. Matthew's and St. Mark's" (Bishop Wordsworth). The learned Dr. Mill,—of whom the unique Dr. Scrivener says, "Dr. Mill's services to Biblical criticism surpass in extent and value those rendered by any other, except perhaps one or two men of our own time," and "during the many years that Mill's New Testament has been my daily companion, my reverence for that diligent and earnest man has been constantly growing,"—the learned Dr. Mill makes the same assertion:—"Factâ collatione singulorum utriusque evangelii, quæ quidem idem argumentum trahant, inevitabili plane necessitate coactus sum ut credam ne quidem aliter fieri potuisse, quin Marcus qui cum Matthæo in plurimis exacte, ac veluti ad verbum, convenit, *Matthæi evangelium habuerit ad manum* cum suum appareret." And, again, "Certe evulgatum fuisse illud [the Gospel of Luke] post editionem evangeliorum Matthæi et Marci ex collatione trium horum inter se luce clarius apparet. Nihil, scilicet evidentiùs quam D. Lucani evangelium Matthæi et Marci ipsas ῥησεις, phrases, ac locutiones, imò vero, totas perichōas in suum nonnunquam ἀπολέγει traduxisse."

FACT II.—*St. Matthew wrote for Jewish readers.*—"The Gospel of St. Matthew proclaims itself, by its matter and manner, to have been composed for the benefit of the *Jews*." "This inference is confirmed by the testimony of Christian antiquity." "This distinguishing characteristic of St. Matthew's Gospel points it out as the *first* written of the four" (Bishop Wordsworth).

FACT III.—*St. Mark's Gospel is an abridged adaptation of St. Matthew's for the use of the Gentiles.*—"Internal evidence is very full as to the class of readers for whom St. Mark compiled his Gospel—the *Gentile Christians* are clearly pointed out" (Alford).

"The narrative of St. Mark's Gospel, as far as it goes, coincides in a great measure with that of St. Matthew, both in substance and in language. Indeed there are clear evidences that it was St. Mark's design to repeat much that had been already said by St. Matthew" (Bishop Wordsworth). Matthew's Gospel is half as long again as Mark's: "This concise, vigorous, vivid Gospel." "Mark narrates eighteen of the Miracles, but only four of St. Matthew's fifteen Parables, and those in the briefest form" (Farrar).

FACT IV.—*The Christian Church at Rome was Jewish and not Gentile.*—"The Church of Rome was not, like the Churches of Asia Minor, of Macedonia, and of Greece, a Pauline foundation. It was a Jewish-

Christian product, attaching itself directly to the Church of Jerusalem . . . given to circumcision, and [to external observances . . . more Jewish than Christian in its conception of the person and death of Christ."—(Renan, Hibbert Lectures.)

FACT V.—*St. Peter had no literary ability, but was an uneducated fisherman.*—"An unlearned and ignorant man."—Acts iv. 13.

FACT VI.—*Mark's Gospel shows evidence of some literary ability.*—"The second Gospel is marked by special vividness. It is full of charm and colour. It is brightened by touches unmistakably graphic. The Evangelist is a word-painter."—(Farrar). There is certainly more literary ability displayed in Mark than in Matthew. Mark, too, uses more compound words, and does not confine himself to Hebraistic modes of expression.

How do these six facts fit in with the tradition on which your Reviewer relies? Was the unlearned St. Peter the man to write or dictate a narrative of the Gospel? It is doubtful if he could write his own name. Would he have written a *Gentile* Gospel for the "Jewish Christian Church at Rome, attaching itself directly to the Church of Jerusalem?" Would not the Roman Christians have said naturally "we prefer the more Judaistic Gospel of St. Matthew, of which your Gospel, omitting as it does the Sermon on the Mount and the Lord's Prayer, seems to be only a hasty summary with a Gentile leaning?" Would not St. Peter, the first Pope, after all his travels and all his preaching, during at least a quarter of a century, have found something fuller and fresher to bestow on the great Church of Rome than this adapted, epitomised, expurgated Matthew? "St. Mark, in repeated instances, so expresses himself as to enlarge the sense of precepts or doctrines which the letter of St. Matthew seems to confine to the house of Israel."—(Townson). Obviously the facts contradict the tradition, and prove that the tradition is unreliable, and that it must be discarded. The origin and relation to one another of the synoptic Gospels are very much as Dr. Townson suggests—"The progress in planting the Christian faith was from a Church purely of the circumcision to a mixed community, and from thence to distinct Churches of the Gentiles. And there is a strong presumption that the Gospels were published successively, as they were wanted by the Churches to whose use they were immediately adapted. St. Matthew wrote for the first, St. Mark for the second, and St. Luke for the third settlement of the faith."

What can be clearer, then, than the following conclusions? namely, that—

I. Matthew wrote his Gospel for the use of the first Christian Churches in Judæa. It was the Gospel of Jerusalem, the Holy City, in which was the holy place.

II. Mark adapted this original Gospel of Matthew for the use of the *earliest* Gentile converts at Antioch, to whom the distinctive name of *Christian* was first applied.—(Acts xi. 21-26; xv. 1, &c.) The Latin words in Mark have been adduced as a proof that the Gospel was written in Rome. Do not the frequent Syriac words point to Syria? And was not Antioch, the third city of the Empire, the seat of Government of the Roman Province of Syria, as Dean Howson says, "almost an Oriental Rome"? Surely the Latin and Syriac words between them point emphatically to Antioch. For these Gentile converts, after the dispute with the Judaizers (Acts xv.) there would be

obvious difficulty in such passages in Matthew as, "make disciples of all the Gentiles (*πάντα τὰ ἔθνη*) . . . teaching them to observe all things whatsoever I have commanded you." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so," &c. (Matt. xxviii. 19, 20; v. 18, 19.)

The Jews had never doubted that, as their own prophets had foretold, the Gentiles would one day be gathered in. But the Judaisers did not mean to let them in on equal terms, and they detested St. Paul because he declared that the law was obsolete and that there was "no difference between Jew and Gentile." This Pauline view is very much the standpoint of Mark's Gospel, in which the Gentile tendency may have been due to St. Paul, while the close adherence to the framework and substance of Matthew (which was the Gospel of Jerusalem and St. James) was probably owing to Barnabas and Peter (Gal. ii. 11-13). It must be remembered that Barnabas was officially and sympathetically associated with the Gentiles at Antioch from the very beginning of the Christian movement (Acts xi.), and that he had specially chosen St. Paul to help him in this work. Mark was a cousin of Barnabas, and was for a time the associate of Paul and Barnabas in their early work at Antioch and beyond on behalf of the Gentiles. These are the facts which account for the origin and characteristics of the Second Gospel, which must have been written, at the latest, immediately after the Conference at Jerusalem in A.D. 50. (Acts xv.)

III. With regard to the origin of the Third Gospel (and the Acts)—one work in two volumes—I may, perhaps, be allowed to repeat what I have said elsewhere:—"All the hopes of Gentile Christianity centred in St. Paul. He was its one great guardian and champion. 'The fate of the battle—the whole future of Christianity—hung apparently on his single arm' (Farrar). The defence of St. Paul was the defence of the free and universal Gospel for all mankind; the exaltation of St. Paul's character was the gain, as well as the joy, of all Gentile Christendom. What could be more natural than that the Apostle should avail himself of the aid of Timothy, who was now attending him at Rome, to write an account of the apostolic work performed at the various places they had visited together?" St. Paul's position was a very critical one, and he was pressed and persecuted on all sides. We can enter into his feelings and motives, for he himself says that "he was a man of like passions with ourselves." He had reached Rome as a prisoner in chains, under the cloud of a grievous accusation made against him as a malefactor to the Romans by his own fellow-countrymen, the Jews. In addition to this he was looked on with suspicion and dislike by most Jewish Christians as a doubtful and dangerous teacher—the Bishop Colenso of the first century.

Thus (A.) the Jews accused St. Paul of bringing Gentiles to profane the Temple, and of teaching all men everywhere against the chosen people, the law, and the holy place (Acts xxi. 28). They made many and grievous complaints against him, and, thirsting for his blood, had entered into more than one conspiracy to assassinate him.

(B.) The Judaisers, who, although Christians, were 'all zealous of the Jewish law,' condemned St. Paul because he taught all the Jews of the Dispersion to

forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs of the Jewish ceremonial law (Acts xxi. 21). In consequence of the bitter feeling thus produced, they denied that St. Paul was an apostle of Christ, saying that he was quite inferior to the chosen twelve, that he was disobedient to their lawful authority, and that he and his Gentile following were altogether of less account than the orthodox Jewish Christians. Only three of these Jewish Christians, out of all those at Rome, could be found to take St. Paul by the hand (Col. iv. 10, 11).

(C.) The Roman authorities, while not eager to interfere with the 'superstition' of the Jews, or to be judges of 'the words and names' of the Jewish law (Acts xviii. 15), would, nevertheless, be likely to visit with exemplary punishment the man who was 'found to be a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes—a sect everywhere spoken against' (Acts xxiv. 5; xxviii. 22).

Thus the Third Gospel (and the Acts) originated. It is the earliest, greatest, and most masterly apology for Christianity put forth by the greatest theological writer and the noblest Christian hero who has ever lived—St. Paul. By it he not only vindicated, but also crowned and consolidated his life-work; he embalmed his teaching, preserving it from future perversion, and he protected his character against slander and misrepresentation. 'He was the prisoner of the Lord, set for the defence of the Gospel'—the Gentile Gospel for all the world. He wrote more than ten years, at least, after Mark's Gospel was published, when he had fully preached the Gospel carrying it far and wide, from Antioch through Asia, and Europe, round about unto Illyricum, and when he had at last reached Rome, the capital of the world, the great goal of his apostolic travels and labours. He wrote with the help of Mark, Luke, and Timothy, making free use of the existing Gospels of Matthew and Mark (cf. Luke i. 1), and always following Mark in preference to Matthew in the common sections of the synoptic Gospels.

A microscopic examination brings out very clearly the organic structure of the work.

Thus (C.) with regard to the political authorities, the Romans—

(1.) It is the defence of Paul the Prisoner, who, as his judges themselves admitted, had done nothing worthy of bonds or of death, and who, strong in conscious innocence, had himself appealed to Cæsar for the justice he could not obtain elsewhere.

(2.) It is an Apology for Christianity which was always ready to render to Cæsar the things that were Cæsar's, and which willingly recognised 'the powers that be,' as ordained of God. The Christian cause is represented in the most winning and favourable light. There was in Christianity no element of political danger to alarm far-seeing statesmen.

(B.) With regard to the Judaisers—

(1.) It is a defence of the rights of the Gentile Christians. They are entitled to stand on just the same footing as the Jewish Christians, and are in no way inferior to them. (Acts xv.)

(2.) It is an *Eirenicon*, "*tantas componere lites*," to allay the irritation between the Jewish and Gentile members of the Church. Salvation is of the Jews, and the Gospel was always first preached to the Jews everywhere. They have a certain prerogative, but not a monopoly.

(3.) It is the *Apologia pro vitâ suâ* of St. Paul: (a) A vindication of St. Paul's apostleship. Hence the *three* accounts of his conversion, and the designed though half-hidden parallelism between himself and St. Peter in point of *authority*. (b) A vindication of St. Paul's conduct as a devout Jewish Christian, who kept the legal fasts and feasts and observed the Jewish customs, although, in his judgment, they were not of vital importance.

(A.) With regard to the Jews—

(1.) It is an Apology for Christianity, which confirmed the promises made to the Fathers, and fulfilled the Law and the Prophets.

(2.) It is St. Paul's *Apologia pro vitâ suâ*. St. Paul, far from being an apostate, was so earnest a Christian only because he was so devout a Jew. Hence the parallelism in point of *persecution* between St. Paul and Christ. The Jews had rejected Christ because they had misread their own Scriptures. They had persecuted St. Paul only because they had rejected Christ. St. Paul was Christ's servant, devoting himself heart and soul to fulfil God's eternal purpose in Christ for both Jew and Gentile."

Such a work could obviously only have proceeded from St. Paul himself,—a fact of immense importance, as furnishing an unanswerable answer to Baur, Strauss and other sceptics, whose works have made Germany what it is in relation to Christianity.

Having at this critical period composed this epoch-making work with a special view to Roman readers, St. Paul bids Mark, with the aid of Luke and Timothy, append to his Gospel a brief epitome of this larger treatise, and, in the last twelve verses of the Second Gospel, emphasise St. Paul's distinctive doctrines, and narrate the progress of the Gospel and the success of his preaching. He thus brings down this *earliest* Gentile Gospel (which ended at ch. xvi. 8) to that later and more important date of his sojourn at Rome, the capital of the Gentile world. What can be more simple or satisfactory? What can be a plainer or more obvious induction from the facts?

I must apologise for my prolixity. I trust it does not amount (as was once said of an eminent statesman) to "exuberant verbosity." The subject is somewhat vast. All points are probably not put as clearly as could be wished. I feel pretty confident, however, that if your learned Reviewer could only shake off the trammels of tradition, if he would only study and compare with one another the simple facts of the case, he could scarcely fail to perceive the logical necessity of the conclusions I have enunciated—namely, that only St. Paul could have been the real author of the last Twelve Verses of the Second Gospel, as well as of the Third Gospel and the Acts.

However feeble the arguments, there is no contradicting the facts. Facts, and in this case especially the facts of phraseology—the multitudinous, minute, exact coincidences—are indeed stubborn things, so stubborn that they cannot be denied, ignored, or by any amount of learning and ingenuity explained away. *Manent, et in æternum manebunt.*

H. HEBER EVANS.

February 10, 1887.

COMPREHENSION.

SIR,—I am glad to see that Mr. Pringle has tacitly dropped his charge against Canon Wilberforce, of

having advocated a scheme of comprehension by which the distinction between the clergy of the Church and the Nonconformist ministers would be effaced, and churches and chapels would be reduced to a dead level of indefinite latitudinarianism. To get that charge out of the way, as irrelevant, was the purpose of my letter, and it seems that I did not write in vain.

I should like, however, to add a few words about the charge of "inconsistency," on which Mr. Pringle in his last letter relies. His logic seems to me to be in fault, as well as his representation of my language. He fastens on my saying that the Nonconformist ministers of Southampton recognised the Canon "as the spiritual head of their parish." This Mr. Pringle, for the sake of his argument, turns into "their spiritual head," which is surely quite a different thing. Anglicans residing in Rome regard the Pope as the spiritual head of the Roman diocese, and hold that it would be schismatical to intrude a bishop of their own within the limits of his jurisdiction. But they do not regard the Pope as their own spiritual head; on the contrary, they are Nonconformists in regard to him, and frequent their own independent and voluntary churches. Now, what should we think of the argument that because Anglicans in Rome recognise the Pope as the spiritual head of the Roman diocese, therefore the Pope is bound, for the sake of consistency, to regard their ministers as on a level with his own clergy, and to invite them to officiate in St. Peter's Basilica; and that they, on their part, are equally bound to close their churches and frequent his? Yet Mr. Pringle's argument is on all fours with this! If the Roman Anglicans can be consistent in acknowledging the Pope's right, and at the same time retaining their own churches, why cannot the Dissenters be consistent in acknowledging the parish parson, and at the same time retaining their own chapels? If the Pope can consistently accept recognition from the Anglican clergy without inviting their services, why cannot the parish parson consistently accept recognition from the Dissenting ministers in his parish, without asking them to officiate in his church?

I am sure that Mr. Pringle would find himself embarrassed, if he attempted clearly to define the inconsistency which he vaguely attributes to the Canon. Inconsistency with what? He preached in the chapel, Mr. Pringle triumphantly answers, and does not ask the chapel minister to preach in the parish church! But what shadow of inconsistency is there here? Is the doctor inconsistent because he will not invite me to physic him, after at my request he has physicked me? Want of reciprocity is not the same thing as want of consistency. In the Canon's case, the reciprocity which Mr. Pringle demands of him in the name of consistency, would have been a flagrant proof of inconsistency. It would have been the surrender of the very character in which he was invited to stand, and did stand, in the Nonconformist pulpit, as the parish priest invested with an authority and a mission in which the chapel ministers have no share.

The real issues needing discussion in this case are not those of comprehension and consistency, but those of legality and expediency. As for the legality of the Canon's action, it may most fitly be left to the lawyers, for the question is undoubtedly intricate and perplexing. Only last week the Lower House of the Southern Convocation, in discussing the matter, carefully abstained from committing itself to an opinion.

Nor is the question of expediency quite simple, considering the complex character of the Church's relations with Dissent. For my own part, I do not think I should have ventured to take the Canon's line, or have felt at all confident that good was likely to come of it. All the same, as I read his defence, it touched and moved me; and I still ask myself whether his warm-hearted, adventurous eagerness, rather than the Bishop's restraining cautiousness, would not have found an echo in the heart of the great Apostle of the Gentiles, who was as ready to preach Christ in the synagogues of the Jews as in the assemblies of the faithful.

PRESBYTER.

UNIVERSALISM.

SIR,—It is a great point gained, that owing to the enlightened policy of a few periodicals (very few, I fear) which are not under the control of the Low Church Party, brighter and more loving thoughts of God and His purposes have a chance of coming under the notice of general readers. It appears monstrous and incredible that, although in the first centuries of the Christian era there was freedom of opinion, a most absurd and pernicious system of terrorism has been maintained (as far as I know) from the time of Augustine down to our own days. As recently as 1861, a very mild and modest expression of hope by a clergyman, as to deliverance from sin and misery in a future life, was condemned by the Ecclesiastical Court, although the sentence was disallowed by the highest judicial tribunal. Seven years before that, F. D. Maurice was dealt with severely for similar reasons. Yet, strange to say, the holders of gloomy views still call that enforced and mechanical mental altitude, in regard to the most solemn topic, "the deliberate and deliberated opinion of the most learned and the most holy;" such is the marvellous utterance of "A Staffordshire Priest."

John Foster, the Essayist, did not believe in eternal punishment, but was unwilling to avow it openly. He said, in 1841, when writing to Rev. E. White: "A number (not large, but of great piety and intelligence) of ministers within my acquaintance, several now dead, have been disbelievers of the doctrine in question, at the same time not feeling themselves called upon to make a public disavowal." It is very probable that many other pious and intelligent men have timidly shrunk from the ordeal of being stigmatised as infidels and heretics, or even of undergoing worse treatment. A good man in Ireland, the Rev. W. Napper, embraced the bright hope of universal salvation in 1790, but mentioned nothing about it until forty years later, when he communicated those delightful thoughts to his nephew, whom he had adopted. That nephew, Dr. Nevill of Dungannon, published a little book on the subject.

At present brighter views are spreading rapidly. Besides the Broad Church, a large number of High Church clergymen have embraced them. Two Presidents have been elected by the Congregational Union, who have explicitly rejected the doctrine of eternal punishment. That redoubtable champion of bright hopes, Dr Cox, is, I believe, a Baptist minister.

The gloomy, cruel views as to the Divine Government and the destinies of the Universe, have been held with but little open contradiction since the time of Augustine; and I beg to ask, What good have

they done to the race of Adam? Is it not time seriously to reflect on the impressive warning of the Saviour, "Beware of false prophets . . . ye shall know them by their fruits"?

I find it difficult to comprehend the ideas of "A Staffordshire Priest." I cannot interpret the words of our Saviour and the Apostles, as indicating that the Lord's Supper was intended for a deathbed. To my mind, the chief design of the scheme of redemption is not to deliver from pains and penalties, but from sin. He who is freed from sin, is freed from its consequences.

In reference to the remarks of Mr. Naylor, I venture to quote the texts, God "only hath immortality"; "in Him we live, and move, and have our being." I do not at the moment see what that has to do with the belief that it is the firm resolve of the Creator to secure the permanent welfare of every intelligent being He brings into existence.

Whether those who are arguing on both sides of these questions convince their opponents or not, is, I think, a matter of little importance. Each party is being gradually brought to the necessity of having recourse to arguments, instead of relying on the all-conquering efficacy of solemn assertions, administered with portentous frowns. That fact alone is an important advance in the right path towards the acquisition of truth.

J. B.

Canonbury, February 21st, 1887.

MAY GOD BE TRUSTED?

SIR,—Of controversy there is no end. *Tot homines, tot sententiae*. But the tender and sympathetic interest exhibited now in the cause of endless misery, and now in that of annihilation, has in it a slightly comic element. One of your contributors tells us that he did, for some years, place his trust in the divine assurance that God would make His promise good, and reveal Himself fully as "the Saviour of all"; but maturer consideration has made him hark back to the more moderate opinion (as he conceives) that the creature *may possibly* prove stronger than the Creator to all eternity. Other good men and true incline to the opinion that God will inflict a due measure of torture on unworthy souls, and then snap them asunder and dismiss them to the limbo of nothingness, as we might a troublesome flea. The fact that man is made in God's own image and likeness, is held to be quite consistent with his being an ephemeral creature of time, as a gnat buzzing through his hour. Immortality is reserved for a spiritual aristocracy or moral peerage. Other folk will "catch it" for a time, and then be laid in the black sea of nothingness. But, as I began by saying, the really comic aspect of the matter is that good men, who believe in infinite punishment for finite sin, pose as calm, impartial, moderate thinkers, who object to strong opinions, and prefer (as it should seem) to burn themselves or their friends quietly and moderately throughout all the ages. The *Church Times* informs us that good Dr. Pusey has settled the matter, that highly respectable theologian, who first made a league with Calvinism to drive all Broad Churchmen out of the Church, and when that failed, wisely proposed union with Rome on the basis of Trent! This moderate and highly sensible theologian was devoted to the cause of an endless hell, and

believed that men and women would plunge into every conceivable form of wickedness if deprived of the prospect of an endless Tartarus. As Charles Lamb said, so said Dr. Pusey: "I can't give up my hell." Is it not time, however, to surrender bogey worship, and love, and honour, and trust that "Father of lights, with Whom is no variableness, neither shadow of turning"? Mr. Allin's book, I would add, is masterly, and every one should read it.

ARCHER GURNEY.

7, Keble Terrace, Oxford.
February 19th, 1887.

JANUARY 31, 1887.

O GENUINE voice, that rings abroad,
By faction and by wrath unawed.
O younger Chatliam of our time,
How freely do thy lips proclaim
Thy country's greatness, and her shame
If she should sympathise with crime !
With what transparent, lucid sense,
Devoid of turgid eloquence,
Thy accents mind and hearing gain
Where wave on wave so calmly rolls,
And nothing hinders or controls
Its passage to the mighty main !
Praise to our Union Liberals due
We own, and yet concur with you,
O Churchill, man without a peer ;
We dare not place our sober trust
In Liberal friends, and stand we must
Upon our people's strength sincere.
Thus rings a voice of brave renown,
That thrusts each Irish rebel down
To nothingness on ruin's tide.
Thus speaks a thinker and a man,
And trust our Randolph, friends, we can
And will, though loons and knaves may chide.
Feel we no shame, because we praise
A statesman who his country sways
To wise resolve and honest deed.
He fears not foolish scorn or ire,
Who has the courage to admire :
Friends, Heaven has sent us what we need.

Not that we evermore agree,
And always simper, "Wise is he" ;
A faultless monster were a bore,
And spite of genius, and its spell,
Our statesman's not infallible,
And interests us perhaps the more.

His courage which no boundary knows,
May almost change his friends to foes,
And spreads around him blank dismay ;
He is too hearty, too intense,
And humorous magnificence
Sweeps from him like a Jovian ray.

Your sobersides, who cannot err,
Our inmost souls may never stir ;
We care not if we praise or blame :
Churchill, go on, and curb thy soul,
And sober strength and self-control
Shall lead thee to the height of fame.

ARCHER GURNEY.

PREFERMENTS AND APPOINTMENTS.

Austen, Rev. E. G., Vicar of Shepton Montague ; Rector of Pen Selwood.

Brookes, Rev. Charles, Vicar of Ilinckley.
Buttanshaw, Rev. Francis, M.A., Vicar of Cotterstock-cum-Glaphthorne, Northamptonshire.
Carter, Rev. Arthur, Rector of Brookesby.
Chester, Rev. Canon, M.A., Rector of Ryton-on-Tyne ; Rural Dean of the Deanery of Ryton-on-Tyne.
Churchill, Rev. Frank, B.A., Rector of Everdon.
Crake, Rev. Edward Ebenezer, Head Master of Clifton House School, Eastbourne ; Rector of Jevington, Sussex.
Davenport, Rev. George D., Vicar of Christ Church, Barkisland, near Halifax.
Davies, Rev. John, B.A., Vicar of Bryn Eglwys.
Deedes, Rev. Philip, Vicar of St. Albans.
Evans, Rev. Edward Muirhead, Vicar of Sandgate, Kent ; Vicar of St. Mary's, Ilkeston.
Giles, Rev. Edwin, M.A., Vicar of Riscley, Beds.
Jones, Rev. George Haines, Perpetual Curate of Awbridge, near Romsey.
Jones, Rev. G. Herbert D., M.A., Senior Curate of St. Paul's, Clifton ; Vicar of Gazeley-cum-Kentford.
Leathes, Rev. Stanley, D.D., Professor of Hebrew, King's College, Prebendary of St. Paul's, and Rector of Cliffe ; Rural Dean of Gravesend.
Lillingston, Rev. F. A. C., Vicar of St. Barnabas's, Holloway ; Vicar of St. James's, Clapham.
Magrath, Rev. John Richard, D.D., Vicar of Sparsholt with Kingston Lisle, Berks.
Miller, Rev. John Lacy, Rector of Woodrising, Norfolk.
Moore-Stevens, Rev. J. H., Vicar of Sheepwash ; Vicar of Christow, Devonshire.
Müller, Rev. Carl Frederick, B.A., Chaplain of the County College, Hereford.
Parr, Rev. Canon, Vicar of St. Mary's, Marlborough, and Rural Dean ; Vicar of Kenton, South Devon.
Pidcock, Rev. R. L. G., Vicar of St. Mark's, Birmingham ; Vicar of Horsley, with the Chapels of Shortwood and Chavenage.
Powell, Rev. Thomas Prosser, B.A., Rector of Dorstone.
Price-Jones, Rev. John Arthur, M.A., Vicar of Skelbrooke, Yorkshire.
Rudkin, Rev. M., Vicar of Horsley, with the Chapels of Shortwood and Chavenage ; Vicar of St. Mark's, Birmingham.
Slater-Brown, Rev. E., Licensed to Officiate in the Diocese of Salisbury.
Smith, Rev. George, Chaplain to the Forces, Egypt ; Chaplain to the Forces, Shorncliffe.
Smith, Rev. Gilbert Flesher, B.A., Rector of St. Margaret's with St. Peter's, South Elmham, Suffolk.
Walker, Rev. Joseph Cawood, Vicar of Fundenhall, Norfolk.
Wickham, Rev. James, M.A., Vicar of Swilland, Suffolk.
Williams, Rev. George, M.A., Vicar of Glyndyfrdwy, Llan-gollen ; Rector of Trefonen, near Oswestry.
Wynter, Rev. Reginald W., Rector of Islip ; Rector of Wimborne St. Giles.

CLERICAL OBITUARY.

Butt, Venerable Archdeacon Henry Francis, M.R.C.S., at Blenheim, New Zealand, on Dec. 20th, 1886, in the 71st year of his age.
Cane, Rev. Thomas Coats, J.P., at Brackenhurst, near Southwell, on the 15th inst., aged 86.
Collin, Rev. John, for fifty-three years Vicar of Rickling, at Rickling Vicarage, on the 17th inst., aged 80.
Dickinson, Rev. Willoughby Willey, M.A., late Rector of Wolferton, at Lillington Avenue, Leamington, on the 15th inst., aged 71.
Dutton, Rev. William Elliott, Rector of Lottursdale, at Luxor, on the Nile, on the 11th inst., in the 45th year of his age.
Freeman, Rev. Frederick John, M.A., eldest surviving son of the Rev. J. Freeman, and for seventeen years Vicar of Manton, Rutland, at 53, Alexandra Road, South Hampstead, on the 17th inst., aged 61.
Gray, Rev. John Durbin, M.A., formerly Vicar of Abbotsley, Hunts, and late Rector of Market Weston, Suffolk, at 7, Worcester Terrace, Clifton, Bristol, on the 18th inst., aged 65.
Plume, Rev. William Henry, Rector of Framingham Pigot for forty-two years, at Framingham Pigot Rectory, near Norwich, on the 4th inst., aged 73.
Ross, Rev. Alexander Johnston, D.D., Rector of Shelston, at Stepney, on the 18th inst., aged 67.



The Church of England Pulpit.

THE RANSOM FOR ALL.

BY THE REV. AUGUSTUS W. GURNEY, M.A.,
RECTOR OF LITTLE HEREFORD, TENBURY.

SERMON PREACHED AT LITTLE HEREFORD ON
SUNDAY, SEPTEMBER 5TH, 1886.

INTRODUCTORY NOTE.

IF the following sermon stood alone, I hope it might serve to arrest attention, and might even possibly carry home to some minds the conviction of God's everlasting love. But it is not intended to stand alone, being simply one out of many converging trains of thought. It is by confronting various difficulties in turn that I hope finally to convince and win gainsayers. It is by showing a universal agreement for light and love in the Holy Scriptures that I would help to tread under foot the debasing and brutalising tradition of the endlessness of evil. In this particular sermon I plead that the time has come for the deliverance of Christendom from a self-imposed stumbling-block. I do dare to trust that the hour of deliverance is striking. The world is less evil than it was, large portions of it being brought under Christ's sweet yoke. Our Saviour did all that could be done to convince His followers of God's love, short of clashing with essential liberty. The Comforter has never ceased from His work of consolation. But men who should have been pillars started aside like a broken bow, and plunged all Christendom into comparative gloom. At length, the Church of Christ, in this kingdom at all events, seems slowly recovering the long-lost light of love. God grant it.

In what follows I have not lost sight of my brethren of the clergy. At their feet I place myself in a thousand respects. In the one respect of the endlessness of evil, will they weigh my words? Could but the teachers be won, there would be little difficulty in winning the taught; these last could never cling, for its intrinsic charm, to the doctrine of an endless hell in the face of living authority; and I ask, what single teacher is so stout for hell as he was only a few years back? A spirit of reverence binds our teachers, against their inmost souls, to a bad dead past, which does not date from the beginning.* But

* There is no longer possible any question as to what was the faith of the Church in the earliest Christian centuries with regard to Universalism. No one, perhaps, has drawn out this faith more carefully than Mr. Allin in his "Universalism Asserted."

they cannot wish to remain unconvinced as to the boundless efficacy of Christ's atonement, and the unfathomable depth of God's love. Those fourteen or fifteen centuries,* wherein an endless hell was authoritatively taught, weigh heavily upon a reverent spirit; for so long the heretic Tertullian, and the bitter-sweet St. Augustine, and their grim descendant Calvin, have had their will.† But a mightier authority than theirs—Alexandrian, Apostolic, nay Divine, even that of Christ the Lord—shall outweigh them and outsoar them in the end. There will remain to be dealt with, carefully and thoughtfully, the tender but misplaced apprehension lest, when endless punishment ceases to loom terrific, all salutary fear of punishment will therewith depart. Shall a just, a sure, an inevitable chastisement, proportioned to the offence, and even when most terrible, leaving a Father over all, be nothing accounted of? May not this fatherly chastisement serve to stem the tide of wickedness to the full as effectually as unbelievable threats of man's invention? My contention is not so much for mercy as for justice.‡ That our Blessed Redeemer's atonement will result eventually in His being the Saviour of all men is a scriptural certainty which, when grasped, should ever be accompanied by the resolute assertion of God's penalties for sin; and it is with me a capital point that we derive our very salvation as much from the Creator's justice as from His mercy. Thrice blessed is His mercy; absolute also is His justice. The sinner must be chastened, yet never in excess of his offence. And because God is just, He cannot hand over the sinner to a hell of ceaseless torments § We can do nothing to deserve that; and if we think the atonement not efficacious for all, we make the devil stronger than God.

But I will not enter upon reasonings here which

* "I do not propose to follow the story of ancient Universalism farther. In the middle of the fifth century we have seen excellent reason to conclude that it was the creed of more than half Christendom." ("Universalism Asserted," p. 108, by the Rev. THOMAS ALLIN.)

† "Augustine is to me the very embodiment of false and selfish devil worship, though I do not fail to use him when it suits my purpose. What humble soul was it was rejoicing in his superiority to Calvin in the last *Church Times*? 'Franchement, je préfère le va-tout,' as a Frenchman might say. Calvin himself groans over his monstrous creed; the other exults mildly and sweetly in his pernicious (so-called, orthodox way. When shall I be able to treat Augustine and his odious, slavish, cringing piety as they deserve?") (Correspondence of the Rev. ARCHER GURNEY.)

‡ "It is precisely the sense of natural equity which God has planted within us that the popular belief in endless torment most deeply wounds." "A single sentence of infinite misery would undoubtedly outweigh, if there be such a thing as justice, the sins of all men who have ever lived." ("Universalism Asserted.")

§ "To the mass of men hell has become a name, and little more, not seldom a jest; to the sceptic it has furnished the choicest of his weapons; to the man of science a mark for loathing and scorn; while, alas, to many a sad and drooping heart that longs to follow Christ more closely, it is the chief woe and burden of life." (*Ibid.*)

will follow in due time and place. All I now plead for is loving consideration. I claim to write with the Church's ancient mind, not against it. I claim the very Prayer-book as Universalist in tendency. The Church of England has never committed herself authoritatively on this theme of themes, although she has tolerated the use of the word "eternal" in what is, as currently received, an erroneous sense. For an *ætas* is of course an age, and from it is derived the word eternal. To render, also, the Greek word *αἰώνιος*, which signifies agelong or æonial, by everlasting, is manifestly a gross mistranslation. Unhappily, the persecutions of heathendom, and the general low standard of feeling in the second and third centuries, predisposed men's minds to pass by the large Universalism of the New Testament Scriptures, and of the Pauline Epistles in particular, and indulge a bitter and uncharitable spirit. Hence, in spite of the stand made by the Alexandrian School, growing darkness and gathering superstition. With the passing away of the great Greek Fathers, Christian men ceased to trust a God of love, and so made appeal to Virgin, Saint, and Angel. In the resolve at every cost, that is, with a disregard for the other side of the truth, to uphold the Godhead of the Everlasting Son against Arianism, Nestorianism, etc., His Manhood was practically lost sight of. The Intercessor was merged in the Judge, and gradually a new and false Gospel, "which was not a Gospel," took the place of the Catholic Faith.

"Who gave Himself a ransom for all (*ὑπὲρ πάντων*), to be testified in due time (or, the testimony to be borne in its own times)."—1 TIM. ii. 6.

"I believe in the forgiveness of sins."—THE APOSTLES' CREED.

How boundless is the work of atonement, as here set forth! Seeing what a weight is hereby lifted from off the soul, we may well exclaim with the Psalmist, "My soul breaketh out for the very fervent desire that it hath alway unto Thy judgments." He who thus gave Himself a ransom for all is "the Man Christ Jesus, the one Mediator between God and men." Only a very few years back, men would have read such a verse as I have taken for text, without attaching to it any definite meaning. Neither to the wise nor to the unwise did it present any light, and even yet it remains for many of the nature of a dark saying. Not only was it true to write of old, "When *Moses* is read, the veil is upon their heart" (2 Cor. iii. 15); but it is equally true to say to this hour, of countless Christians, though for another and very different reason, "When *Christ* is read, the veil is upon their heart." That veil, in the case of the Jews, was and is an evil tradition to the effect that Messiah, when He came, should prove a resistless earthly conqueror. That veil, in the case of Christians, was and is a tradition as to the never-

ending woe of certain sinners—so practically gainsaying and denying our text. And yet, as you can see for yourselves, brethren, this last evil tradition does not date from the beginning, is not to be found in the Apostles' or Nicene Creeds. In the beginning the faith of the Catholic Church was expressed in the words, "I believe in the forgiveness of sins." Anything that contradicts this is of the nature of a novelty, and we desire no novelties. Men are gradually awaking to the fact that the evil tradition of an endless hell is as little to be found in the original Holy Scriptures as in the primitive creeds, or in any general decision of the Church of Christ.* Can we ever be thankful enough to God for the gradual uplifting of the veil in our day? the veil behind which stands revealed "the Lamb of God that taketh away the sins of the world." Here is cause for infinite joy.

It is sometimes asked, Why should the veil be lifted from the heart of *this* generation rather than from the heart of former generations? Let me ask another question. Why should Messiah have come when He did, rather than at an earlier or later period of the world's existence? We know that it is written, "When the fulness of time was come, God sent forth His Son, made of a woman." May we not say, then, in like manner, "The fulness of time being come, God is making known to men the greatness of His mercy in Christ Jesus?" There is no real difficulty here. Neither need any be troubled as by the thought that when we most rejoice in the setting forth of a God of love, and anticipate with delight the glorious and blessed consequences of such teaching—even the winning of the world for God—we are met by the fact that God allowed Himself to be slandered for fifteen hundred years and more. Do any ask, Why was this? Why was the triumphant teaching of an endless hell so long endured? Why was the Holy Spirit's influence on this point either held in abeyance, or else obstinately and successfully resisted? What! Is not God's law of liberty paramount? Shall God be blamed because, having sent His Son to redeem the world, His glorious purpose was minimised, was accounted by ungracious men too gracious to be true in its completeness? What more could God have done to carry conviction home, short of exercising compulsion? And in what respect did the Apostles, and their illustrious successors the Alexandrian fathers, fall short of proclaiming all God's love? †

* "The statement made above, to the effect that there is no decision of the whole Christian Church adverse to the notion of salvability after death, may be extended in point of fact to there being no such decision against even Universalism." (Dr. LITLEDALE on "Future Probation: a Symposium." Nisbet & Co.)

† "The popular belief is at best a tradition; is not an article of faith in the Catholic Church; is taught in no creed; is accepted by no General Council—nay, is distinctly opposed to the views of not a few of the holiest and wisest fathers of the Church in primitive times." ("Universalism Asserted," p. 3.)

Once more, do any ask, "Why did God allow Himself to be slandered?" As well ask, Why did God permit evil? Why bear with the devil and his angels? Above all, why suffer the great Apostasy—of which this doctrine of devils is the very head and front and source? Then, further, remember that the world was steeped in wickedness. All life was corrupt upon the earth. Does not St. Paul say in our text, "Who gave Himself a ransom for all—to be testified in due time"? implying, as it might seem, that the Gospel of love and truth should not be successfully testified for a period? The truth *was* taught, but it was suffered to be veiled, for one thing, possibly, lest it should breed occasion for license; and for another, assuredly, because God would not and will not compel men to think aright. God did not, we may be sure, willingly forego for one hour His children's love, but resembled the husbandman who "waiteth for the precious fruit of the earth, and hath long patience for it." And meanwhile the received doctrine of Purgatory would do very much to lighten the darkness; and God gave continual tokens of His grace and presence in His Church and Sacraments. And after all, we live, it is likely, in the morning of the ages. Two thousand years may well be as a drop of spray in the ocean of time. We may not be impatient, or murmur because things do not work right at once. In God's time they will and must.

But still it may be urged, Why should the appointed hour be striking *now* for a more authoritative declaration of God's love? What is the sense, where is the fitness of it? Not to lay stress, for the moment, on the gracious light that has been cast in this our day upon the Holy Scriptures by a juster rendering of certain awful texts, I will answer by another question: Is there anything in the actual condition of unbelievers and of believers to call for a fuller and clearer declaration of God's mercy? I am persuaded, brethren, that there is so. For one thing, unbelievers can never be won to Christ in our day—whatever might be the case in former times—without its being made plain to them that God is Love. For it is precisely God's mercy and justice that men call in question. It is God Himself—to say it with reverence—Who is now impeached.* And for another thing, devout believers, who question not their own salvation, need now, as they never needed before, the consolation of a heavenly Father's goodness. All their deepest longings are set on this, and must and will be satisfied; and that, because a sense of proportion has arisen among men, and brotherly love has broadened.

* "Can a Father permit the endless, hopeless agony of any of His children, and look on calmly for ever and ever, unmoved by their woes?" "The very heathen are shocked by a dogma more cruel and horrible than anything of which they have ever heard: the more so when they are asked to receive this awful teaching as good news."—*Ibid.*

Strange as it may sound, it is in a sense true to say that the Church of God owes a debt to unbelievers only second to that which she owes to believers. For it is almost invariably the case that under the attacks of unbelievers, more especially when those attacks are honest and sincere, the Faith once for all delivered to the saints gathers fresh glory; yes, gains a width and a depth and a height of which its defenders were scarcely conscious before. And so we may trust that the assaults of modern unbelievers against the Creator's imaginary cruelty will call forth a triumphant defence, and that God will be set forth by His servants more and more as the God of Love which He truly is.

Nearly two centuries ago, a leading English divine, Archbishop Tillotson, preaching at Whitehall before Queen Mary, wife of William III., ventured to express in some dim fashion the ghost or shadow of what is now known as "The Larger Hope;" that is to say, he denied that the words rendered in our version of the New Testament "eternal" and "everlasting" necessarily imply endlessness in the original Greek. But quitting this sure vantage-ground without even awaiting a summons to surrender, the Archbishop went on, in the same sermon, to re-affirm the eternity of hell torments as being in accordance with God's revealed will, and contented himself with propounding the feeble suggestion that conceivably God might prove better than His word, and not carry into execution all His undoubted threats, involving, as these did, the endless loss of impenitent souls.* No doubt, it required high courage to say even this little; and, as the event proved, it was more than an evil and adulterous generation could entertain. For at that bad time the eternity of hell torment, its absolute certainty, was held to be the sheet-anchor of Christianity, the sinner's one effective warning, almost the sole inducement to duty. St. Augustine and Calvin ruled all.† The time was not come for even the faintest suggestion of mercy; and Archbishop Tillotson, high in honour as he was held, dared not follow up the generous thought of his heart. The mere suggestion that there was mercy with God, that possibly He might not carry out to the full His seeming awful threats, caused no small stir. The wittings and profligates of that day, of either sex, declared as with one voice: "If there be no endless punishment for sin, then we may please ourselves; then we need deny ourselves

* "Are we not apt to forget whose the loss is, if any one soul perishes? It is the man's own loss, says our popular creed. But is this all? No, a thousand times, no! It is God's loss; it is the Father who loses His child. The straying sheep of the parable is the Great Shepherd's loss: the missing coin is the owner's loss. In this very fact lies the pledge that He will seek on and on till He find it." ("Universalism Asserted," p. 68.)

† "It is not to be forgotten that it is St. Augustine to whom is due the promulgation of the most horrible tenet which ever slandered a God of love and justice, the damnation of all unbaptised infants." (Dr. LITTLEDALE.)

in no pleasure, however wicked." And that was held to be conclusive. Behold the triumph of ungodliness! The miserable objection of those miserable men and women was held to be conclusive! Of one thing truly it was conclusive, namely, that that generation was not worthy of "the glorious Gospel of the blessed God." (1 Tim. i. 11.)*

Since that memorable failure to set forth a God endowed with some feeble sparks of mercy, nearly two hundred years have passed away. For so much longer the Holy Spirit has "reproved (or convinced) the world of sin, of righteousness, and of judgment." Is the "due time" come round even yet, for testifying that the Saviour "gave Himself a ransom for all"? I humbly dare to trust it is. I dare to trust that a nobler estimate of God now prevails among Christians, which demands a nobler setting forth of the Gospel of love. And I have some firm ground to go on. For what was the effect produced upon his hearers by Canon Farrar,† when, with a bold heart, he preached in Westminster Abbey his famous sermons on "Eternal Hope," far transcending the timid pleadings of Archbishop Tillotson, though, alas, by no means rising to the full height of universal redemption. True, he met with opposition; true, the depths of rancour were stirred; but innumerable hearts beat responsive to his own, and not one living wit or profligate was impudent enough to say, "If that be true, then I may do as I please." An attempt was made then and there to remove, in part, the veil from the hearts of men, and made with a considerable measure of success. No man, I repeat, tells us now that in consequence of this larger teaching he feels at liberty to follow his own evil inclinations, and live for the world, the flesh, and the devil.

And do any of you suppose, my brethren, that such larger teaching gives you encouragement to live wickedly, in comfortable security as to the consequences in the world to come? Nay, shall we have no fear of the "many stripes" reserved for those servants who know their Lord's will, and

fail to do it? (Luke xii. 47). Supposing any to be so lumpish and brutish that only fear of punishment can deter them from wrong action (and such persons unquestionably exist), do not causes of apprehension remain sufficient to appal the most stout-hearted? Does not the fire prepared for the devil and his angels await those who in the Day of Judgment shall be placed on the King's left hand? Does not the Gospel presentment of Dives, when in the unseen place "he lift up his eyes being in torment," abide a cause of terror to the selfish and the base? Shall God's punishments in the world to come be lightly accounted of because they are not absolutely endless? Because after an age or ages of unknown duration those punishments shall come to a more or less happy ending? Surely it is because men do not realise *any* danger of punishment, thinking they shall escape from it altogether, by simply believing that our Lord has died for sinners, that they are able to sin on carelessly and fearlessly, without being even faintly disturbed by the memory of that "outer darkness where shall be weeping and gnashing of teeth." God grant us to recover His lost fear; ay, even the fear that has torment, if we do not love.

So then, the speaking of the whole truth in this our day on the momentous subject of God's mercy in Christ Jesus is as far as possible from paving the way for wildest license, for a hell upon earth. It will not lead, as some men apprehend, to a state of things in which every man shall do that which is right in his own eyes. But supposing some possible danger of this kind to exist in wholly unworthy breasts, I dare affirm, brethren, that even in that case such danger must be faced, leaving these unworthy ones to God's wise chastenings in the world to come. I dare affirm that even then it would be our bounden duty, leaving results in God's hands, to tell God's truth; yes, the truth, the whole truth, and nothing but the truth, whatever be the consequence.

For, see what a message is entrusted to us to deliver. Hear some very few passages from Holy Scripture out of very many that might be cited, and say whether we dare keep silence. What says our very text of Christ? "Who gave Himself a ransom for all, to be testified in due time." And St. Paul, in this same 1st Epistle to Timothy, preaches, "God our Saviour, Who will have all men to be saved, and to come unto the knowledge of the truth." And what Christ wills, shall He not bring to pass? Again, in this selfsame Epistle, we read, "We trust in the living God, Who is the Saviour of all men, especially of those who believe." And can we fail to discover here a reasonable distinction between believers and unbelievers, whilst eventually mercy shall be poured out upon all? Hear next what the Apostle of Love writes: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." Are not

* "See "History of Church of England in the Eighteenth Century" (Longmans, Green and Co.), by two clergymen, Charles T. Abbey and John H. Overton, vol. i. pp. 308-319, a work of deep interest for English Churchmen, wherein my attention was first called to the Archbishop's famous sermon, being Sermon xxxv., "Of the Eternity of Hell Torments." Further research into Archbishop's Tillotson's Sermons has only enabled me to quote one sentence of qualified and slender mercy: "There are some moderate sinners in comparison; these shall have a moderate doom, and a cooler hell!" (See Sermon clxxxii.)

† So it is that the writer of this sermon is not in general sympathy with Archdeacon Farrar's teaching, scarcely so even as to his famous sermons on "Eternal Hope," in which the Archdeacon halts when halfway to the goal. But very much was done by those sermons to break up the stony ground; and therefore, be it said, honour to whom honour is due, honour to Archdeacon Farrar.

these passages of Holy Writ so plain that he who runs may read? Once more, listen with deepest reverence to our Divine Master's own words, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."*

And when we leave on one side God's Word, the testimony of which is so direct, and ask in the light of the indwelling Comforter, Is it conceivable that the good God would bring into the world—I will not say, countless souls, ninety-nine hundredths of the human race—but one single immortal soul, destined to be held captive for ever and ever, in chains and darkness, and worse than that, in hopeless sin? Then, surely, the answer of every enlightened and believing heart rises clear and strong, and thus it runs: Never, never! sooner, far sooner, shall the teachers of many centuries have been led astray by a base tradition and by a blind deference to seeming authority, than God Himself be otherwise than good. "Let God be true, and every man a liar."† I say the answer of every enlightened and believing heart would run thus; for, as we know, many a saint of God, the latchet of whose shoes we are not worthy to

unloose, many a gentle, tender, loving spirit, many a learned theologian, has accepted unhesitatingly the tradition as to the never-ending nature of God's punishments, whose heart was under the veil.*

What then, my brethren? Are we to depise those countless saints, who failed, through no fault of their own, to discern the depths of God's mercy in Christ Jesus? Nay, on the contrary, we must needs marvel at the greatness of their faith, which enabled them to love and serve God through all. In one mighty respect they worshipped another than the true God, and yet they never faltered in their allegiance. They were held grimly in the grasp of an evil tradition, which they did not apprehend to be evil. And those among them whose office was that of a preacher never tired of warning sinners against falling into the unquenchable fires of hell. I need only remind you here, brethren, that the fire of God's wrath against sin is indeed unquenchable until sin be purged away, that the undying serpent of conscience must gnaw until the heart be reconciled to God. But these awful warnings on the lips of the preachers of an elder day were faithful, and were in marked contrast, I may add, to the rare warnings of those teachers among ourselves who still cling feebly to the old tradition. The saints of old never questioned the mercy or the justice of God; no, not though, in their judgment, nine hundred and ninety-nine out of every thousand souls should be lost, and lost for ever. An instinct told them that all was right. It was enough for them to do their duty, and they did it honestly and bravely.

Only so it came to pass inevitably, that belief in a cruel and implacable God caused countless saints to consent to deeds of cruelty, both in Church and State, without any moral consciousness of wrong-doing. Everlasting punishment

* Extract from an unpublished Essay by the Rev. Archer Gurney, entitled, "The Better Hope":—

"How does it come to pass that so thick a cloud has for so long enveloped the mind of Christendom, in the face of the many broad and apparently unmistakable assertions of universal redemption in the New Testament Scriptures? Good tidings of great joy to all people were proclaimed, being first the outcome of the prophecy in the Garden of Eden, and next the fulfilment of the ancient prediction that in the seed of Abraham all families of the earth should be blessed. The promised Deliverer Himself declared that, if He were lifted up (upon the Cross), He would draw all men to Him. It was revealed that God so loved the world that He sent His Son into the world, not to condemn the world, but that the world through Him might be saved. It was distinctly stated that death and hell would be annihilated; that the last enemy that was to be destroyed was death; that God should be All in all; that He was the Saviour of all, especially, or primarily, of those who should believe on Him, ultimately of all without exception; that as in Adam all died, even so in Christ should all be made alive; that God had included all in unbelief or sin that He might have mercy upon all.

"All this was accompanied by an equally emphatic assertion of corrective punishment, few stripes or many, according to the measure of light of the recipient; the necessity of payment, till all that was due should be rendered to right and justice; and the terrible character of the remorse in the outer darkness, where the unquenchable fire of God's wrath against sin must burn until sin be purged away; and the undying worm of conscience must gnaw till the heart be fully reconciled to God. It was also incidentally revealed that souls which had sinned in the days of Noah, more than 2,000 years before, were still suffering in some sense when Christ the Lord visited them after His death upon the Cross, to declare to them the glad tidings of salvation.

† Wherefore bow down to an authority that, like a rolling snow-ball, only waxes more and more bulky and monstrous, without, on that account, being one atom the more deserving of men's reverence? Soiled hands crushed a pinch of snow, and set it rolling. That which happens to a snowball shall befall this same mock authority: God's sunshine shall melt it, every whit. "To the law and to the testimony!"

* Witness the great French saint of our times, the Curé d'Ars, whose life see *passim*. Witness, also, our own saintly Dr. Pusey and John Keble. Witness also some living saintly men and leading theologians in this country. All would be won if these last were won. On them rests individually something of the responsibility to which St. Augustine proved unequal when he suffered the taunt of the evil-hearted heretic, Tertullian, to outweigh the nobler teaching of the Alexandrian Fathers. Even without these venerable living Churchmen God's truth shall surely triumph, yet how much sooner with them! The measure of the truth to which Dr. Pusey had attained when he was overtaken by death is not to be our limit. His mind was progressive our minds should be no less so. And yet, if we fall back on the very highest authority outside the Word of God and the Creeds, that of the Alexandrian Fathers, earliest and holiest of post-apostolic teachers, "*causa finita est*." Thank God, the number increases daily, of theologians, who have cast off the popular creed as to an endless hell. Witness the teaching of Canon Westcott, *passim*. Witness also the weighty words of Dr. Littledale, in the *Contemporary Review*, "The answer which the popular theology has been tendering for centuries past will not be accepted much longer. . . . I disclaim any desire to uphold that theology, which I have never aided in propagating."

struck the key-note to which all instruments in Christian lands were tuned. As is the Master, so are the servants; as is the Creator, so are the creatures.* The severity of parents, the cruelty of rulers, the harshness of school-masters, the noisome character of prisons, the monstrous sentences passed upon offenders, the hideous evils of the slave trade carried on by Christians—all were due in large measure, in days that are happily past, to the as yet unshaken belief in never-ending punishment hereafter. Add the mass of unbelief which has been caused by this doctrine, add the sum total of the love of which God has been hereby robbed, and even so the indictment is incomplete. This belief excused, if it did not justify, all the horrors of the Inquisition, the torture and burning alive of thousands and tens of thousands of so-called heretics: for if God could condemn His creatures to never-ending torture for errors of faith and practice, why should not the Church add the sufferings of a few hours with a view to preventing countless others from following the bad example? Where was any room left for gentleness and compassion? The command, "Be ye merciful as your Father which is in Heaven is merciful" was deprived of its glory. An enlightened Christian soul cannot adequately express its horror of a doctrine which places the devil upon God's throne.

But the wonder and the glory is that in every Christian generation such great things should have been done and suffered for God's sake, in spite of an evil tradition.† True, deeds of pity and of mercy were associated commonly before the Reformation rather with the worship of the Son and of the Virgin Mother than with the worship of the Father. And even since the Reformation, which left the veil on men's hearts in respect of God's judgments, it is still in union with the Son rather than in union with the Father that deeds of love and mercy have flourished. Yet so it is, God be praised, that in spite of an evil, a terrible tradition, the sweet flowers and fruits of Christianity have blossomed and ripened in every Christian land.

Our Lord has asked, "When the Son of man

* "If men believed that God would light up the gloomy fires of hell, and keep them blazing to all eternity, it was an easy and natural step to set up in His name a little copy of His justice, and thus, as it were, to anticipate God's sentence. 'As the souls of heretics are hereafter to be eternally burning in hell,' such was the reasoning of Queen Mary, 'there can be nothing more proper than for me to imitate the Divine vengeance by burning them here on earth.'" ("Universalism Asserted," p. 40.)

† In modern times Howard, Wilberforce, Mrs. Gurney Fry (my distant kinswoman), and the late Earl of Shaftesbury, may all have been deeply convinced of the everlasting pit, and yet they were most merciful. That was a frightful state of things with which those saints contended; and it was just because they were saints that they soared above the logic of the pit. Saints have done that before, and will do so again.

cometh, shall He find faith [or the faith] on the earth?" It is a momentous question. The answer may depend, in no small degree, upon the nature of the Gospel that shall be preached. Shall not a Gospel of love work wonders in drawing men to the Crucified? Shall not a continuance in "doctrines of devils" alienate man's heart from his Maker? And accordingly, now that the old and ghastly tradition is in process of removal, what may we not look for from Christians? It has been said, the age of faith is past. I dare rather to trust, beloved, that the true and golden age of faith has yet to dawn wherein works of mercy and of obedience shall be done, not from fear, but from love—love not only of the Son, but also of the Father. O Heavenly Father! what glories shall ensue when Thy children learn all Thy goodness? In the case of the saints of old there was apt to be an awful interval which parted them from God, a more than rightful distance to part the children from their Father—that Father who is jealous of our filial trust and love, who says to all, "My son, give Me thy heart." Of right, there should be no limit to our confidence in our Heavenly Father. But as yet the veil is only lifted in part. The knowledge of God's goodness is too recent for us to make a full use of it. When time and thought and the growing consent of our wisest and holiest teachers shall have familiarised us with the blessed truth, when the Gospel shall be accredited as a glad message indeed, then surely the world shall see an upspringing of the worship and service of God like to that of a lark carolling forth its joy as it mounts upward; and angels and saints at rest shall rejoice, oh, how they shall rejoice! and the heart of God shall be made glad. Then shall the thousand years, or thousand times a thousand years, of glory upon earth, which Christians look for, have begun.

And already I make appeal to such of you as no longer question in your heart whether or no God is good; and to *you* I say, will you not serve faithfully and even ardently a noble Master, a loving Master, a God of love? Will you not serve Him truly who gave His only Son to be "a ransom for all?" If indeed the veil is taken from off your heart, then give your heart's allegiance where it is due. Take an unfeigned delight in God's word, in prayer, and praise, and sacrament; consider not how little, but rather how much, you can do for Him; willingly and gladly obey God's commandments, not shrinking from needful self-denial. I am amazed at my own coldness, not to say yours, my brethren. But *this* I feel: this coldness, both yours and mine, must yield, must give place to trust and confidence and love. God grant it of His infinite mercy, and that soon!

A BOON TO SUFFERERS.
HARNESSE' ELECTROPATHIC BELT.
Testimonial
 From Mrs. LAVANIA FOWLER, 2, New Pond Cottage,
 Romsey, Hants.
 "It affords me great pleasure to state that
 your **ELECTROPATHIC BELT** has not only
 removed the pain I have so long suffered, but has been the
 means of so strengthening my **spine** as to prevent the
 recurrence of any difficulty I have had in breathing."

SPINAL WEAKNESS.

Every man and woman suffering from any disorder of
 the **Nerves, Stomach, Liver, or Kidneys,**
 should at once stop physicing, and remit 21s. for
 HARNESSE' ELECTROPATHIC BELT (post free) and obtain
 immediate relief. Pamphlet and Book of Testimonials
 POST FREE. **MEDICAL BATTERY CO. LTD.**
52, OXFORD STREET, LONDON, W.
 Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MARCH 5, 1887.

DOGMATIC TEACHING.

IF there is one thing more important than another in these days, it is the great necessity that exists for dogmatic teaching. The Bishop of Lichfield, who is a most practical man, in a letter addressed to his clergy through the medium of the *Diocesan Magazine*, has urged the necessity for giving clear and distinct teaching, and suggests that definite instruction in the Christian Faith should find a place at one or other of the services of the Lord's Day. The most fitting distribution would probably be that the doctrine or teaching should be allotted to the morning service, the exposition to the afternoon, and the exhortation to the evening. And in order to carry out this plan he further suggests, "That a course of sermons should be given by the clergy in this present year, taking as their basis the Apostles' Creed, beginning on Septuagesima Sunday, when the lessons for the day themselves suggest the subject of the 'Father Almighty, Maker of heaven and earth'; and carrying on the series till Whitsuntide, when the concluding portion of the Creed would naturally form the most appropriate subject for instruction." This suggestion is so eminently practical, that it is much to be wished that it could be received and acted upon, not only by the clergy in the Diocese of Lichfield, but throughout the length and breadth of the land, because it is most important that the laity should have a clear and distinctive enunciation of every part of the Christian Faith, to realise, and also to grasp the truth in all its fulness, and so be able to give an intelligent answer to the question, Why am I a

Christian? and also, Why am I a Churchman? And then, if we take a higher ground, viz., that of their duty, the clergy are bound by their ordination vows to give this instruction. They pledge themselves in the most solemn manner "to give all faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same"; and also "to be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to a knowledge of the same."

Considering the great number of sermons that are preached, Sunday after Sunday, from the various pulpits of the land, if we examine the people who hear them, as to their grasp of doctrinal truth, and knowledge of the Christian religion, we find, alas! that it is very often limited to the smallest smattering. The cause *may* be, first, in the preachers themselves having no definite aim in view. The sermon must be preached, and the allotted fifteen, twenty, or twenty-five minutes filled up. So the subject is chosen, not always appropriate either for the day, or season, of the Christian year, but rather because it suits the mind of the preacher, or is easily handled; and it may possibly be, as we heard a divine say, "aiming at nothing and hitting it." If, then, there is much of this rapid, colourless preaching, we must not be surprised that people know little of the distinctive doctrines or teaching of the English Church. This ignorance is not confined to the working classes, but is often found among those who from their position and education ought to know better. For instance, we often hear people talking very glibly about Church matters of various kinds, and yet if we could only get below the surface, we should find a great amount of ignorance, covered over with a thin veneer of sentiment and orthodoxy. If, therefore, the Church is to hold her own, she must give to her people, first the milk, and then the strong meat. To the young this may be done by means of classes and catechising, of which we may have more to say later on; to adults by clear statements from the pulpit. Some years ago an eminent divine, in a sermon on the Athanasian Creed, stated that we want "more teaching and less preaching"; or we might put it, a little less exhortation and a little more instruction. If only the seasons of the Christian year were duly marked, what an immense amount of doctrinal truth might be imparted! Take, for instance, Christmas, with its lessons of the Incarnation, and its importance; or Lent, with the lessons of repentance, the true definition of regeneration, renewal, repentance, and conversion, the relative position of each, and their bearing upon one another; or the Passion, with the Atonement, Easter with its joy, and Ascensiontide with the thought of the continuous pleading of the great High Priest. Surely,

these were fully worked out, what an amount of dogmatic truth might be given! Another way of teaching definite truths is by giving instructions after evening service, because in some parishes many people cannot get to the morning service. This is often done at parochial missions with much success, and in many places it is given by the parish priest after the bulk of the congregation have withdrawn. And coming to the desk or chancel step gives the officiating clergyman more the character and position of the teacher, which he is, or ought to be, no less than the preacher; and by use of well-chosen words and homely similes, he is able to drive home the clear and distinct truths which he wishes to convey.

The necessity of the times demands that such teaching should be given, especially when we bear in mind the rapid strides of Rationalism on the one side, and Democracy and Socialism on the other. When we bear in mind how, in other communions, neglect of dogmatic truth and the absence of creeds has led to Socinianism, it is necessary to contend for the Faith once delivered to the saints. We need to build men up, and to teach all the Articles of the Christian Faith; if this is done we need not fear for the future.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 101).

CHAPTER XII.

PENAL LAWS AND TRADE RESTRICTIONS.

WITH the surrender of Limerick a new era began in Ireland. It is not a pleasant one to look back upon, with its story of cruel wrongs, national humiliation, sectarian bitterness, wide-spread destitution, and lack of public spirit. The hopes of the Roman Catholic party were utterly blasted, and they sank into a condition of abject misery. They had aspired to ascendancy, and defeat plunged them into serfdom. They had appealed to the sword and failed. They were now made to feel in more senses than one that they were a conquered race. Restrictions had been already put upon Irish trade in the reign of Charles II. By those enactments the commerce of Ireland had been placed under severe disabilities, but the insane policy was now adopted of crushing at one blow the entire trade of the country, in order that, being reduced to helplessness, the Irish might cause their rulers no further annoyance. An Act was introduced in 1698, and carried in 1699, prohibiting the export of Irish woollen manufactures to England, or any other country. This enactment was simply ruin to Ireland, for when the cattle trade had been destroyed by the Acts of 1663-6, the people had turned the land into sheep-walks, and cultivated the woollen manufacture. The Irish Parliament had no choice but to submit. They laid an export duty of 4s. in the pound on broad-cloths carried out of Ireland, and 2s. on kerseys, flannels, and friezes. At the same time an Act was

passed in England, forbidding the export from Ireland of wool or woollen goods to any country except England, or to any port in England except six, and restricting the trade with those six to six Irish ports named in the Bill.

A vast number of people were thus reduced to poverty, whole districts in the south and west were depopulated, and emigration on a large scale swept the country of some of its most industrious and peaceable inhabitants. By this unfortunate blunder untold mischief was wrought in Ireland. Smuggling became a regular profession, and the Irish learned to look upon France as their best friend, while the industrious Protestants, who had been flourishing by means of the woollen trade, left the country, and carried elsewhere the industry and quietness for which Ireland afforded so bad a market. The Irish Parliament could do nothing, for though the colonists might play at independence, the English Parliament in reality ruled the country. This was proved not only in the matter of trade restrictions, but also in the case of Molyneux, one of the members for Dublin University, who in 1698 published a book entitled, "The Case of Ireland being bound by Acts of Parliament in England Stated." The essential point raised by the author was the denial of the right of the English Parliament to bind Ireland by Acts passed in England, a denial which involved the independence of the Irish Parliament. The English Parliament was furious, and a Committee of the House was appointed to examine the book, and report upon its contents. It was voted "of dangerous consequences to the Crown and people of England," and was ordered to be burnt by the common hangman. Molyneux was before the time, but his principles found able advocates in Swift, Lucas, Malone, Flood, and Henry Grattan.

Meantime, matters went hardly with the Roman Catholics. The Penal Era may be said to have commenced in the reign of William III., but it did not reach maturity until a later period. The barrier between England and Ireland had been hitherto the hatred between the Celt and the Saxon, intensified by the resentment of the dispossessed landowner against those who had deprived him of his lands. Now another cause of hostility was added by the imposition of political disabilities and penal restrictions on account of religious opinions. In 1703 was drawn up the first of the notorious statutes "to prevent the further growth of Popery." By this law Romanists were rendered incapable of purchasing landed property, or rents, or profits resulting from landed estates; they were debarred from inheriting property *previously* held by Protestants; they were in other respects also laid under heavy disabilities. Thus, in the event of a child becoming a Protestant, the father was reduced to the position of a tenant for life. When this oppressive statute was sent to England, it was rendered more oppressive by the addition of the "sacramental test," which provided that no person should be eligible to any public office who should not receive the Sacrament according to the rites of the Establishment. This statute became law in 1704. Stringent as it now seems, it was further strengthened in 1708, and again in 1709. But however we may condemn the policy of the Penal Code, of which we have only sketched a bare outline, we must bear in mind that these laws were no worse than those which existed against Protestants in Roman Catholic countries. It is also the fact that Irish Romanists

had given no proof that they could be trusted with the possession of political privileges, and they had proved that they were ready at any time to engage in strife and disaffection. I use the expression "*political privileges*" advisedly, for religion had nothing to do with the matter. The object aimed at was not to convert Romanists, but to weaken them, and prevent them from gaining political weight.* The worst enactments of the Code were not peculiar to Ireland, but were transcripts of laws already in force in England, and were repealed the moment an Irish Parliament had power to do so. The Popery Bill of 1704 came over most strongly recommended from England, and the heads as first drawn up by the Irish Council were drafted upon the lines of the English Popery Bill. Viceroy after viceroy urged the Irish Parliament to renewed activity in enforcing the laws against the "common enemy." In many cases Roman Catholics retained their property without the sacrifice of their religion, by secret trust vested in a Protestant. In such cases there was no security except the honour of the person thus trusted, yet *in no case upon record* was the trust violated. That these disabilities imposed upon Romanists constituted a violation of the Articles of Limerick cannot be denied, and it is also an undoubted fact that they brought weakness instead of strength to the Protestant cause. While the Protestants crushed the Roman Catholics, English officials treated both with a contempt which they were at no pains to conceal. The policy of Sir Robert Walpole and men like him, was to keep the penal laws in existence, to prevent their execution, and to pose as friends of the Irish Romanists, throwing the odium of restrictive legislation on the party of Protestant ascendancy. Under such a system it was natural that the majority of the Roman Catholic population should sink into a state of ignorance and vice. Gambling, horse-racing, smuggling, abduction, rape, cattle houghing, hard drinking, were too common to excite notice. The French army was constantly recruited by thousands of gallant Irishmen, who were shipped off as wild geese from the south and west, while the Test Act drove out of Ulster the industrious Dissenting Protestants, who preferred freedom in America to serfdom and religious persecution at home. While the country was being thus ruined by mal-administration, it is amusing to find that measures were adopted to recruit from the Continent the Protestant population, by affording a refuge in Ireland to those whom Romish intolerance was in turn chasing from their homes. In 1709 eight hundred and seventy-one Palatine families were brought over from Germany at a cost of £24,850 5s. 6d., and settled on small lots of land in different parts of Ireland. The descendants of these German settlers are still to be found scattered here and there over the land, remarkable for their industry, their peaceable

habits, and strong attachment to Protestant principles.

We have already referred to the manner in which Irishmen were excluded from influence and office. This is curiously illustrated by the correspondence of Hugh Boulter, Primate of Ireland from 1724 to 1738. Boulter was a narrow-minded Englishman, whose main object while directing the government of this country seems to have been the exclusion of Irishmen from every position of authority or influence. Thus the prospect of a vacancy on the Episcopal Bench fills him with anxiety, lest by the appointment of a "native" there should be thirteen Irish to nine English Bishops on the Bench. When the Archbishopric of Cashel falls vacant in 1726, he recommends the Bishop of Kildare, "a hearty Englishman," suggesting, in case of his appointment, that his Bishopric and the Deanery of Christ Church "are worth an Englishman's coming for, being a good £1,600 per annum. He speculates upon the death of his Episcopal brethren with amazing coolness, but in recommending a successor, never once does piety, zeal, learning, soundness of doctrine, purity of life, cost this English prelate a thought. His one idea is: "To have none but Englishmen put into the great places here for the future." In other departments his policy is the same. On the death of Chief Justice Whithed, he expresses a hope that an Englishman may have the post. It is his opinion that the Irish ought to be well content with the puisne judges leaving the higher places to men of English birth. Dublin University he calls "a nest of Jacobitism." He cannot conceal his wrath because certain changes contemplated in that University were not concerted "with some of the English here, and not wholly with the natives. . . ." What wonder Boulter found himself looked upon as an "intruder"! And yet this somewhat peculiar Churchman was not a bad man at heart. In his own country and in his own Church Boulter would have done good work, but in Ireland he was out of sympathy with those whom he came to govern. His letters are full of information about the country. Writing to the Archbishop of Canterbury, Feb. 13, 1727, he tells him that in Ireland there are five Papists to one Protestant; 800 incumbents and curates to 3,000 Romish priests; a great part of the Reformed Clergy without houses or glebes; many parishes, eight, ten, twelve, or fourteen miles long, with perhaps one church in one end of the parish; the resident gentry so few that in some parts one-fourth or one-fifth of the justices of peace were clergymen, owing to the want of resident gentlemen.*

But while Boulter was thus seeking to prop up the English interest, another ecclesiastic was bending the powers of no ordinary intellect to the task of rousing from its death-like torpor the spirit of Irish independence.

(To be continued.)

* Lecky says: "That very acute observer, Arthur Young, declared at the close of the Penal Laws that the relative proportion of Catholics to Protestants had not been at all reduced—if anything, rather the reverse—and that those who denied this admitted that at the past rate of conversion 4,000 years would be required to make Ireland Protestant. In the Irish Parliament it was stated that seventy-one years of the Penal System had only produced 4,055 converts."—Lecky, "Rise and Influence of Rationalism in Europe," vol. ii., pp. 5-6.

Toleration was not understood in those days. Witness Carlyle's account of the treatment of the Salzburg Protestants.—Carlyle, "Frederick the Great," vol. iii.

Witness also the conduct of Irish Romanists in the time of James the Second.

* Boulter, "Letters Written by His Excellency, Hugh Boulter, D.D., Lord Primate of All Ireland"; Oxford, Clarendon Press, 1769.

"The contrast is striking between Berkeley and Boulter. The one will be remembered while the language lasts; the other, who held the highest offices in the State, will be forgotten in the charity of oblivion, or remembered to be despised. Berkeley adorned the Church of Christ, fulfilled his divine mission, and while he did his work faithfully at home, he comprehended the world in his Christian sympathy and unbounded charity."—Whiteside, "Life and Death of the Irish Parliament."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—The last long letter of Mr. Heber Evans is before your readers. He must be a sanguine man indeed if he believes that he has finally clenched the various questions which group round the above subject to your readers' satisfaction. The word "fact" makes a goodly show without the substance, and positiveness in assertion atones for solidity of basis. It may be safely said that the conclusions reached in his letter do not embrace all the facts of the case which are known to us, and some of them are distorted. Let me endeavour to make my meaning clear.

1. It is certain that there was a persecution of Christians at Rome, under Nero, in the summer of A.D. 64. Where are the historical proofs that it extended beyond the city and its immediate suburbs? Mr. Heber Evans supplies your readers with the opinions of modern writers, but we want facts; also with analogies. The massacre of Huguenots on St. Bartholomew's day, at Paris, has no more to do with the extent of the Neronian Persecution than last year's earthquakes in the United States with the area of the present ones in the South of France and North Italy. Probably far less. It is a good old French proverb which says : *Les jours se suivent et ne se ressemblent pas*. If there are no historical facts to adduce, the extent of the persecution under Nero remains an open question, however inconvenient to those who have theories to prop up.

2. While on the subject of facts, I find six FACTS printed in such bold type, that acquiescence is, as it were, imperatively demanded. However, daring as it may appear, I am not going to bow to this new Gessler's hat. Most of these facts are but inferences drawn from facts, a very different thing. Two of them, Facts 1 and 3, as far as they state that Mark made use of Matthew's Gospel, and Luke of both, I deny and reject as bad criticism of the Gospels, Drs. Townson and Mill notwithstanding. I held that view once; now I oppose it with all the fervour of a neophyte. However, I am not going to be drawn aside into a controversy on the point. There is the admirable little book of Abbott and Rushbrooke on "The Common Tradition of the Synoptic Gospels." If your readers are interested in the question they should procure the work. And if Mr. Heber Evans will write a reply to it I shall be happy to review it impartially. I must warn him, however, that the Reviewer of the Book, in the *Guardian* of August 20th, 1884, writes as follows :—"We believe that the majority of scholars will sooner or later acquiesce that St. Mark is, in form, the earliest of the Synop- tists, and that the three are relatively independent witnesses." This opinion I endorse after a close study of the work. But if so, how unreasonable of Mr. Heber Evans to ask your readers to accept as fact, in any type, what is being recognised as obsolete and false inference.

3. The conclusions drawn from erroneous premises are necessarily themselves erroneous. Beyond Mr. Heber Evans' fertile imagination there is not a shadow of a proof that Mark's Gospel was written at Antioch immediately after the Conference at Jerusalem, A.D. 50. The air of precision about date and

place is itself deceptive. It was the pitfall of churchmen in the Middle Ages to claim that they knew theologically and scientifically more than they really did know. Their spirit survives to the present day. Rather force a point than acknowledge ignorance. To show the uncertainty of the date, and in a lesser degree of the place, of publication of Mark's Gospel, it is sufficient to state what has already been equally confidently asserted by others. The Paschal Chronicle dates Mark's Gospel A.D. 40; Eusebius in his *Chronicon* A.D. 43; Irenæus and Clement of Alexandria after A.D. 63; Dean Alford favours this date also; Bleek gives reasons for its publication after St. John's Gospel, say A.D. 85; Davidson thinks that we shall not be far wrong in dating it about A.D. 120. All these dates are hotly contested, but the drift of modern criticism is certainly against any earlier date than A.D. 63. And then as to place, Alexandria and Rome dispute the honour, with preference for the latter. Mr. Heber Evans is confident that it was written at Antioch, therein following Storr. Has he considered that, besides tradition, there is the volunteered explanation (Mark xii. 42) *λεπτά δύο, ὃ ἐστὶ κοδράντης* (Lat. Quadrans), and the reference (Mark xv. 21) to Alexander and Rufus (*cf.* Rom. xvi. 13) as well known members of the Christian Church, and giving the balance of probability in favour of Rome? Again, the Aramæan colouring of Mark's Gospel proves nothing as to its birthplace. The LXX bears a very marked Hebraistic character; yet it did not originate at Jerusalem. The most thoroughly Aramæan book of the New Testament is the Apocalypse of St. John. Was Antioch necessarily its birthplace? Parts of St. Luke's Gospel are very Aramæan in style, while the preface is particularly pure. Was it therefore written in different places? The large number of Jews at Rome—Aramæan in fibre, but Latin in tincture—makes it more probable that Rome was its birthplace. Still I would not dogmatise. Only that kind of argument which Mr. Heber Evans brings forward breaks down on examination. On reflection, I think that your readers will do wisely in keeping the date and place of St. Mark's Gospel, as heretofore, in the suspense account. With your permission I purpose continuing the discussion next week.

YOUR REVIEWER.

SIR,—"Your Reviewer," in the PULPIT of February 5th, quotes Acts xxviii. 21, as proving that the Jews at Rome knew nothing about St. Paul on his arrival there. I think it proves nothing at all. Was it a matter of course for them to speak the truth? Can we believe, knowing how much communication there was all through the Roman Empire, that they had not heard of the great tumult in Jerusalem, and St. Paul's arrest? (Acts xxi., *et seq.*) Their disavowal of information was only meant to "draw" St. Paul.

JOSEPH JOHN MURPHY.

February 15th, 1887.

UNIVERSALISM.

SIR,—As Mr. Sandlands invites me to try and find a "needs-be" for our blessed Lord's coming, if there is not endless punishment, will you allow me to send you these few lines?

I find the "needs-be" in the existence of sin and the Being of the all-holy God. From the holiness

of God flows by a moral necessity the "needs-be" that sin should be removed; that we should be "saved from (our) sins;" that "sins" should be "taken away;" that man should be brought to holiness, that is, freely to choose holiness. And this could not be by an exercise of God's omnipotence, for a forced choice would be no true choice, being no free choice. The Incarnation and the sacrifice of Christ were necessary to attract us to this choice. I do not enter into the question whether we are to hold with St. Thomas Aquinas that the Incarnation was but a means to the suffering and death of our Lord, or, with Duns Scotus, that it was an end in itself, and that the Son would have become incarnate even had there been no sin; though I much incline to the Scotist view so far as it regards the Incarnation as an end in itself. But the Thomist view being that which is held by the majority in the Christian Church, and also sin being an awful fact, and there being "perhaps" (as Bishop Butler somewhere says) "an impropriety in speaking of what might have been," and as also the reasons for the Incarnation independent of sin are not reasons for the sufferings and death of Christ, it is better to consider the "needs-be" of His coming from the point of view of sin.

We know that the manifestation of God in Christ, in His life, in His sacrifice, which culminated in His sufferings in Gethsemane and on Calvary, has the power to draw men from sin and lead them to the choice of holiness, and we know of nothing else which can universally. Teaching and example could not do it, for sin goes deeper than that which teaching and example can touch, deeper than the actions, deeper than the thoughts, deeper than any possible experience, down, namely to that which makes experience possible—man's inward being. I think nowhere has this radical evil in man been so fully shown to be a fact given to us independently of Scripture testimony, as in Kant's "Religion within the Boundary of Bare Reason." I think a true "Metaphysic of Ethics" is a "school slave to bring us to Christ," by showing the "needs-be" of something above all natural means to deliver us from sin.

With respect to the other point between Mr. Sandlands and myself, I much regret having misunderstood him. I quite agree with him that we may readily err in our arguments from the human to the Divine. But does not that generally arise from our regarding God as being *altogether* such as we are. We might, for instance, argue that because human righteousness often wearies of the effort to impart itself, so might the Divine righteousness; that because human love may be at last worn out by constant rejection, so might the divine love. But, as Bishop Ewing well put it, "it is by what is highest in ourselves that we rise up to the Most Highest." Certainly, reason is fallible, and so may it not err in the case of those who, by its use, interpret certain passages of Holy Scripture as teaching endless punishment. In what I have said above I would not be understood as implying a limitation of salvation from sin in this life to those who have lived since the Incarnation and have known of it. This were to exclude not only all heathen, but all under the Old Testament. No; Christ is "the Lamb slain from the foundation of the world." His sacrifice was the manifestation in time of an eternal fact in God, and as the *Λόγος* He wrought works in all men, revealing even to the heathen, in some degree, by the pricks of conscience what sin is to Him, and so to God; revealing more clearly to the Jews, by teaching

and by ceremonial, the same truth, a revelation which found its response and its ratification in His voice within them; but all this was as darkness and as twilight compared to the full noon-day splendour of the Incarnation and of the sacrifice on Calvary. And as to *Faith*: should not faith—trust in our Heavenly Father—lead us to trust in the eternity of His righteousness and love, and in what is involved in that—that they will never cease to act as righteousness and love—to trust in this even had we no external evidence of the letter of Scripture to justify our trust, and even should we think that we could find (which I do not think) evidence of the same letter to the contrary? Excuse my having gone to greater length than I intended.

HAMILTON STUART VERSCHOYLE.

S. Remo, Feb. 15, 1887.

SIR,—We live by faith and not by sight. This means that there is much, in the nature of things, that is mysterious in our religion. Religion without mystery is not religion. Mr. Naylor will appreciate the reason for these preliminary remarks.

(a.) *Man's original essential nature.* Immortal, of course. At the Fall it was changed. The decay and death of the body are types of the decay and death of the soul. The death in this case is, if we may say so, an immortal death.

(β.) *His expulsion from Eden.* This was the punishment of his transgression. The "flaming sword" warned him, as it warns us, that we by nature have no way back to God. Jesus said, "I am the way." . . . We have no other way.

(γ.) *Man's immortality was imposed on him.* "God breathed into his nostrils the breath of life, and man became a living soul." The nature of the immortality depended on man's obedience.

(δ.) *Natural death the consequence of sin.* What we call natural death appears clearly enough the consequence of sin.

(ε.) *All men are essentially immortal.* As there is an immortal death, so there is a living life. Both take their beginning in this world.

I have no hesitation in answering the questions in this way. They are fraught—and this appears on the surface—with awful importance and consequences. All sincere men must see and acknowledge this.

It is clear, also, to the most cursive mind, that the full consideration of them would open up immense fields of thought.

"A Staffordshire Priest" describes accurately enough the condition of the unrepentant sinner—"in danger and ready to perish"—and so far he deserves commendation. I think, however, that he will have some difficulty in proving that the "Church" is a "ship," and that the "sacrament" is a "rope." And here I am fully prepared to admit that all these words are used as figures. We must distinguish between the "visible" and "invisible" Church. We must also even remember that all do not "partake worthily."

J. P. SANDLANDS.

Brigstock Vicarage,
February 20th, 1887.

SIR,—Mr. Sandlands, in the PULPIT of February 12th, says: "Mr. Murphy makes the *damnable nature of sin* to mean that sin is damnable because God will destroy it." He misunderstands me. I believe that God will destroy sin because it is damnable.

He says: "Take away the fact that there is no eternal punishment [he has inserted the *no* inadvertently], then there is no needs-be" for Christ's coming into the world. That is to say: "If Christ's Atonement is so effectual that it will finally destroy all sin and suffering, it is proved to be needless." I leave this to refute itself.

The law of continuity is not universally true. There was discontinuity at creation; there is, or may be, discontinuity at conversion.

JOSEPH JOHN MURPHY.

February 15th, 1887.

Reviews and Notices.

"THE EXPOSITOR." March, 1887. London: Hodder & Stoughton.

PROFESSOR J. RENDAL HARRIS criticises Dr. Sanday's paper, which appeared in the last number of the *Expositor*, on "The Christian Ministry," with a paper that may almost be called a brief for Montanism. "Dr. Sanday," says Professor Rendal Harris, "does not seem to see that the only legitimate conclusion from his admissions is that Montanism was primitive Christianity. Judged by no standard accessible to us will any other result come to the front. Was the early Church chiliastic, as the *Didache* triumphantly proves? So was Montanism. Was it based upon the pre-eminence of inspired persons, who owed their election to no human hands? We have in Montanism, etc., etc." But, The early Church WHERE? is the question we ought always to ask. St. Paul's Epistles show that in the first century, the Church in each place to which he wrote differed in customs and organisation, and to some extent even in doctrine, from every other; why may it not have been the same in the second century? No doubt every writer knows this; but then every writer forgets it.

Mr. Gilbert maintains that Christ's agony in the Garden was really Satan's final and fiercest temptation. Probably he is right.

Dr. Maclaren concludes his exposition of the Epistle to the Colossians. Principal Dawson gives a very learned paper on "Gold, Bedolach, and Shoham Stone" (Genesis ii. 10-14). Dr. Marcus Dods deals more gently with "The Kernel and the Husk" than the *Spectator* did. Altogether, it is a very good number of the *Expositor*.

"THE PATRIARCHAL TIMES." By Rev. Thomas Whitelaw, D.D. London: Nisbet & Co. Pp. 308. Price 6s.

The substance of the twelve chapters which this book contains, and which deal with Biblical history as far as the pilgrimage of Abraham, has already appeared in the now defunct *Interpreter*. Dr. Whitelaw is thoroughly acquainted with the literature of his subject matter; he does not shirk difficulties, nor does he shrink from treading on the corns of orthodoxy, so called. In fact, he is rather too well acquainted with his facts, and explains too much, for much of the Book of Genesis is poetry, not prose, and is not best understood with an arithmetic in one hand, and a book of dates in the other. We are quite unconcerned whether Sir William Thomson is right in thinking that geology demands 86,400,000 years for

the age of the world, or Professor Dawson right in asking 1,036,800,000 years; it does not much matter to those who agree with the Bishop of Carlisle (*Nineteenth Century*, July, 1881): "The first chapter of Genesis is not an essay on geology, but an essay on man." Long ago Baronius wrote that "the intention of Holy Scripture is to show us how to go to heaven, not to show us how the heaven goeth"; and before him Jerome said: "Many things are spoken in Scripture according to the judgment of those times wherein they were acted, and not according to that which truth contained." But if "severe" people, who must have everything explained with weights and measures, are not satisfied, by all means let them go to Dr. Whitelaw; he will give them a great array of facts, but not much poetry; better still to Ewald; but best of all to the Hebrew Bible and the Septuagint.

PREFERMENTS AND APPOINTMENTS.

Barker, Ven. J., Archdeacon of Durban; Archdeacon of Maritzburg.
 Bartram, Rev. Henry, M.A., Curate-in-Charge of Lydd; Vicar of Ramsgate.
 Blackall, Rev. Thomas, Rector of Fawkham, Kent.
 Boutflower, Rev. Douglas Samuel, M.A., Vicar of Newbottle.
 Bree, Rev. Canon, Rector of Allesley, Coventry; Archdeacon of Coventry.
 Clayton, Rev. Lewis, M.A., Vicar of St. Margaret's, Leicester, and Rural Dean; Residential Canon of Peterborough Cathedral.
 Gresley, Rev. Nigel Walsingham, M.A., Vicar of Milbourn St. Andrew-cum-Dewlish, Dorset; Rector of Dursley, Gloucestershire.
 Haynes, Rev. John Frederick, Perpetual Curate of St. Paul's, Clacton-on-Sea.
 Hills, Rev. R. P., M.A., Curate of Bolsover, Chesterfield; Vicar of Ironville, Alfreton.
 Jenkinson, Rev. T. B., B.A., late S.P.G. Missionary, Natal; Organising Secretary of the Church Emigration Society.
 Jones, Rev. J. Lloyd, Curate of Fishguard; Rector of Eglwys-cummin.
 Mackarness, Rev. Charles Coleridge, M.A., Vicar of Aylesbury; Rural Dean of Aylesbury.
 Mustard, Rev. David, M.A., Rector of Hackford, Norfolk.
 Pope, Rev. William, M.A., Rector of St. Nicholas's, Nottingham; Surrogate for the Diocese of Southwell.
 Ransome, Rev. H. A., Curate of St. George's, Barrow-in-Furness; Vicar of St. Peter's, Field Broughton, Grange-over-Sands.
 Redfern, Rev. T., B.A., Rector of Trefonen, Oswestry; Vicar of Holy Trinity, Oswestry.
 Richardson, Rev. John Gray, M.A., Vicar of St. Mary's, Nottingham; Surrogate for the Diocese of Southwell.
 Rudge, Rev. Henry, Incumbent of Plemstall, Cheshire.

CLERICAL OBITUARY.

Alexander, Rev. Evelyn Ferguson, Vicar of St. Paul's, Walworth, and Chaplain to the Bishop of Rochester, at Frant Court, Tunbridge Wells, on the 24th ult., aged 36.
 Hooke, Rev. George Stephen, M.A., late Vicar of St. John's, Burgess Hill, at 26, Melrose Gardens, on the 26th ult., aged 66.
 Montgomery, Rev. William Hugh, at Sutcombe Rectory, on the 24th ult., aged 40.
 Parker, Rev. Richard, M.A., J.P., for thirty-five years Rector of Claxby and Well, at Claxby Rectory, near Alford, on the 23rd ult., aged 78.
 South, Rev. Robert, M.A., formerly Classical Master at Christ's Hospital, and Lecturer at St. Michael's Bassishaw, at 17, Derwent Road, Anley, on the 25th ult., aged 84.
 Stevenson, Rev. Thomas, M.A., at St. Mary's Vicarage, 15, Harrington Square, on Sunday afternoon, the 27th ult., in his 56th year.



The Church of England Pulpit.

RELIGIOUS EDUCATION.

BY THE REV. J. P. SANDLANDS, M.A., VICAR
OF BRIGSTOCK, NORTHAMPTONSHIRE.

SERMON PREACHED IN ST. ANDREW'S CHURCH,
BRIGSTOCK, ON SUNDAY, FEBRUARY 13TH,
1887.

"Train up a child in the way he should go, and when he is old he will not depart from it."—PROVERBS xxii. 6.

GOD is the Sovereign Lord of all. He can do whatsoever He will, and no man may say unto Him, What doest Thou? This is a truth we must admit in all our calculations; but we must be careful not to misapply it. It would be very wrong in us to reason thus, for instance: If God be sovereign, let Him exercise His mighty power on our little ones, and take them and keep them for Himself. We need not trouble about them. He can and will do all that is necessary for them Himself.

There is another truth which, while we entertain the thought of God's sovereignty, we must never forget—man's responsibility. We are responsible to God. We must answer to Him for all we are, and have, and think, and do. "We must all stand before the judgment seat of God. . . ." There is much that is mysterious in God's works and ways, and much that is difficult in our nature. And further, it is not always easy to explain our relation to Him, and the conditions therein implied. If, however, we keep these truths well before our minds, it will serve to make many difficult things plain.

God is able to take our children, and Himself train them for heaven. This is a truth we may not gainsay. His grace is not restrained. It may be given as a thing apart and distinct from all human agencies; or it may come in the shape of blessings on the earnest efforts of honest, upright, faithful, and prayerful men. These things are self-evident; but so also is it that we are responsible. There are many things that responsibility involves, but, to my mind, there is nothing plainer than that it carries with it the right—and we say it reverently—to expect a blessing whenever and wherever its claims are duly recognised.

Now to have children involves the responsibility of training them for God. "Take this child," God says in effect, at the birth of every child, "and nurse it for me, and I will pay thee thy wages." This truth the wise man has beautifully expressed in the words of our text: "Train up a child in

the way he should go, and when he is old he will not depart from it." May God so bless our meditation on this portion of His Holy Word, that we may recognise our duty, and by His grace determine to perform it! And may we by His help so carry it out, that our children may not only be, while here, "as olive branches round about our tables," but hereafter heirs of immortality and blessedness! We ask the blessing for His Son's sake.

The word "train" will cover all the duties that we owe to our children as parents. It is obvious, and does not require any argument in proof, that to train children is the parents' work. And so really and truly is it, as to be almost theirs exclusively. The parents are responsible for the training of the children. They may not and must not give this responsibility to another. To them are the words addressed, and of them will the account be demanded. This is a fact which is too little regarded by parents. And so the duty is given into other hands. I do not stay to inquire into the fitness of this arrangement. I ask merely, Who ought to be, in the nature of things, so well adapted to train children for the great Father of all as those into whose bosom they are first given?

Our Church is careful to take this view of matters. At baptism, when the child is outwardly admitted to the visible Church, and when God is earnestly prayed that it "may so pass through the waves of this troublesome world as finally to attain the land of everlasting rest," the parents and sponsors are exhorted to see "that the child be taught the Lord's Prayer . . . and all other things which a Christian ought to know and believe to his soul's health." Here be it remarked that the one idea of sponsors is that they may take the responsibility in case of the death of the parents, and share it with them meantime.

However lightly parents and sponsors may—and the fear is they too often do—regard their responsibility to train their children for heaven, the Church does not so regard it. It is a serious responsibility, a weighty responsibility, an awful responsibility. Regarded from this point of view, it largely depends on the parents whether their children live for heaven or for hell.

But now, does the question admit of solution, Can the parent train the child? To ask the question, on the face of it, seems to answer it. Of course he can. We can train horses and oxen. We can train birds and dogs. We can train flowers and trees. Why not train children? If we do not train, things grow wild. If children be not trained they become wilful and incorrigible—a plague to themselves and a pest to all about them.

There is no question, then, as to the practicability. The question is as to the how and to the object for which they are trained.

I shall touch these two points briefly. We do not like responsibility. It is human nature. This

is the great reason for the existence of the Roman Church in its present form. It takes all responsibility off men's shoulders. Its motto might be, Pay, and we will relieve you of all responsibility. But men cannot be relieved of their responsibility. Parents cannot be relieved of their responsibility. They relieve themselves of it. This is only too true; but it does not alter the fact that God will not relieve them. They send their children to school; they send them to church. They suppose that here their responsibility ends; but it is not so. Parents must themselves see that their children know their duty to God and their neighbour, and that they are leading a godly and a Christian life. The fear, however, is that in this particular even they are much at fault. They leave their children to play about the streets, to stay away from school, and to be careless about the Church. They never ask any questions about what they are taught in school, or hear at Church. Parents, what sins in these matters lie at your doors!

The command to you is, "Train." This means work, hard work, constant work, prayerful work. But what is the work, if it be not done at school and at Church? You must watch your children and observe their ways, with a view to correct what is wrong, and encourage what is right. What do you do with your gardens and fields? You plough and manure, sow and clean, drain and scare. You give yourselves a great deal of trouble. You know that otherwise they will produce a worthless crop, and not only so, but will themselves deteriorate and become less and less productive. It is exactly so with children. You cannot make them stand still. They either grow wild, and to every good word and work profitless; or they are daily growing in grace, and more and more meet for the Master's use.

There is this thing to be kept constantly in view in all this—the training is for the other world. This fact is too sadly neglected and forgotten. Parents are only anxious to see their children get on here—obtain good positions in life, become famous, make their way in the world, have a good name among men. These things need not be kept altogether out of view; but they must not be in the forefront. Think. Suppose your children obtain all in this respect you could wish, and when the end comes, be rejected? What will be the worth to them, or to you, of all these things? The Saviour has emphasised all this. "What shall it profit a man if he gain the whole world and lose his own soul?"

We cannot, as time would not permit, enter into the elements of this training—what you must do in order that it may be so far complete. School teaching, Church teaching, home teaching, and all about God. "Do all to the glory of God," but that the character of Christ be formed in your children. "Christ in you the hope of glory."

This is the end of your training. In working it out, the Bible will be often in your hands, and prayer on your lips. For who is sufficient for these things? You will often think of the promise, and this will be your stay, "My grace is sufficient for thee."

There is an element in the training which must not be overlooked. It is the influence of your own lives. Teaching is of little value if our lives give the lie to our words. We must not only talk about religion, but we must be religious. We must not only teach for heaven, train for heaven, but we must also ourselves live the heavenly life. We must not only strive our utmost to bring our children in contact with Deity—touch God—but we must show by our life and conduct that God is of very truth among us. Too many teachers err in this respect. They are but finger-posts. "That is the way to Zion's city," say they, but they themselves do not take it. Blind guides are they. What mischief such teachers work! What an awful account theirs will be! Our teaching must have as its mainstay and support, enforcement and, so to speak, allurements, the background of a holy life, "Come with me and we will do thee good."

There is a promise in our text. "When he is old, he will not depart from it." This is a very precious promise. Men live too much in the present. True it is religion has the promise of the life which now is, and of that which is to come; but our text leads us to expect our reward, especially in the future. "When he is old," when he is come to years of maturity and discretion, he shall not depart from it. We are not content to work for the future. We like to live for the present. In all this we make a mistake. We must anticipate the future and work for it. Our reward here is distinctly a future reward, and it is assured to us. We shall not have laboured in vain, "Thy word shall not return to me void." Parents, you see your reward, are you content? Is the labour arduous? Your reward is great. You do not work for a hard taskmaster, but for one who will not only pay you your wages, but will also in the meantime help you in your work. Then—

Come labour on,
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done."

Come labour on,
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure,
How full their joy, how deep their rest shall be,
O Lord, with thee!

THE Clergy Distress Fund, which was only started by the Corporation of the Sons of the Clergy a few weeks ago, has already received £7,500. The special object of the fund is to relieve those beneficed clergy who are suffering severely through losses on glebe and tithe.

THE COMMINATION SERVICE.

BY THE REV. KENTISH BACHE, CURATE OF
CHURCHILL, WORCESTERSHIRE.

SERMON FOR ASH WEDNESDAY.

"Bless, and curse not."—ROMANS xii. 14.

THIS direction is given by the same God who is said, in the 27th chapter of Deuteronomy, to have ordered six of the tribes of His chosen people to "stand upon Mount Ebal to curse;" and therefore I suppose that what is intended is that we are not to indulge in the habit of uttering idle and passionate curses as the expression of our own private hatred and ill will, but that we must learn the lesson which Balaam taught, and pronounce accursed only what God has cursed, and pronounce blessed only what God has blessed. It is not for us to curse, but for God alone, as the perfect Judge of good and evil; and our duty is merely to add our humble assent and consent to God's sentences of condemnation against evil and against evil doers. We must not refuse to add our Amen to the divine condemnation of wickedness, even though the sentence of condemnation be directed against some sin which we ourselves commit; so that accusing and condemning ourselves, we may find favour with God. We must just as much say Amen to God's curses as to His blessings, though it is not so pleasant to do so; for both blessings and cursings are equally His eternal truths, and we cannot shut our eyes and ears and lips against such parts of God's truth as do not happen to please us, without being dangerously the losers thereby.

One service in our Prayer-book brings before us particularly some of the curses which God has pronounced against certain sorts of impenitent sinners. It is used only once a year, on Ash Wednesday, the first day of Lent, except when specially appointed by the Bishop for some other occasion. It is printed next before the Psalter, and is called the Commination Service. Commination means threatening, a threatening of God's anger and judgments against sinners. Some persons stay away from church on that day because they do not like to hear the half of God's truth which was proclaimed from Mount Ebal, though they would gladly listen to the other half, which was proclaimed from Mount Gerizim. Thus many, both in ancient and modern times, have loved to deceive themselves by listening only to such bits of divine revelation as please them, and by saying amen only to agreeable truths. I fear that there is sometimes a little self-righteousness in this; for persons have said to me, in a self-satisfied tone, as if they were saying something very fine, "I don't like to go to church to curse my neighbours." Just try to fancy an Israelite making an excuse like that before Moses, when

God had commanded that the Israelites should say amen to the curse pronounced from Mount Ebal! Why, it would have been as much as to say that he thought himself better and wiser and more liberal than God! And it is no less blasphemous when said nowadays, though the blasphemy be not intended.

But please observe, you were never invited to come to church to curse your neighbours, neither on Ash Wednesday nor on any other day. The Prayer-book plainly states that the object of the Commination Service is that you yourself may be moved to flee from such vices as God has condemned. And as for the cursing which thoughtless people who have not read the Prayer-book object to, there is no cursing at all in the Commination Service, although it is mentioned that God has pronounced certain sins to be accursed. The reason why many people misunderstand the Service, and think that they are asked to curse their neighbours, is because they have not looked at what the Prayer-book really does say, but have listened to what ignorant or ill-meaning persons say that the Prayer-book says. And though most people learned a little grammar at school years ago, yet they have forgotten the little that they learned, and so they fail to understand the meaning of two important words in this Service. Those words are "is" and "amen."

"Is." Ten of God's sentences are read in this Service, saying "cursed is he" that committeth such and such a crime; to which the congregation add "Amen." Now it is a very odd thing that though this form of words is repeated ten times, "cursed is he," yet some people will go home after service unable to remember those three little words, and thinking that they have heard something else quite different. I have seen complaints printed in respectable newspapers, and I have heard people complain that they should have to listen so often to "cursed be he," and be expected to say Amen to it. But that is their careless mistake. They did not listen to anything of the sort; they did not hear it ten times; they did not hear it once, at least not in the Commination Service, for there is nothing of the sort in the Commination Service. Do you not see the difference? the difference between "cursed is" and "cursed be"? If you do not see the difference, it is because you have forgotten the English grammar that you learned at school; so let me remind you that "cursed is" is the way in which a mere fact is stated, but "cursed be" is the expression of a wish.

The form of words used ten times in the Commination Service is, "Cursed is he" that doeth this or that abominable crime. This is not the expression of any wish of ours; it is the statement of a fact which I never yet heard anyone attempt to deny. It is just as much a fact as that two and two are four. We did not make the fact, and we

are not responsible for it. Our only duty is to observe the fact and remember it and take heed to it. Disregard the fact that two and two are four, and you do so at your peril. Disregard the fact that he is cursed who commits any of the crimes mentioned in the Communion Service, and you do so at your peril. The ten facts mentioned here are just as absolute and just as real as any ten facts that you can pick out of the multiplication table. Our wishes have nothing at all to do with a matter of this sort. You might as well wish to change the eternal truths of the multiplication table as to change the eternal truth that he is cursed who committeth any of the crimes named in this Service. If anyone is shocked at using the word "cursed" with regard to these sins, let him try whether he can alter it, and say "blessed" instead: "Blessed is he that committeth any of these crimes." If the sentences were altered so, no one could say Amen to them.

Most of the ten sentences of God's cursing are from the 27th chapter of Deuteronomy, and in the Bible the form of words used is, "Cursed be he." But that has been carefully changed in the Prayer-book, so as to take away all risk of malice and uncharitableness, and prevent us from expressing any wish that the wickedest person should be cursed, though he may be ever so bad a criminal, and have done us the vilest wrongs. The Church of England does not allow us to wish any evil against even the worst of our enemies.

The other word that is misunderstood is "Amen." Many people think that it means "so be it." And so it does sometimes, but not always. Amen often means "so it is." And this is what it means after each of the ten sentences in the Communion Service. The exact meaning of the word "amen" is "truth;" so you see that whether amen means "so be it" or "so it is" depends upon what is said before it. At the end of many of our prayers and hymns Amen means "so it is." The word amen is not the expression of a wish, but it merely signifies assent. And the Prayer-book plainly states the reason why we say Amen to each of these ten sentences of God's cursing against impenitent sinners; it is that we ourselves may be warned of God's indignation against those vices for which we acknowledge with our own mouths that the curse of God is due.

If the ten sentences had been copied exactly from the Bible, then each sentence would have begun, "Cursed be he" that committeth this crime; and then I think that the response, Amen, would have meant "so be it," which would have sounded like the expression of a wish that those sinners may be cursed. But in the Communion Service care has been taken to avoid that, by changing the word "be" for "is," so that Amen cannot possibly mean that we wish it, but only that we acknowledge that it is so. It is a vexing thing that there should be any misunderstanding

on this point, after such care has been taken in the Prayer-book to make the matter quite plain, and to avoid every possible cause of mistake.

Is it likely that this holy Book of pure religion would teach us to say anything uncharitable or evil? Believe rather that the fault lies in the ignorance or ill-will of those who bring such charges against the Prayer-book. It was made by men of great learning and piety, and you cannot go wrong if you will be content to abide by its teachings, striving to cultivate its spirit of Christian faith and charity.

At a meeting in Brixton Hall on Wednesday night, it was decided to erect the permanent church of St. Matthias, Upper Tulse Hill, as the Jubilee memorial for South London.

At a meeting in furtherance of the Bishop of Manchester's Fund on Friday the 4th inst., Bishop Moorhouse said it behoved all the clergy, churchwardens, and church officers to set about increasing the fund, for he could assure them the need was urgent. He was getting despairing letters from the clergy on every side. It was their bounden duty to give an offertory to the fund every year. (Cheers.) In the diocese of Melbourne it was made a legal obligation upon the clergy and church officers to have a collection every year for the Bishop of Melbourne's Fund; and in London that obligation was recognised as morally binding at the request of the Bishop. He was sorry the committee of the Bishop of Manchester's Fund had not fixed a lower limit for contributions, say from a guinea upwards. (Cheers.) In a rich city like Manchester it surely could not be difficult to get a large number of contributions of five guineas a year and more. What was needed in order to secure such contributions? Nothing, he believed, but zeal and enthusiasm on the part of the clergy and church officers. The income was £2,800 a year, so that, taking the annual grants at £4,000, it meant that they would every year have to face a deficit of £1,200 and such a deficit would speedily dispose of the remaining capital of £5,000. Under those circumstances they must do something. They could not afford to sit still. To sit still would mean leaving the work to collapse, and rather than see it collapse he would do what good Bishop Selwyn threatened to do—he would go about in his cassock, like the monks of old, and beg at every rich man's door. (Cheers.) He certainly would go begging if they were driven into a corner of that kind. This country used to have rulers; it used to have leaders; but he could now hardly see a leader in the length and breadth of the land. He looked for leaders in vain. He heard those who were in the place of leaders asking the people what they should do. (Cheers.) Instead of consulting what it was right for the people to do, instead of telling them what it was expedient they should do, they seemed to him to go to the people and say, "What do you want? because that is what we will do." (Laughter.) That was not leading the people. That was telling the people to push them along. (Cheers.) If the great mass of the people were invested with power of that kind, and were made into leaders, surely we were bound to give them the means wherewith to find truth in order that they might push other people along right.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
 and all Pulmonary
 Affections can be
 immediately re-
 lieved and rapidly
CURED
 by simply
 using
 the

AMMONIAPHONE

FOR
 THE
Voice,
Throat,
Chest,
and Lungs.

21s. post free.
 WILL LAST FOR YEARS.

Used and recommended by
 the Royal Family, and principal
 Physicians, Clergymen,
 Vocalists, and Public Speakers
 throughout the country. New illus-
 trated Pamphlet with copies of Thou-
 sands of Testimonials
 may be had
 on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.

FREE OF CHARGE

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MARCH 12, 1887.

THE CONTROVERSIALIST.—No. III.

(Communicated.)

OUR contemporary, the *Irish Ecclesiastical Gazette*, has a second article on this subject. As the topic is of general interest, we will make a few remarks. The former article caused much excitement. But it was not because it recommended reverence and candour, but because it asserted a Corporal Presence and its adoration. "It," it said, "I adore, not them," the elements. But there is nothing for us to adore but the Deity. A presence of our Lord's Body, except a presence of effects, as of the sun in the sky, is denied in our Articles. Being confined locally to one place is one of "the things pertaining to the perfection of man's nature," which the 4th and 15th Articles assert to belong to our Lord's risen and ascended Body. It is vain to talk of being spiritually present, except by effects; and to call His Body a spiritual Body, whatever that means, does not deprive it of being bound by local rules. St. Augustine, quoted by Bishop H. Browne, and by Hooker before him, says: "Doubt not that Christ Jesus now is in the same substance, to which He gave immortality, but took not away its nature. As to His manhood, He is not to be thought to be everywhere extended. We must take care lest we so build up the divinity of the Man, that we take away the reality of His Body." This is exactly what the "Controversialist" did. He says that our Lord's Body may be in ninety places at once. And this, he says, he adores, and not the elements—an idolatry of which no one accused him. The second article in the *Irish Ecclesiastical Gazette* pretends to answer objections

to the first; but it does nothing of the kind. It is a mere common-place, not to say rigmarole, *de omnibus rebus et quibusdam aliis*. It does not retract a Corporal Presence and adoration, which were all that were objected to. Nay, it says it "has, in consequence, received a largely increased circulation." Of course, if the extreme party in England take the paper up and subsidise it, for our Romanising, this we can well understand. After two columns of wordy nothings, we come, at last, *ad rem*:—"It is now time to conclude this article, and we hope those scribes, who were in such haste to criticise its predecessor, will understand that the two are to be taken in connection"—that is, that false doctrine is to be propped up by *nothing*! "There is an old saying that children, and other persons who shall be nameless, should not see an unfinished work; but it is characteristic of a debased type of controversialist to jump at conclusions." We did jump at the conclusion that the 1st Article taught Popery. We there stand, as No. II. has not retracted. As to "fools and bairns" not seeing an unfinished work, it was the editor of the *Irish Ecclesiastical Gazette* who showed it to us, and told us of no second part, that we were to wait for. And now that No. II. has come, it leaves the Popery exactly as it stood, in all its nakedness.

2. But things are even worse, for the writer of the Controversialist, under the name of Aleph Beth, goes on to support his idolatry by carping, first, at the authority of the Black Rubric, and afterwards at its meaning. He makes the most astonishing discoveries as to the doings of the Savoy Conference. One would think he was one of its members, the Puritan members, risen from the dead. He tells us when the Black Rubric was popped into the letter-box, as it were, of a newspaper. He generally flatters Bishop Harold Browne, but now he raps even him on the knuckles. "Harold Browne had no right to say that Convocation accepted the Black Rubric reluctantly, for the simple reason that Convocation never knew of it till it appeared in print in the Prayer Book"—foisted in, we suppose, by the printer's devil in the binding!—"and therefore could not have sanctioned it in any way"; though Cardwell says it *was* sanctioned (p. 383). "It was smuggled into its present position by some anonymous hand, and has no authority whatsoever." Talk of Irish impudence after this! How long were English Ritualists tugging away at this Gordian knot, till bold Paddy drew his sword, and cut it at a stroke! Paddy for ever! "Smuggled in, and by an anonymous hand!" The man must be Baxter or Calamy *redivivus*. He could not know all these tricks otherwise. What is his authority for all this castle-building in the air? Thorndike says, as to the last Rubric at the Communion Service, it was added after the whole book had passed the Convocation." Very likely;

as the Bishops thought it unnecessary, idolatry having gone out of fashion, though it is now revived both in England and Ireland. Besides, the Bishops thought it fully shut out by the 28th Article, and they might have added, by the 4th and 15th also. But, at any rate, God overruled their minds, so that they re-introduced it for our protection. Aleph Beth, having laid this foundation of sand, builds on it: "It has no authority at all." How often has he signed it? Whenever a living offered. How often will he do so again? Whenever another step is open to him. He bolsters up his fairy tale about what the Bishops did in the Convocation Chamber, as if he was one of the party; for he has other objections to our Black Rubric. He says, "Surely the very manner in which it is printed in all Prayer Books, in a totally different type from the rest of the text, and with two broad lines separating it from the other rubrics might lead a friend of his, and others, to a little reflection." Nay, it leads us to a great deal of reflection. We see broad lines separating an honest man from one who swallows subscriptions which he repudiates. Thus a Campaigner in Ireland takes all the benefits of an agreement, but breaks the bond of paying, or giving up, because written in different ink, and with two broad lines dividing, etc. Rogues will never want excuse for roguery! But I now come to his explaining it away.

3. Like a child with its doll, after kicking it about, he falls to kissing it. *Amantium ira amoris integratio est.* Of the birds it is said, "they fall out and marry." Now, this gentleman comes to the conclusion that our present Black Rubric "actually enjoins adoration." This is a most wonderful edifice to be able to build up. But on what is it founded? Our readers may rub their eyes, but its sole foundation is that the language of the old and of the new Black Rubric is different. Granted. Does that justify us in now adoring what the old Black Rubric forbade as impossible? Suppose an Act of Parliament forbidding pocket-picking. After a time it comes out again forbidding larceny. The pickpockets say, not only that larceny is not what was forbidden before, but that the new Act actually enjoins the picking of pockets! We may stare, but this is exactly the argument of this wisacre, and of many others, alas! on both sides of the water. Now we will show that the terms in the two Rubrics are exactly the same, the same Presence is denied in both, and the adoration forbidden is the same in both.

4. The old Black Rubric denies a real and essential Presence. What did real mean then? Material or substantial. Now it means imaginary, and, therefore, we do not condemn the idea of a real, non-imaginary presence of grace from Christ's Body, as of heat from the sun. So much for real. Now for essential; what does this mean? Bodily, as we read it in the 28th Article by the very same

hands who drew up the 1st Black Rubric. But if essential means bodily, then it also means the same as our corporal. The language, then, of both Black Rubrics is precisely the same in meaning. And so Burnett says, on the 28th Article, p. 416. Thorndike, indeed, tries to distinguish between the real and essential of the one, and the corporal of the other, but in vain. There is nothing to be worshipped but Christ everywhere present. Virtue descends from Him in Heaven, as Bishop Cosin says. This virtue we have no right to worship. Virtue went out of Christ on earth, and was present to heal. It was not worshipped. Health came from the brazen serpent; this health was not worshipped. When the serpent was worshipped it was broken up, as our Black Rubric was designed to break up this idolatrous adoration.

5. Now we come to his bouncing conclusion: Because only a Corporal Presence is forbidden to be adored in the new Rubric, that is as much as enjoining us to adore the real essential Presence denied in the old one. The idea that a change of a word in a law makes it our duty to disobey the old law, is so bright and surprising that it almost takes away one's breath to read it. We will give the writer's own words, as otherwise we could scarcely hope to be believed. "Some few think it an excellent Rubric and a great support" to the worship of "*it*, not them," as it virtually enjoins adoration of the "real and essential Presence." As we have shown that the real and essential Presence is the very same as the Corporal Presence, this argument, built upon nothing, tumbles helplessly to the ground; and so we take leave of this gentleman's performances, both as "Controversialist" and as "Aleph Beth." We thought his first mask a failure, but his second appearance beats it out and out, in all absurdity and rodomontade.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—Continuing my letter of last week, I would add, respecting the date of St. Mark's Gospel, that the nearest approach to exactness attainable from the doubtful *data* is to assign it to the period A.D. 64-69, *i.e.*, after the publication of 1 Peter, and before the investment of Jerusalem by the Roman armies. St. Luke's Gospel would date a few years later, chap. xxi. 20 and 24, pointing to historical fulfilment as a reason for departure from the older form of prophecy in Matthew and Mark. The chronological order of our Gospels remains, though Mark is nearest in form to the original tradition which forms their common basis. To suppose that Mark adapted the Gospel of Matthew to gentile converts by abbreviation, the most evident characteristic of his Gospel, is incorrect. Parts like

the narrative of the infancy of Jesus are excised altogether; parts like that beautiful section, Matthew xi. 25-30, eminently adapted to gentle ears, are also excluded, while elsewhere, as chap. viii. 22-26, and vi. 14-29, Mark adds new matter, and enlarges considerably on Matthew's Gospel. His arrangement is somewhat different. He also adds graphic touches and details unknown to the other Evangelists. With Matthew's Gospel before him, how could Mark omit the Lord's prayer, alter any part of our Lord's discourses, or any statement of fact, without exposing himself to the charge of tampering with the Gospel, like Marcion in the next century? No, St. Mark's Gospel was not an abridged adaptation of St. Matthew, nor is there anything to show that the gentiles wanted an abridgement.

I do not wish to mix up St. Luke's Gospel with the present discussion. I do not admit the authorship of St. Paul; I do not believe that the author used the two first Gospels in its composition, and I deny that "he always followed Mark in preference to Matthew in the common sections of the Synoptic Gospels." I readily admit that he frequently does so, but not "always." Your readers can judge for themselves. Mark vi. 14, speaks incorrectly of "Herod the King," while Matt. xiv. 1, and Luke ix. 7, give him his correct title, "Herod the Tetrarch." (See Jos. Antiq. xviii. 2, 1.) Mark xiv. 30, 72, makes the cock crow twice, while, in the parallel passages in Matthew and Luke it is once only. The expression in the Greek, "he went out and wept bitterly," is identical in Matthew and Luke, but different in Mark. Four other places at least can be quoted where the text of Luke is closer to Matthew than to Mark in the parallel verses. "Always," does not admit of exceptions.

Mr. Heber Evans is concerned to show that "St. Peter had no literary ability, but was an uneducated fisherman." He suggests that the unlearned St. Peter was not the man to write or dictate a Gospel. He thinks it even doubtful if he could write his own name—all on the strength of his occupation as a fisherman and the expression in Acts iv. 13, *ἀνθρώποι ἀγράμματοι καὶ ἰδιῶται*, "unlearned and ignorant men." Now, as every Jew learned some trade, the fact of St. Peter having been a fisherman is no proof of his having been uneducated. Josephus (c. Ap. i. 12), writing of that same period says: "Our principal care of all is this, to educate our children well." Captain Conder endorses this, and says that "the education of children formed one of the most important duties of the Jew." Why should Peter have been on "the exception schedule." Again, the same charge of *ἀγράμματος* was levied against Jesus Christ (John vii. 15), and yet we know from the sacred narrative that He could both read and write. (See Luke iv. 16, and John viii. 8.) Moreover, in Acts iv. 13, the charge applies to the fisherman, John, as well as to Peter, and John has left us, besides the Apocalypse, a Gospel and three Epistles, in good Hellenic Greek, too. Shall we say of John that he was not the man to write or dictate a Gospel, and that we think it even doubtful if he could write his own name? The other disciples, being less prominent, are not mentioned by name in the Acts as "unlearned and ignorant men," but we cannot reasonably suppose that they had enjoyed a higher education. The Epistles of James and Jude vouch that they, too, were not uneducated. The fairest way of reading the statement in the Acts is to

assign it to the Scribes, those old opponents of the Saviour, who were now sitting, as members of the Sanhedrim, in judgment on the Apostles, and who reported what they had indeed ascertained before, that Peter and John were unprofessional men, unlearned in their Rabbinical studies and legal subtleties. By giving such a meaning to their words, we are taking them from the Scribes' own point of view, and we leave the Apostles such elementary education as doubtless they possessed. As for Peter, there are not only the two Epistles that bear his name to refute a lower view of them, and the constant tradition of literary association between Peter and Mark, but what is stronger still, if possible, the desire, expressed in tradition, of the whole Church in after-years to regard Peter as joint founder, with Paul, of the Roman Church, and the first bishop of the Imperial City, although unsupported by a single word in the New Testament. Such an honour does not fall to the lot of the ignorant and the unlearned. John Bunyan may be spoken of only as the tinker of Bedford, but the voice of posterity proclaims him the prince of allegorists.

In fine there is no reason, when all the facts of the case are reviewed, for dissociating Mark from Peter, as disciple and master, on the ground of the latter's illiteracy.

YOUR REVIEWER.

WHAT IS IMMORTALITY?

SIR,—In attempting to throw light upon the subject included in the Vicar of Warrenpoint's queries, it appears to me better to treat those queries as one, than to reply, or try to reply, to them categorically. Mr. Naylor will no doubt be ready to agree, that it would be almost impossible to render answers as short as the questions, or to render answers of any degree of satisfactoriness, without travelling beyond the apparent scope contained in the questions.

It would be possible to dismiss the whole subject by saying, that the fullest information which we can have on the subject is to be had in Genesis i., v. 26 and 27, and in the parallel Genesis ii., v. 7. But so to reply would really not give, but postpone, an answer; if it be not more right to say, so to reply would raise more questions than it solves. There is, advancing in influence during recent years, a sect of national philosophers, who refer all facts of human nature, physical, mental, and moral, to the recently discovered Law of Evolution. Such of that way of thinking as consider that this law accounts for every phenomenon and every fact, believing that man is the highest of the animal creation, and nothing more, having been elaborated by a process of progress from the immediately lower developments of that class, are by this belief almost bound to deny authority to the account of creation given in Genesis, in all its parts. There are other persons who, convinced that the Law of Evolution is a great discovery, which explains the method by which many results in Nature have been produced, yet deny that it does, or from its nature can, explain everything. These for the most part believe that, while the Law of Evolution gives a reasonable history of the development of the Universe and of what it contains, it goes no farther, that it can go no farther, and that it throws no light on the subject of origin. Life, they maintain, remains—no matter how advanced our knowledge is, and may be,

of its forms and of its operations—as great a mystery, in itself, as it was before our knowledge began to expand. Many of those persons who hold this, or a like opinion, concerning Evolution, think in addition, that recent discovery, so far from going to invalidate ancient ideas about the Universe, does really throw remarkable light on the history contained in the Book of Genesis.

I am acquainted with all this at second-hand. I have little or no acquaintance with natural science. I am prepared even to be told that in the above short statement I have made errors, although I do not suppose that it could be actually pulled to pieces as a misrepresentation, or as mere nonsense. Being wholly ignorant, it would be utter presumption in me to question the conclusions in which the best informed and the most competent of modern scientific observers and reasoners are almost universally agreed. What they are agreed upon I take to be, generally, that the Universe, in whole and in parts, has been brought into its present state by evolution from the simple to the complex, under a method or methods still in action, which methods must produce further progress or development. But there is no general agreement concerning the limits of the dominion of this law. I am, therefore, justified in speculating in that debatable land, about the boundaries of which I may have a more or less shrewd guess.

I observe, first, that it appears to me intrinsically likely that the Law of Evolution is but one branch or form of a still wider or higher law, the operation of which compels, or may compel, apparent breaks or faults in the administration and working of the contained and secondary law. I believe, while I can speak only generally, that there are natural phenomena in sundry regions of observation, which suggest an analogy here. I make this remark first, because it seems to me to have a bearing on the origin of man. If the Law of Evolution be the law of the Universe, it is, according to some expounders of it, as certain as the law itself that man was evolved from something lower than himself. This certainty, however, diminishes and perhaps vanishes, if the Law of Evolution be but a clause or sub-section of a general act.

I observe, next, that there is a likeness, whether deep or superficial I say not, but a likeness between the history of the Universe which science reads, with the aid of the microscope, the telescope, and the spectroscope, on the face of the earth and on the profound of the firmament with its planets and stars, and the other history which men read in the Patriarchal Scriptures. I observe that those who criticise the Book of Genesis after a hostile manner, generally treat it in their criticisms rather as one would a law-document, than recognising what it really must be. For the early chapters of that Book either come from a Divine source, or are one of the most superlative poems that the intellect and genius of man ever composed.

I observe, again, that while there are two distinct accounts of the creation of the human species, these accounts are not inconsistent with each other, but rather supplementary the one to the other. Also, that the descriptions of physical conditions of the earth which precede the narrations of the making of man, are, both of them, as I am told, in very curious accordance with what has been laid open to us during the present century, Genesis ii., v. 6, describing this planet as it was then, in the condition wherein the planet Jupiter is now.

I conclude from various considerations, of which these are only a few, that the Book of Genesis came by revelation. The strongest case that can be made against this is a case of probability; not, when all advanced on that side is granted, anything even approaching to a moral certainty; while for it there is the extreme difficulty, if not impossibility, of accounting for the existence of the Book and its contents at all on any other supposition. Now if modern scientific discovery throws a bright light on the old traditional revelation, and enables us to understand it as we could not have done without such aid, much more, it is reasonable to believe, will the revelation throw light on what science has already, but dimly, as through a glass, disclosed. This brings me to the more immediate contemplation of Mr. Naylor's subject.

In the 20th verse of the first chapter of Genesis, "God said, Let the waters bring forth abundantly the moving creature that hath life"; and in the 24th verse, "Let the earth bring forth the living creature after his kind." Each of these clauses is followed by another, "God created great whales," and "God made the beast of the earth," intimating, if we are to read this history by the light furnished us by recent discovery, that there was not any series of distinct initiatory acts of creation, as the great sea-monsters, and the birds, and the mammoths, and the horses, and the oxen, were evolved. But in the 26th verse, where "God said, Let us make man in our image, after our likeness," there is no antecedent clause, pointing to an evolution of that which was created; and the 27th verse has some appearance of emphasising a difference. When this is compared with the other form of the tradition, as given in the 2nd chapter, 7th verse, we find the creation of the whole of the inferior animals passed over, the climacteric man alone being spoken of, and that in terms which it is more easy to refer to difference, than merely to what is called differentiation.

I cannot help here alluding to the fact, that while each succeeding day now furnishes new examples of connection between forms of organic life in both the vegetable and animal kingdoms, which in almost certainty have come from a common stock, no approach has been made to the discovery of the once much talked of missing link. I believe that the search for that ourang-outang or Yahoo has been given up. But, even giving to those expounders of the Law of Evolution, who hold that man is the highest of the beasts, all that they claim, and admitting that man is differentiated from other animals merely, he has become different, not in degree only, but in kind, by being formed in the Divine image, and by his endowment with a faculty which none other animal has. He has a body, like them, and a life (*ψυχή*) like them; he has a *νοῦς*, or understanding, like at least many of them, and in addition a spirit, which none of them have. If it be asked, to define what spirit is—for it is no definition merely to say of it, that it is a faculty derived from God, peculiar among all His creatures to one of them—it can be defined, not by telling what it is, but by telling something about it. It is that by which man can know Him who formed man after His own likeness; it is that which illuminates the soul, and through which the body can be consecrated; it is that which is itself immortal, and capable of communicating its immortality to the soul, and of associating itself with a future glorified body.

It is thus that I answer, according to the best of my apprehension, the questions propounded by your correspondent. The threefold nature of man is a fact perpetually assumed throughout the writings of St. Paul, and I believe discernible in the length and breadth of the Bible. It is a truth not taught, but inferred; it commends itself to the human reason. Can it be conceived that mere animals are capable of appreciating, even of apprehending, the ideas of truth, and righteousness, and beauty? No scientific discoveries in the region of physics and physiology, can supply materials for an answer to this. Those ideas are fundamental; susceptible, no doubt, of education and development, but not susceptible of being entertained by the mind of the flesh. They belong to a region of which the animal senses do not take cognisance.

This spiritual nature is, like all things else, the Divine gift. It is hard to imagine it anything but immortal, and immortal in its essential being. It is hard to suppose that the Divine purpose would admit of such a thing as to confer this gift upon any of His creatures, to be forfeited at the end of seventy years. It was not man's body, or his soul, that was created to live for ever. The body of man is animal, and was always so; that body will, must die, and be replaced by one that is not psychical, but spiritual. The death which man earned by self-will and its exercise, was not a physical death, but a death or deadness unto righteousness. He pulled down the divine that was in him, the spirit, from its throne; he became, by the slavish use of his free-will, a slave to the flesh and its appetites. It will not be possible for us to know, till we shall see it in that state wherein righteousness shall reign, what the Tree of Life really means; then we shall see it in the Paradise of God, and eat its fruit. But I conjecture that access to it was shut out, when man became undeserving of it, not in punishment, but in mercy. Had man straightway put forth his hand, yet stained with the fruit of the Tree of Knowledge, and plucked and eaten that of the more precious tree, the immortality that it should give him might have been the immortality of the devils. His newly-corrupted nature might have become stereotyped for ever, and incapable of restoration to the Divine image, so irretrievably, but for the Divine goodness defaced.

I am conscious of the connection that there is between the subject raised by Mr. Naylor, and the subject of the conditions of the future life, after the resurrection of the just and unjust. But I see no occasion to pursue that now. No man may without presumption assign limits to the Divine power. God is the Unconditioned, except by those conditions which are parts of His Perfect Being. I suppose that there are moral, as there are scientific, impossibilities.

EDMUND LAWRENCE.

21st February, 1887.

THE CHURCH HOUSE.

SIR,—Much has been written against the proposal to celebrate the Jubilee of our Queen by the erection of a Church House, as a centre of corporate action on the part of members of the Church of England. May I venture to hope that you will allow one of the 'inferior clergy,' whose interests are conceived by

many to have been disregarded in this matter, to attempt a few words in its defence.

I fear that the bitterness with which the scheme has been received in so many quarters, augurs ill for the unity and concord which should characterise Churchmen, in view of the many difficulties by which the Church is encompassed in these times. This is surely not a time for the Church to be "wounded in the house of her friends." A scheme which has received the sanction and support of the majority of the Church's rulers, ought to commend itself, at least, to the respectful consideration of clergy and laity alike. It certainly does not merit the bitterness with which it has been attacked by many who profess to wish well to the Church at large. That the Radical and, to some extent, the Nonconformist Press should have joined heartily in this chorus of condemnation, is not surprising. With many noble exceptions, these persons have no desire to see the Church efficient or prominent amongst the institutions of the country. They have been allowed to erect similar buildings to the proposed "Church House," as witness the Wesleyan Centenary Hall, and the Memorial Hall of the Congregationalists; but they have no desire to see anything corresponding to this amongst Churchmen. They are aware that we can only carry out this scheme by virtue of the voluntary principle, a principle which they never tire of applauding in relation to themselves, but for which they rarely give us any credit, or encourage us to develop. It is not surprising that our enemies should have done their best to hold up the scheme to ridicule; but that which surprises and pains me is that so many "Churchmen" should not only be forward to express an indiscriminate disapproval of the Church House Scheme, but should be doing their best to discredit the motives of its promoters by misrepresentation and exaggeration. The scheme is simple enough in itself, which is to provide a central place of meeting and some offices of business for Convocation and other Church Societies, which at present have no accommodation that they can call their own. The Church House will be a visible monument at once of the gratitude of Churchmen for the benefits which they owe to the rule of our Queen, and of the existence and vitality of the Church as a great national institution.

Those whose imperfect Churchmanship will not allow them to sympathise with this great object need not contribute to it. There are many other proposals for celebrating the Jubilee, but, at least, they need not impede and embarrass a proposal which has commended itself to so many of the most sincere Churchmen of the time. The Corporation of the Sons of the Clergy has, I am glad to see, established a fund in connection with the Jubilee for relieving clerical poverty. This has been the alternative suggested by many of the dissentients from the Church House Scheme, and I trust it will be supported. At any rate, it will afford opponents an excellent opportunity for proving the sincerity of their objections, and their advocacy of a rival scheme. It seems to me, however, that no adequate general fund could be created to provide for the relief of all clerical distress. The best and most devoted of the "inferior clergy" have no desire to be treated as paupers and recipients of bounty. What they ask for is, a "fair day's wage for a fair day's work," and this will best be secured by a better system of promotion, and some provision for retirement when past active service. For this purpose

the laity in every parish ought to be encouraged to contribute more than they do for the support of their own ministry, provided it is efficient and exemplary. I have no desire to see an indiscriminate distribution of doles to all "underpaid" clergy. In most parishes, or still better, groups of parishes, like rural deaneries, local effort as the result of personal knowledge and grateful appreciation of ministerial service, would best undertake the augmentation of clerical stipends. The laity are full of sympathy for qualified clergy, but they need awakening to the importance of this duty. I have lived in parishes where considerable sums were devoted to foreign missions, to the relief of the poor, and to the ornamentation and worship of the Church; but scarcely a thought bestowed upon the pressing necessities of the living minister, even when esteemed and complimented for his work. However, if the Bishops and others will only put the duty of supporting the clergy faithfully before the laity, I am convinced that local effort—under the direction of the central authority—would in many cases be sufficient to supplement the diminishing endowments of the Church.

But I would support the Church House Scheme, and would recommend it to all my friends, in great measure for the very reason that so many of the working clergy are suffering from diminished incomes and increasing cares. One prominent cause of this is due to our isolation, to the absence of an adequate corporate existence, and to a consequent want of union and united action in all that concerns our Churchmanship. We are far too parochial and congregational for efficient action as a Christian body. More than thirty years' experience of the inner life of the Church has painfully convinced me that there is in the Church of England a great lack of brotherhood, sympathy, and confederation. There is indeed on the part of the clergy plenty of parochial activity, of patronising kindness to the poor, and anxiety to secure local efficiency, but a great dearth of fraternity and *esprit de corps*. How many of us, working in the lower ranks of the ministry, have to look back upon a long life spent in the service of the Church, without being able to recall a word of generous advice, kindly encouragement, or hearty approval, on the part of those more successful and more experienced than ourselves. There is, indeed, plenty of courtesy, toleration, and goodwill, for happily the great body of the clergy are still gentlemen, but for sympathy and cordial encouragement one must look rather to the laity than to the clergy. Nonconformists and other severe critics of the Church accuse us of "clericalism," but I venture to assert that there is no clerical body, not even the "sacerdotal" section of it, which is less really affected by ecclesiasticalism and priestliness than the Anglican clergy. We have but to turn aside to the Nonconformists—not to refer to the Church of Rome—to see how much more intense is the class feeling and *cliqueism* amongst the "clergy" of other denominations. The Church House Scheme is a decided step towards the generation of a more united and fraternal spirit amongst us. At present we are possessed only of the semblance of corporate life and fraternity. We are like a rope of sand, without combination or cohesion. Whatever will bring Churchmen together, and enable them to realise the strength of a common faith and common interests, deserves our best encouragement. A Church may exist without endowments, and without the patronage and interference of the civil government,

but it cannot long exist without brotherhood and sympathy, and without the free opportunity for realising a corporate life.

J. MASKELL.

Emanuel Hospital, Westminster,
March 7th, 1887.

DOGMATIC TEACHING.

SIR,—Your article on Dogmatic Teaching invites remark.

For myself, I have long felt more or less of hesitation and distrust towards the demand for more frequent and systematic exhibition in our pulpits of theological dogma, and have been inclined to reply, "Preach more of the spiritual truths of Christianity, as they are set forth in the New Testament, and less of the dogmas of theology as they are expounded in scientific treatises of divinity."

Spiritual truth rather than theological dogma, that is what I conceive is the preferable line.

If you ask what the antithesis is between spiritual truth and theological dogma, I would answer in this way:—

Dogma is the offspring of the human mind, striving to invent logically accurate definitions of spiritual truth, and to weave them into a coherent system of thought. That, at least, is the sense in which I am using the term. It is religion turned into logic, Christianity drawn out in dialectical definitions, and concatenated in propositions and corollaries. The Athanasian Creed is a good specimen of it; in the scholastic divinity, and especially in the great *Summa* of St. Thomas Aquinas, it attains its perfection. Taken in this sense, dogma is not found in the New Testament, nor in the earliest creeds; it was occasioned by the springing up of heresies, and was the result of the efforts of the Christian consciousness to formulate the spiritual truths of Christianity in such a way as to exclude the perversions of them which were creeping in on different sides. And it was to a great extent necessary. It was a protest against the errors which would have impaired the life of the Church; it was a safeguard of the faith in times of perverse intellectual activity. But if necessary, it was rather the less of two evils than a good in itself. It was the husk rather than the food, the shell rather than the kernel. The spiritual truths by which men live lay under it; but it overlaid them, imprisoned them, petrified them. When human hearts were crying out for the bread of life, the mere dogmatic theology was too apt to give them a stone.

It is this dogma that I dread to see poured forth in larger volume from our pulpits. A little of it may be expedient now and then, when congregations are capable of understanding it; used rightly, it may clear the grounds of faith, and illustrate the historical course of the Church. But it is not the means by which sinners are converted and believers nourished; it was not by this kind of teaching that the Apostles founded the Church, and drew the world after them. Nor was a keen relish for dogma coincident with the Church's best ages. The baker of Constantinople was not the better Christian because, to the customer who asked him the price of bread, he shouted back that the Son is consubstantial with the Father. Dogmatic terms have as often been the watchwords of faction as the guides of true religion. The ruffianism of the robber-Council, the savagery of the Alexandrian

monks, the horrors of the Mediæval Inquisition, were not the less un-Christian for being inspired by zeal for dogma. No! though I were skilled in dogma like the angelical doctor, and had not charity, I should be but as sounding brass or a clanging cymbal. Besides, to thoughtful men in the present day, dogma, in my sense, is peculiarly distasteful. More than ever do they feel now that the great spiritual realities which we see through a glass darkly, are not to be compressed into logical formulas, and parcelled out in categories and propositions. More than ever do they feel that, though religion is ever the same, its dogmatic forms are changeable, because the framework and phraseology of theology are dependent on a philosophy which changes as the world changes. Much of dogmatic theology is already obsolete, and more probably will become so; but the spiritual truths of Christianity endure for ever.

This brings me to the other side of the antithesis. What are these spiritual truths as distinguished from dogma?

I should reply that they all centre in, and circle round, the revelation made to us in Christ of God's relation to us as our heavenly Father. We call this revelation the Gospel. It is the good news that God has reconciled us to Himself, calls us to be His children, opens to us His fatherly heart, invites us to love Him, trust Him, walk with Him as His reconciled children. Of this Gospel Christ, the eternal, only-begotten Son, is the Minister, the Agent, the Instrument. He is the revealer of God's Fatherhood, the Pattern of the Sonship to which we are called, the Giver of the Spirit of Sonship, the Way by which as sons we come to the Father.

Round this central conception all the doctrines of Christianity cluster.

Faith in God is the taking Him to be our Father, by filial self-surrender of ourselves to Him. Faith in Christ is the taking Him to be our Reconciler to the Father, our Pattern of Sonship, our First-born and Divine Brother, through whom our own adoption is sealed. The Christian vocation is the calling to be sons of God; evangelical righteousness is the life animated by the filial spirit. The atonement is our reconciliation to the Father, by His Son's perfect offering of Himself, in the absolute self-devotion of His filial Spirit. Justification is the entrance into God's peace, through trust in God's Fatherly love revealed in Christ. The Church is the brotherhood of the Father's children. Its worship is the worship of the Father in spirit and in truth. Its sacraments and ordinances are the means of nourishing in us the filial spirit, by incorporating us with Christ, the life-giving Son, who assimilates us to Himself in sonship. Its life is the doing of the Father's Will. Its hope is the perfect consummation of sonship, by ever-growing conformity to the Pattern-Son.

Phrase these truths as we will, they form a great cluster of spiritual realities centering round the Fatherhood of God, and taught plainly in the New Testament. Now they are taught there without the use of any of the definitions and distinctions of systematic theology; without any attempt to array them in a logical order, or to fit them into a theological framework. They are urged naturally, persuasively, as appeals to the heart, and seeking a response from the heart. And it is on this that I found the antithesis between theological dogma and spiritual truth. To teach dogma as theological treatises teach it, and to preach the Gospel as the Apostles preached it, are

two very different things. The one initiates us into the *arcana* of metaphysical definitions and distinctions; the other brings us to the Father by Him who is the Way, the Truth, and the Life.

What I deprecate is any large and indiscriminate infusion into pulpit-teaching of the theology of the schools. It is possible that some of those who urge an increase of dogmatic teaching do not mean that. It is sometimes said that the Sermon on the Mount is full of dogma, to show how impossible it is to teach even morality apart from dogma. But that is to use the word in a different sense. Dogmatic teaching properly means the teaching of theological dogmas, *per se*, the setting forth of the definitions of doctrine with all their logical proofs, limitations, and connections. This is the scientific work of the lecture-room, not the practical instruction and appeal of the pulpit. How different the two things are may be conceived by taking one of the subjects named in your article, the Incarnation. As a practical subject, what a magnificent and moving theme it is for showing the Divine love, drawing men to Christ, training them in His mind, binding them together in unselfish brotherhood, lifting them to a life above the flesh and the world! But treated dogmatically, with metaphysical analysis and logical distinctions, it leaves the intellect puzzled and the heart untouched. What are all the discussions of the Schools about the mode of the union of the two natures in Christ,—whether His Personality was simple or compound, Divine-human or only Divine,—whether His human nature was, *per se*, peccable,—whether His human will was free,—whether His self-consciousness was double or but one, and so on; what are all these worth in comparison with St. John's simple phrase, "The Word was made flesh, and dwelt among us, full of grace and truth"; or St. Paul's, "He emptied Himself, taking the form of a servant, being made in the likeness of men"? Let us have Christ in our sermons, fully, unreservedly; but the Christ of the New Testament, our living Saviour and Lord, not the Christ of the Schoolmen, crucified again by the Aristotelian logic.

PRESBYTER.

Reviews and Notices.

"REGENERATION IN BAPTISM." By the Rev. G. E. O'Brien, M.A., Oxon. London: Griffith and Farren. 1886. Pp. 226.

THERE is no book of which it can be said that it is exhaustive of the subject of which it treats; but the treatise the title of which we give as above, contains in not large compass so large an amount of matter, set forward with so much power of reason and exposition, that we may say that it approaches completeness and exhaustiveness far beyond the common average of theological books. The view taken of Baptismal Regeneration is as nearly as possible the well-known view of Dr. Pusey; and we think that the author, unequal as he is to Dr. Pusey in eloquence, and in general attractiveness of manner, is his superior in logical power. So strictly has he guarded himself against anything erratic, that the want of tautology, or of self-repetition, almost amounts to a fault—a fault certainly easy of correction in a second literary effort, and often a mark of an author's first work. Self-repetition in a varied form, when that which is

repeated is of value, is often a potent means of making the substance inculcated impressive. St. Paul uses it frequently, if not systematically; and he is not deficient in conciseness.

Mr. O'Brien's treatise opens with a chapter on the Atonement of our Lord, indirectly connecting that central doctrine of our religion with the means chosen for the establishment of that kingdom the existence of which the Atonement made possible. Independent of the subsequent contents of the book, this chapter has much merit and value. We have rarely met with a more thoroughly reasoned statement of the true nature of the vicarious Sacrifice; that is, of the sacrifice rendered by our Lord, as, not the Substitute, according to the too vulgar supposition, but the Head of the human family. Fully half of the book is occupied with the exposition of the doctrine of Regeneration in Baptism, and with an apology, as our ancestors would have called it, for the use of Infant Baptism. In connection with this last there are some very admirable remarks on the proper place and function of faith as an instrument and not as a cause, and also on intercessory prayer. The rest of the book contains a very good summary of the reasons in favour of the institution of god-parents. This portion is less striking and more conventional than the earlier portion; indeed, the treatise might conclude at p. 178, without becoming liable to the charge of fatal incompleteness.

We have now to speak of the defects, or we should rather term them the deficiencies, of Mr. O'Brien's work. All defence of the institution of sponsors as a practically useful system in aid of religious education must be but halting and unsatisfactory. As matter of fact and experience, the office of sponsor, in an immense majority of cases, is exercised perfunctorily, or not at all. To say that things should not be so, and that people ought to do their duties, is no doubt true—so true as to be a truism. It is on other grounds that we would defend the institution. We look on the sponsorial office as a witness, the weight and value of which have but to be expounded to be acknowledged, of the truth that the Christian Church is a family, and not an aggregate of domestic Christian families. Unless this view of the institution, or one similar, shall come to be in some degree accepted, we cannot but look forward to the institution of non-parental sponsors lapsing, as it already threatens to do in the Irish Church. We should have been glad that Mr. O'Brien had described, in accordance with the above idea, how that sponsors may be made a most efficacious instrument in lengthening our cords and strengthening our stakes.

In p. 160, we read the following, concerning infants who die unbaptised through neglect:—"We have it not given us in the revealed Word of God to say that they are saved. Rather, so far as we can judge, . . . they are . . . lost." We object to this. If Mr. O'Brien means that unbaptised infants are the subjects of those mercies of God which are *not covenanted*, but not subjects of those mercies which are covenanted, and are thus *losers*, we object only to his manner of expressing himself. The expression is almost certain to repel and to mislead. Of course, the notion which thousands would derive from what we quote, that those infants are the subjects of eternal condemnation, is entirely inadmissible, because all will be judged according to their works. The uncovenanted mercies of God are to us unknown in their form, although we know that they must be great,

for His covenants with men are not the ground of His mercy, His mercy is the ground of those covenants.

Mr. O'Brien's treatise would be more complete, more Catholic, if he connected Regeneration more than he does with adoption into Christ's Body, the Church. If the book should reach another edition it is susceptible of amplification to advantage, and its author is eminently capable of amplifying it in this way. In such event, he may have somewhat to add; but he will in no case have much to take away or re-write.

PREFERMENTS AND APPOINTMENTS.

- Barrett, Rev. H. D., Curate of St. Andrew's, Fulham; Assistant Clerical Secretary of the Church of England Society for Waifs and Strays.
 Beaumont, Rev. Francis Morton, M.A., Vicar of Holy Trinity, Coventry; Rural Dean of Coventry.
 Buckland, Rev. Arthur Richard, M.A., Keble College, Oxon, Curate of Great Ilford, Essex; Assistant Diocesan Inspector of Schools and Organising Secretary to the Diocesan Board of Education in the Diocese of Rochester.
 Burn, Rev. J. Henry, B.D., Incumbent of St. Drostan's, Deer, N.B.; Examining Chaplain to the Bishop of Aberdeen and Orkney.
 Derrick, Rev. John George, B.A., Chaplain of the Cheltenham Union Workhouse.
 Forrest, Rev. Edwin Francis, M.A., Curate of Christ Church, Leeds; Vicar of Pemberton.
 Kenyon, Hon. and Rev. William Trevor, M.A., Rector of Malpas; Surrogate for the Diocese of Chester.
 Lorimer, Rev. John Horn, M.A., Rector of Buckland.
 Pope, Rev. William Alexander, M.A., Vicar of Redbourn, St. Albans.
 Russell, Rev. John Forbes St. Maur, M.A., Vicar of Aldborough; Surrogate for the Diocese of Ripon.
 Sale, Rev. John Edward, Vicar of Bury, Sussex.
 Sayce, Rev. A. B., Vicar of Locking, Weston-Super-Mare.
 Schönberg, Rev. Thomas Austin, M.A., Senior Curate of Blackburn; Rector of Christ Church, Denton.
 Shears, Rev. E. H., B.A., Incumbent of Pinetown; Archdeacon of Durban.
 Slater, Rex, James, M.A., Vicar of Happisburgh, Norfolk, and Vicar of Walcot, Norfolk.
 Tombs, Rev. Joseph, B.A., Rector of Burton, Pembrokeshire; Prebendary of St. Nicholas, Pen-y-fos, in St. David's Cathedral.
 Tweed, Rev. H. E., Vicar of Coleby; Prebendary of Clifton, in Lincoln Cathedral.
 Williamson, Rev. John, M.A., Vicar of St. Andrew's, Bordesley; Rector of St. Andrew's, Droitwich.
 Woods, Rev. Frank, M.A., Vicar of St. Andrew's, Nottingham; Surrogate for the Diocese of Southwell.

CLERICAL OBITUARY.

- Anderson, Rev. William, M.A., Prebendary of Derry Cathedral, and Minister of the Octagon Chapel, Bath, at 48, Pulteney Street, Bath, on the 5th inst., aged 63.
 Arrowsmith, Rev. William Robson, M.A., Vicar of Old St. Pancras, at 99, Adelaide Road, on the 5th inst., aged 73.
 Bryan, Rev. Joshua Willoughby, for nearly fifty years Rector of Cliddesden-cum-Farleigh Wallop, at Cliddesden Rectory, on the 3rd inst., aged 77.
 Fauquier, Rev. J. L. W., for thirty-two years Vicar of West Haddon, formerly Vicar of Barton, at West Haddon, on the 26th ult., aged 88.
 Howey, Rev. Thomas, M.A., Rector of Finningley, Notts, on the 1st inst., aged 35.
 Ingram, Rev. Arthur Henry Winnington, Honorary Canon of Worcester Cathedral, Rural Dean, and for forty-two years Rector of Harvington, at Harvington Rectory, Evesham, on the 6th inst., aged 67.
 Jones, Rev. John, M.A., J.P., for forty-three years Rector of Llanaber, at Glanydon, Barmouth, N. Wales, on the 24th ult., aged 70.
 Moss, Rev. John James, of East Lydford, at Hyères, on the 23rd ult., aged 64.



The Church of England Pulpit.

CHRIST STILLING THE TEMPEST.

BY THE REV. G. JANNINGS, M.A., RECTOR OF WARMSWORTH.

SERMON PREACHED IN THE PARISH CHURCH OF ST. GEORGE'S, DONCASTER, ON SUNDAY, AUGUST 15TH, 1886.

"What manner of man is this, that even the wind and the sea obey him."—ST. MARK iv. 41.

IN the stilling of the tempest, and in other like miracles wrought in the realm of nature, our Lord furnished His disciples with a visible and practical demonstration of the truth that He is the Creator as well as the Redeemer of the world. He thus justified in *act* what He afterwards taught His Apostles to declare in *words*, viz., "That all things were made by Him—that God created all things through Jesus Christ, *i.e.*, of course not through the man Christ Jesus, but through the everlasting Son who was begotten of the Father before all worlds; that by Him, as it is stated in the Epistle to Hebrews, "God made the worlds." The main object of the various wonderful works which Jesus wrought, seems to have been to call the attention of mankind to Himself as the Son of God, the Saviour of the world. He appeared on earth in the form of man, and there was nothing in His outward appearance, so far as we know, to distinguish Him from other men. He cast in His lot among the poor; chose as His companions and followers men of humble rank, plain fishermen, and it would seem to have been almost necessary that a ministry which extended only a little over three years, should have been accompanied by some marked and manifest proofs of divine power (over and above the unseen, and therefore inappreciable wonder of the miraculous conception), in order to prepare the minds of men to receive, and we may say, in order to justify them in receiving the astounding mystery of divine love, viz., that in the person of Jesus Christ, the God-head and the manhood are inseparably united, that the Father did not merely commission a holy man to be the teacher of His fellow-men, but sent His Son to be the Saviour of the world. Our Lord Himself appealed to His wonderful works in proof of this. Thus He said: "The works which My Father hath given Me to finish, the same works that I do bear witness of Me that the Father hath sent Me," and again: "Believe Me that I am in the Father, and the Father in Me, or else believe Me for the ver-

works' sake." And that our Lord's miracles gave strong confidence to the faith of the Apostles, we gather from their own recorded words. Thus St. Peter said in his first sermon: "Jesus of Nazareth a man approved of God among you by miracles and wonders, and signs which God did by him, in the midst of you as ye yourselves also know." And again, in his discourse to Cornelius and his household, he appeals to the miracles as being well-known facts. "That word I say ye know how that God-anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him;" and we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem. And yet great and wonderful as were these mighty works of the Lord Jesus which he wrought in the days of his earthly ministry, there are yet greater works than these. We are apt to think that the early Christian believers had an advantage over us, because they were eye-witnesses of the Lord's wonder working power. We think so, mainly because we cling so tenaciously to the notion that "seeing is believing," because we overlook and are so little able to appreciate the hidden wonders which He still works in the region of the soul and of the spirit.

Did not our Lord say to His disciples: "Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." This certainly could not refer to the miracles wrought by the apostles in Christ's name, for they were in no sense greater than those which were wrought by the Lord Himself, even if there can be any such thing as greater or less, in works which are manifestly beyond the unaided power of man. The greater works to which our Lord refers must therefore have been the conversion of souls, the healing not of bodily diseases, but of the inveterate and, by human power, incurable disease of sin.

Signs and wonders served a great and important purpose; but they were by their very nature temporary. No good end would have been answered—their significance, in short, would have been annulled had they been repeated from age to age; but the moral miracle of regeneration, the glorious wonder of hearts renewed, and lives transformed by the grace of Christ, by the life-giving power of His spirit, bears witness *still* to his divine nature and Godhead. *Here* is the proof that our Jesus lives, that we are not believers in a mere holy prophet in the greatest teacher of morals that the world ever saw, but in Him who is more than this, who is also God, made man to reconcile the world unto himself.

But, it may be said, if this be so, how is it that there are not more conversions, that there are so many Christians who are Christians only in name. It is because God will compel no man to believe

and love. It is because He will be served not by constraint but willingly.

Statistics may show, very likely they will, that there are more Buddhists or Mahometans in the world than even nominal Christians, but what have these systems done for the civilisation and elevation of mankind. There are no doubt elements of truth in other religions than the Christian. The great truth of the unity of God, *e.g.*, is a prominent feature in the religion of Mahomet. And if you compare the devout and sincere Mahometan who believes in one supreme God, and who honours God by constant and devout worship with many so-called Christians who are a disgrace to the name they bear, Christianity might well appear to suffer by the comparison, but such a case would be in reality no comparison at all. You must take the results of the two systems as a whole, in order to form a just estimate of their respective truth and value. And what is the answer which history and observed facts would return to such an inquiry? Would it not be that the zeal of the Mussulman for the propagation of his religion is a mere blind and ignorant fanaticism, and that we look in vain for those fruits of faith and love which the true religion of Jesus has everywhere produced, not only ameliorating the temporal condition of mankind wherever its influence extends, but elevating the moral character of those who have heartily embraced it to a degree which is unknown in those quarters of the world where the light of the gospel has not yet shined. The triumphs of Mahometanism cannot be compared to this. Mahometanism came forward as a religion of this world—a religion of sensuous enjoyment and the sword was its preacher. The great French divine, Pascal, says of it, Mahomet founded his dominion by killing—Christ by suffering Himself to be put to death. Humanly speaking, Mahomet chose means adapted for conquest. Jesus Christ those adapted for defeat; and yet the religion of Mahomet in spite of strenuous efforts to extend it (such as those which were made a year or two ago in the territory bordering on the Red Sea) is on the wane, whereas the gospel of Christ is everywhere making fresh conquests. “He *must* reign until He hath put *all* enemies under His feet.”

Rival religions, however, are as nothing in the way of hindering the progress of the gospel, as compared with the rebellion, the apathy, the worldliness of the human heart. The great obstacle to the conversion of sinners is self-sufficiency and self-will, and men are ready to catch at anything to justify their indifference.

In educated circles the cry just now is, want of accurate and sufficient knowledge. Agnosticism is the philosophy of the hour. Men look for demonstration, where demonstration is in the nature of things impossible. They expect the facts of religion to be proved with the same positiveness, with the same mathematical certainty as the facts of science. The wonders of science have made some men

sceptical about the miracles of Christ, and have led them to think that they contradict law, which seems to be everywhere supreme, and that there can be *no* such thing as the supernatural. There seems to be a wave of Materialism passing over the land, but Christianity has survived many such shocks ere now, and it will survive them still. I heard it stated the other day by one who had distinguished himself at the university, that this was in a great measure the cause that a decreasing number of students at our great seats of learning are offering themselves to serve in the sacred ministry of God's Church, *viz.*, that the minds of some of the foremost young men of the day are tainted with Materialism. The human mind is so impressed in these days with a sense of the wonders which have been brought to pass by the discovery of some of the hidden processes of nature that they have rashly concluded that matter is the only existence—that there *can* be no life apart from matter, and that miracle is impossible. They overlook the supreme miracle of the conversion of a sinner. Here, *e.g.*, is a man who was once a sot—a terror in his home and a nuisance abroad, and by the grace of Christ and through faith in His name, the evil spirit is cast out of him and he becomes a new man. His home, too, becomes an altered place, and his wife a happy woman. His children now attach a new meaning to the word Father. They begin to understand something of what our blessed Lord meant when He taught us to say “Our Father which art in heaven.” It may be said that cases such as these are comparatively few and far between; that some are reformed who are not converted, that self-respect and common sense sometimes come to the rescue, and are found sufficient to deliver many from the deadly snares of vice and intemperance. It may be so, but it requires no great penetration to discern the difference between the two—between the drunkard reclaimed from motives of economy and prudence, and the man whose life is changed because his heart has been changed through the grace of our Lord Jesus Christ and by the power of His Spirit. In cases of the former kind, reformation is very often the whole of a man's religion and self-confidence his only trust—a confidence which in numberless instances is an occasion of falling, and it cannot fail to breed a spirit of self-sufficiency and self-righteousness, whereas he who takes Christ for his Master and his example, has at once a pledge of victory over *all* sin, and of continuance in every good work, because the tree has been made good, and therefore the fruit will become good also.

And over and above such striking examples as these, of the transforming power of the Gospel, there are numberless instances in which the change from darkness to light is less marked—those gradual cases which prove that Jesus is able to cure all manner of spiritual sickness and disease,

and that the Gospel is a mighty power in the world still. The kingdom of God, for the most part, cometh not with observation. It transforms and ennobles many a humble soul in the quiet walks of life. Jesus not only says "Peace, be still," to the turbulent passions and insatiable appetites of sinful men, He speaks peace also to many a burdened and troubled heart, He opens the eyes of many to see the true light, He responds to the trust and confidence of many a believing soul. He answers, so that those who believe in Him *know* that He answers the prayers which they offer up to the Father in His name.

They are telling us nowadays that by means of a newly discovered scientific appliance called the microphone the ear can be made to hear the foot-fall of a fly. It has long been known that by means of the telephone sounds, both of music and the human voice, yea, even a whisper, can be heard at the distance of many miles. It is a wonderful thing, this miracle of science—but what is it when compared with the miracle of grace by which the whisper of a praying heart is heard in heaven—yea, and brings back an answer too full of comfort and help and peace.

Thus does the Lord Jesus still justify his words to Nathaniel, when he expressed astonishment that the Lord should have seen him and should have known what he was doing—no doubt praying under the fig-tree. Our Lord's reply was, "Thou shalt see greater things than these." One of these greater things is His power at this distance of the time from the age when He trod the earth to give peace to the troubled conscience, to open the eyes of the spiritually blind and to justify the confidence reposed in him by thousands of believing hearts, in every age and in every land. The great question for all of us—the conclusion of the whole matter is—have we heard His voice saying to the unrest and disquietness of our souls "Peace, be still." Has He calmed the tempest of our rebellious passions—has He quelled the insurrection of our unbelief? Do we know what it is to call upon the Father in His name, to ask in prayer believing and to receive? Do we know by a blessed experience of help obtained from above in our times of temptation and need, that a word spoken in our closet is heard by our Father in heaven? Do we know that He whom the winds and the sea obey is our Master and our Friend? He is willing to be this to every one of us—He is able to "do for us exceeding abundantly above all we ask or think." We have only to make the venture of faith. We have only to put Him to the proof—to test Him by His written word and by His own gracious promises, and then we shall soon find cause to say, with the wonder of a glad surprise, "What manner of man is this!" We shall know by a happy experience that "all power is committed unto Him in heaven and earth," and that "all things are possible to him that believeth."

SOME THOUGHTS ON THE RELATION OF SCIENCE TO RELIGION.

A SERMON BY REV. HAMILTON STUART VERSCHOYLE, M.A.

"My Father worketh hitherto, and I work."—ST. JOHN v. 17.

I SUPPOSE the most prominent question at the present day concerning the relation of religion to the world of knowledge in general, is that concerning its relation to physical science.

Many, as we know, have been the attacks made in the name of science not only upon Christianity, but upon every form of Theism, while many have been the answers put forward by Theists.

But great as has been the ability displayed on both sides, there seems to be one error largely shared in by both, the error, namely, of regarding the accounting for anything by what are called natural causes, or the explanation of anything by (or rather in accordance with) what are called natural laws,—the regarding this, I say, as a dispensing with the action of God, or at least as a relegating of that action to a more or less distant past. The opponents of Theism take the former course, not a few of its defenders take the latter; but these, in so doing, agree with their opponents in regarding a physical explanation as a dispensing *so far* with the Divine action.

It is needless to point out how frequently the position I have referred to has been taken up by the opponents of Theism, as that is well known; I would rather refer to its adoption by believers in God, more especially as I think all of us Theists are continually inclined to fall into this way of regarding the relation of God to Nature. The following instances will serve to show that the adoption of this standpoint is not confined to the unthinking. In that able and religious work, "The Unseen Universe," we read the following: "The duty of the man of science is to push back the great First Cause in time as far as possible." We find the accomplished author of "The Intellectual Development of Europe" contrasting the production of phenomena by natural law with their production by the intervention of God. Again, a late able preacher and earnest worker in our Church, while rightly saying that he would entertain no fear for Christianity were the Darwinian theory of the descent of man, or even the theory of spontaneous generation (the origin of life from non-living matter), proved to be certain truths, gave as his reason that these theories would only put the operation of the causing Cause (God) farther back. While lately, in perhaps the ablest of all works on religion and science, we find the relation of God to the evolution of phenomena described as an *initial* working and impartation of evolutionary force.

Now I venture to suggest that the truth brought

before us in the text suggests to us a truer way of regarding the relation of God to Nature. "My Father worketh hitherto, and I work." Nature is not something merely originally formed by God, and then left to the forces imparted to it by Him, with only occasional intervention on His part in the form of miracles. Rather is Nature His constant working, and what takes place in accordance with natural laws is just as immediate an action of God as is any miracle. The uniformity of Nature is the uniformity of God's action.

It is a misnomer to speak of phenomena as produced *by* natural laws; they are produced by God *in accordance with* natural laws. Natural laws are records of uniformities of sequence. As to the production of phenomena, all we know externally is, as Hume well pointed out, unvaried sequence. Causality is spiritual, not material, and, as believers in God, we should believe the causation to be His.

If this be, as I believe it is, the true way of regarding the relation of God to the Universe, we are delivered from any fear that any possible future scientific discovery might tend to disprove the truth of Theism, or weaken our faith in it; rather will every fresh scientific discovery be welcomed, every further explanation of phenomena in accordance with known natural laws, and from what are called natural causes, so far from being regarded as putting back, or putting farther off, the action of God, will be regarded as bringing us nearer to Him by giving us a further insight into the method of His working.

To take one or two instances. As long as it was supposed by all that species were formed separately, so long all that we Theists could say was that they were formed by God; but if it should be certainly proved that they have been developed, the higher from the lower, through the struggle for existence and survival of the fittest, then we could not only say *that* they have been formed by God, but we should have some insight into *how* God has formed them. Again, if we know nothing of the origin of the solar and other stellar systems, all we can say is that God formed them; but should the famous nebular theory ever be definitely established—the theory of the origin of all the stellar systems from a homogeneous mass of cosmical matter in accordance with known mechanical laws*—then we should not only know *that* "God created the heavens and the earth," but we should have some insight into *how* He formed them.

Or, to take an extreme theory, of which some seem to suppose that the establishment would

involve the acceptance of utter materialism and atheism,—the theory, above alluded to, of spontaneous generation. Supposing (which is next to impossible, Dr. Tyndall having, ten years ago, proved its negative, as far as it is possible to prove a negative), but supposing, almost *per impossibile*, this theory be ever proved to be true—this would only give us some insight into *how* God produced life.

Further, every fresh scientific explanation of phenomena is a further finding of mind in nature. All connection between phenomena, all order, presupposes a spiritual principle in Nature, and the more clearly is the order perceived, the more clear becomes the consciousness of that spiritual principle; while, on the other hand, the more clearly we discern mind in nature, the more fully is a light shed back upon our own minds, showing that the thought which thinks in us is not merely our own individual thought, but a thought which is one with that Mind in nature.

And now let us turn our thoughts to the practical bearing of the truth in my text on our lives.

As long as we look upon the working of natural causes as something different from the action of God, so long we shall feel that He was at one time (at the creation of the world, or when miracles were wrought) nearer to the world in His action than He is now; but when we realise that "the Father worketh hitherto, and the Son worketh," that God is as truly present in the fall of a stone as in the most stupendous miracle (though the latter might impress us more with His presence than the former); this will help us to realise how very near He is to each of us.

Let us then endeavour to look constantly on all nature as being His continual working, on all the beauty of nature as our Father's smile. This will help us to realise His constant nearness, to keep ever in our minds the Advent thought, "The Lord is near." And when from the world without we turn to the world within, and realise the oneness of the thought which thinks in each, then shall we realise more and more fully that our sufficiency to think anything "is of God," that He is the very nerve of all our thought, the very life of our life, the strength of all our power, and "the light of all our seeing"; that "in Him we live and move and have our being." Then when tempted to sin, how doubly sinful will appear its sinfulness, when we reflect that every sin is (as Father Malbranche said) "a making the just Avenger of crimes to serve for iniquity;" while in resisting sin we shall feel that we are fighting in His power.

But let that union with God not remain a mere metaphysical union known as a necessity by the intellect, but a felt union realised by the heart. Turn your thoughts to the revelation of God in Christ Jesus and in Him crucified, in Whom we see manifested what God is, and also the deep union between God and man, which made it possible that God should become man. Then,

* Serious objections to this beautiful theory have been advanced in Stallo's "Concepts and Theories of Modern Physics" (International Scientific Series), and in Vera's "Strauss—L'Ancienne et la Nouvelle Foi"; but there *may* be some way of meeting them. My knowledge of science is too slight to suggest such means.

drawn by the vision of that love and holiness, of that utter self-sacrifice, self will yield itself to God in Him, a love to God will be kindled which will make self disappear.

Love took up the harp of life, and smote on all the cords with might,
Smote the chord of self, which, trembling, passed in music out of sight.

God grant that as we draw nigh to the holy table and receive those memorials of His death, those sacred symbols of His constant presence, we may with deepened fervour renew the sacrifice of ourselves to Him, and realise more deeply our oneness with Him !

LORD GIFFORD, who was formerly one of the Senators of the Scottish College of Justice, has left £80,000 to the four northern Universities, or if any of them decline, to the Faculty of Advocates or of Physicians, for the purpose of establishing in each of the four cities of Edinburgh, Glasgow, Aberdeen, and St. Andrews a lectureship or popular chair for Promoting, Advancing, Teaching, and Diffusing the Study of Natural Theology, in the widest sense of that term : in other words, "The Knowledge of God, the Infinite, the All, the First and Only Cause, the One and the Sole Substance, the Sole Being, the Sole Reality, and the Sole Existence, the Knowledge of His Nature and Attributes, the Knowledge of the Relations which men and the whole universe bear to Him, the Knowledge of the Nature and Foundation of Ethics or Morals, and of all Obligations and Duties thence arising." The learned lord makes elaborate regulations for his bequest, but the following provisos are the most important :—"The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take any oath or to emit or subscribe any declaration of belief, or to make any promise of any kind ; they may be of any denomination whatever or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination) : they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called Sceptics or Agnostics or Free-thinkers, provided only that the patrons will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth. I wish the lecturers to treat their subject as a strictly natural science, the greatest of all possible sciences, indeed, in one sense, the only science, that of Infinite Being, without reference to or reliance upon any supposed special, exceptional, or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is. I have intentionally indicated, in describing the subject of the lectures, the general aspect which personally I would expect the lectures to bear, but the lecturers shall be under no restraint whatever in their treatment of their theme ; for example, they may freely discuss (and it may be well to do so) all questions about man's conceptions of God or the Infinite, their origin, nature, and truth, whether he can have any such conceptions, whether God is under any or what limitations, and so on, as I am persuaded that nothing but good can result from free discussion. Lecturers may be re-elected, but may not serve for more than six years altogether, each term of office being two years."

A BOON TO SUFFERERS. HARNESSE' ELECTROPATHIC BELT.

Testimonial
From Mrs. LAVANIA FOWLER, 2, New Pond Cottage, Romsey, Hants.

"It affords me great pleasure to state that your **ELECTROPATHIC BELT** has not only removed the pain I have so long suffered, but has been the means of so strengthening my spine as to prevent the recurrence of any difficulty I have had in breathing."

SPINAL WEAKNESS.

Every man and woman suffering from any disorder of the Nerves, Stomach, Liver, or Kidneys, should at once stop physicing, and remit 21s. for HARNESSE' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. LTD.**

52, OXFORD STREET, LONDON, W.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MARCH 19, 1887.

"A GOOD WAR."

A COMMERCIAL traveller said to an acquaintance the other day, at an hotel, "Don't you think a good war would be just the thing to improve trade?" He presently added some bitter complaints as to the difficulty of making profits, in consequence of the heavy taxation, both imperial and local, which Englishmen have to pay.

The person thus addressed replied by asking some other questions. "Do you really think that there can be such a thing as a good war? Have you ever reflected on what war actually means—say to any one family that has a near relative in the army, whether husband, father, son, or brother? Did you ever try to realise the horrible mangling and butchery of soldiers in battle, or the misery thus occasioned to themselves and their friends? And, further, is not the very burden of taxation, of which you justly complain, mainly a result of the costly follies of past wars?"

These few direct questions appeared to put the matter to the first speaker in a light which had not previously occurred to him. He had scarcely, if at all, reflected on the horrible nature of war itself, or on the intimate connection between it and ruinous taxation. And herein he is an example of hundreds of thousands of Englishmen who are regarded, amongst their neighbours and by themselves, as thoughtful, intelligent men.

How frequently, for example, do farmers in particular express a similar wish for "a good war" (the expression has almost become proverbial amongst them), in order to raise the price of corn. And there is little doubt but that a war would

actually have this effect for a short time. As it has been in former years, so again, if a conflict with any foreign Power should occur, the corn-markets would at once begin to tighten, and a certain amount of profit would speedily accrue to the home farmers, and to various holders of grain stocks. Such would be a temporary result, though even this would, at the same time, involve a much greater degree of actual money-loss to other portions of the community, except the farmers, and especially to the poorer and artisan classes.

But ultimately the farmers also, as a body, would be worse off than ever, in consequence of a war; for not only have past wars been followed by reactionary depressions in the price of corn, but always by considerable increases in taxation.

And upon whom does that increased taxation fall? Why, especially upon the cultivators of the land, either directly or indirectly, because the land represents a mainstay of the propertied classes, who, when taxed afresh, must therefore fall back upon their tenantry and labourers for increased rent, or service at lower wages.

In consequence of the unnecessary conflicts which have already been waged by England, her agricultural population is so burdened with taxation, or with disadvantages of one kind and another, arising out of it, that it is now almost impossible for the English cultivator to compete successfully with the growers of corn in America, India, and other foreign countries. It is as certain as sunset that every additional war, however "good," pecuniarily, to the farmer for a few months, will hang a still heavier weight of permanent taxation round his neck. This tends to paralyse both agriculture and general trade; hence for either a farmer or a commercial traveller to advocate "a good war," is a policy not only "penny wise and pound foolish," but even in a great degree suicidal.

The agricultural mind is specially apt to be slow to entertain considerations affecting the general future; but education is gradually teaching the rural population to reflect rather more than formerly, and hence it may be hoped that a more intelligent appreciation of the evils of war, in all their breadth, will increasingly spread amongst the farming and labouring classes, and that they will become convinced of the profound folly and falsehood which underlie the notion of "a good war."

PRUDENTIAL ASSURANCE COMPANY.

THIS is the best of the industrial assurance companies now in existence, whose annual report is to be found in another column, from which it will be seen that the assets of the Company amount to nearly seven millions, having increased—to give the exact figures—from two

and a-half millions in 1881 to £6,811,953 18s. 2d. at the close of 1886. For so short a period the increase is enormous. A supplementary report is issued by the Company, which gives in detail every one of its investments. Loans on municipal and other rates have been granted to no less than 222 public bodies, Town Councils, Local Boards, Burial and School Boards, within almost as many towns in forty-one counties in England, Wales, and Scotland. These amount to £1,468,459 19s. 10d., and in no case is the rate of interest less than 4 per cent. As evidence of the enormous benefit that this Company confers on the working classes, we may allude to the fact that it, in consequence of 135,000 deaths, divided £1,123,428 amongst their families, being an average sum of £8 6s. 8d. to each family. A total sum of over £8,000,000 has been paid away in claims under industrial policies since the formation of the Company.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

(Continued from page 117).

CHAPTER XIII.

DEAN SWIFT.

JONATHAN SWIFT was born in Dublin, Nov. 30, 1667. He was educated first at Kilkenny, and subsequently at Trinity College, Dublin, where he got a Degree with difficulty, and after serving some years as private secretary to Sir William Temple, was admitted to Holy Orders in Dublin in 1695. Swift's commanding abilities marked him out for preferment, but his "Tale of a Tub," and some sarcastic allusions to the Duchess of Somerset in his "Windsor Prophecy," prevented Queen Anne from elevating him to the Episcopal Bench; but as orthodox was not deemed an essential qualification in an Irish Dean, he was appointed in 1713 Dean of St. Patrick's. For some years Swift lived quietly in Dublin, meddling but little in Irish affairs. It was not, however, possible for such a man to avoid being drawn, sooner or later, into the turmoil of Irish politics. The country was on the verge of ruin, and Swift, with all his faults, hated tyrants and tyranny with all his soul. In 1720 his first pamphlet on Irish affairs made its appearance, under the title of a "Proposal for the Universal Use of Irish Manufactures," in which he assailed the commercial disabilities of the country with terrible force. He advised Irishmen to burn everything that came from England except the coal, and to use no cloth or stuff except such as were produced at home. He expostulated with the landlords for the "unmeasurable screwing and racking their tenants all over the kingdom," to which he ascribed the ruin of the substantial farming class. The pamphlet produced a profound sensation. The printer was tried for sedition, but the jury refused to find him guilty. The contemptuous manner in which the Irish Parliament was treated by England, was curiously illustrated by the dispute about Wood's copper coinage,

which took place soon after the publication of this pamphlet, and gave rise to the celebrated Drapier Letters of the great Irish Dean.

William Wood, an obscure projector, obtained through the influence of the Duchess of Kendal a patent to coin £108,000 worth of small copper coins for Ireland. This addition to the coinage was greatly needed, but the manner in which Wood's patent was granted was insulting to the Irish Parliament, and the whole transaction was rendered discreditable by bribery and fraud. The gain to Wood, if his patent had been carried out, would have amounted to £40,000, which was to have been shared between the projector and the Duchess of Kendal. The matter was arranged without consulting the Irish Parliament, the Lord Lieutenant, or the Irish Privy Council, but the Government anticipated no trouble in carrying the arrangements into effect. The public spirit of the nation was quenched—the Parliament impotent—the Privy Council a mere clique of political jobbers, without spirit or independence—the commerce, credit, and enterprise of the country crushed. The idea of consulting Ireland never once occurred to Sir Robert Walpole and Lord Townshend, the two men who then governed England. In Ireland, however, the scheme was unfavourably received. Both Houses of Parliament voted addresses to the Crown, accusing Wood of fraud, denouncing the quality of the coinage, and declaring that its circulation would ruin the trade and revenue of the country. Swift, who had long watched for an opportunity to clear off old scores with Walpole and the Whigs, saw the opening, and resolved to profit by it. Under the character of a Dublin draper he entered the lists, and in the Drapier Letters he lashed with savage energy the "diminutive, insignificant mechanic," to whom the patent had been granted. He exhorted every man, woman, and child in the kingdom to refuse the halfpence. The Castle was furious, but Swift was in earnest, and the storm of popular feeling excited by his pen was too formidable to be treated with contempt. In his fourth letter the Dean dismissed Wood, and lashed the Government with merciless sarcasm. He examined, with a bold but skilful grasp, the dangerous topic of the royal prerogative, and the key-note of Irish independence was struck by a clergyman of the Establishment. Lord Carteret came over as Viceroy to quell the disturbance. Harding, the printer, was prosecuted. The jury threw out the Bill, and amid tumultuous rejoicings the patent was cancelled. For the first time in her history Ireland had tried her strength in the arena of constitutional agitation, and scored a triumph. The dispute, trifling in itself, marked a turning point in Irish history, and may be regarded as the first step in that agitation which, under Grattan and O'Connell, developed into national importance.

For the first time all classes, all creeds, and all races were drawn together by a common purpose, and the foundation was laid upon which Flood and Charlemont and Henry Grattan reared the stately, though unreal, edifice of Legislative Independence in 1782.

But Swift did not see the result of his labours. He died in 1745.*

* The student of Irish History will find much information on the subject of trade restrictions in "The Commercial Restraints of Ireland," by John Hely Hutchinson, Dublin, 1779; edited by W. G. Carroll, M.A., Dublin, 1882.

CHAPTER XIV.

IRISH PATRIOTS.

IT is pleasant to turn from the narrow-minded though sincere Primate, and from the fiery Dean of St. Patrick's, to other men who shed lustre on this otherwise gloomy period of our history. The name of Berkeley, Bishop of Cloyne, is in no danger of being forgotten. This distinguished Irishman entered Trinity College in 1699, and obtained a Fellowship when twenty-three years of age. In 1709 he published his "New Theory of Vision," and in 1710 the "Principles of Human Knowledge," by which he established his reputation as a great original thinker. In 1734 he was promoted to the Episcopal Bench, which he adorned until 1753. He enjoyed the friendship of Swift and Pope and Addison. In an age of intolerance Berkeley was tolerant; in an age when patriotism was a hindrance to promotion, he was a true patriot.

Nor did the Bishop of Cloyne stand alone among Irishmen distinguished for virtue. Stearne, Bishop of Clogher, spent a princely fortune in charity, and bequeathed at his death an immense sum for useful and charitable purposes. King, Archbishop of Dublin from 1702 to 1729, like Swift and Berkeley, was an Irishman, and like them was an honour to his country. After Walker's death he was appointed by William to the See of Derry, and a few years later was transferred to Dublin. He published "The State of the Protestants of Ireland under the Late King James's Government," a work of great interest, and full of valuable information.

Here are a few illustrations of the state of Church life in Ireland. Dr. Price, Archbishop of Cashel, being unable to drive in his carriage to the door of his Cathedral, procured an Act of Parliament to build a new edifice in the town, and the splendid old Cathedral on the Rock of Cashel was deserted, and the lead being stripped off, it fell into ruins. A somewhat similar act of Vandalism was perpetrated at Waterford, and Church funds were lavished in this way, at a time when in the Diocese of Waterford there were nine churches in repair, forty-nine in ruins; in Cork thirty in repair, forty-six in ruins; in Ross eleven in repair, twenty-one in ruins; in Cloyne forty-seven in repair, twenty-two in ruins; in Ardferth fifteen in repair, fifty-four in ruins. One hundred and twenty-six in repair, and two hundred and fourteen in ruins (A.D. 1756). The high offices and emoluments of the Church were in all cases given as a reward for past, or an inducement to future, political services. The parish clergy were in many instances examples of piety and learning. John Wesley heard "a plain, useful sermon" at Athlone; "a strong, close, practical sermon," at Bandon; "a lively, useful sermon" at Carrickfergus. In 1710 there were thirty charity day schools. In 1719 there were one hundred and thirty, and the Charter Schools were founded in 1733.*

* See "Eminent Irish Churchmen," by Dean Murray, Dublin, 1874.

From a memorial presented to Harley, Oct. 17, 1710, "Swift's Works," x., p. 126, it would appear that five or six livings were often joined together to make an income of £50 a year. "And these have seldom more than one church in repair, the rest being destroyed by frequent wars and other causes."

"Hundreds of cures have not of certain provision £20 a

It would seem, however, that Irish ecclesiastics were not always allowed, even in those degenerate days, to do and to think that which was right in their own eyes. This was proved by the fact that when Clayton, Bishop of Killala, questioned the doctrine of the Trinity, and attacked the Athanasian Creed, he was brought to task, and his work, "An Essay on Spirit," might have led to his deposition but for the intervention of a friendly fever, which cut short his trial and his life at the same time. People in those days, it would seem, did really believe that the Christian Creeds were based on most certain warrant of Holy Writ.

For years Ireland had no history. Then with returning prosperity began an agitation, not unreasonable under the circumstances, against the Penal Laws. The Catholic Committee was established. Dr. Curry wrote his celebrated work on the Irish Rebellion, in which the Romanists were described as the loyal and persecuted party. In 1741 Dr. Lucas appeared as the champion of national rights. He was a Dublin apothecary, of great energy and incorruptible honesty. Having been elected a member of the Common Council, he set himself to correct abuses in connection with the appointment of aldermen, but as his popularity increased he became bolder, and published some tracts on the privileges of the Irish Parliament. Parliament at that time was composed of members elected for life, subject only to a dissolution on the death of the Sovereign. Debates were never published, and public opinion was powerless. The same Parliament lasted throughout an entire reign, sometimes for twenty years. If the Commons proved troublesome, Parliament was dissolved, and perhaps never summoned for another twenty years. Roman Catholics were excluded from all representation, whether direct or indirect. Of three hundred members who composed the Parliament, two hundred and sixteen sat for boroughs, two hundred were elected by one hundred individuals, and fifty by ten. Four families—the Boyles, Ponsonbys, Beresfords, and FitzGeralds—virtually ruled the country, for they returned by their influence a majority of the House of Commons. No private member could bring in a Bill; he was prevented by the operation of Poyning's Act. When a member wished to introduce a measure, he evaded the statute by asking leave to bring in heads of a Bill. If leave were given, the Privy Council might then send over the draft of the Bill to the English Privy Council for approval, when the same Bill would be returned with the consent of the English Privy Council, and might then be presented by the Irish Privy Council to the Irish Parliament, and the measure thus returned could not be altered or amended by the Irish Parliament, though they could if they wished throw it out. It will be most important to bear this in mind, if we would understand the nature of the struggle which was now rapidly coming to the front between the Parliaments of the

two countries.² Lucas attacked the corruptions of the day, and advocated reform, but the opposition was too strong, and he fled the country. Taking all the circumstances of the country into account, it was not strange that men who were anxious for the prosperity of the island despaired of escape from the vortex of corruption that threatened the nation with ruin, except by the establishment of Parliamentary independence. The aristocracy was corrupt and grasping—the peasantry oppressed and ignorant—the Roman Catholics without voice or influence in the State—the Protestant camp divided by the frantic folly that condemned the Protestant Dissenters to civil disabilities—the prelates of the Establishment often forgetting, like Primate Stone and the Bishop of Derry, their office as chief pastors in the Church of God in the pursuit of worldly ambition and political influence—the country gentry hospitable, but ignorant. A gloomy picture, but such was Ireland when it was visited by Arthur Young and John Wesley. In the country the Protestant squires hunted and gambled—drank deep and quarreled in their cups—never refused a challenge and never paid a debt, except a debt of honour—rack-rented their tenants, by whom they were adored, and spent their money with a rude, princely generosity which gave a certain charm to their lawless, selfish prodigality. Arthur Young tells us in his "Tour in Ireland," that if a poor man lodged a complaint against a gentleman, and a justice issued a summons, he would without fail be "called out," so that we may safely say that "manners were in a conspiracy against law." Reformation was sorely needed, but the difficulty was to find out where reform should begin.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

EVOLUTION.

SIR,—Mr. Lawrence always writes temperately and fairly. It is a pleasure to read what he says, because of the manner of it. There are things, however, to which we must take exception. But let me be brief.

(a.) *Evolution is not a law.* Mr. Lawrence speaks of it as "the recently discovered law." There is positively and absolutely not the least shadow of rational proof.

(β.) *Laws are ever in operation.* We never yet saw a new law begin to work. We have never yet seen one stop. If evolution were a law, involved a law, that law would still manifest itself unmistakably. Of this no one has yet given any clear evidence.

(γ.) *Better to accept the teaching of Genesis, "God made," than the teachings of some scientists, "Things have evolved themselves."* Mr. Lawrence, I think, if he will allow me to say so, goes out of his way to make a concession.

(δ.) *The scientists would not accept his position, even after his concession, "The spiritual nature is the Divine gift."* They would say, It is not logical. They would reason, "If the supreme form, beauty, what not, of man, were the consequence of evolution, why not all the rest?"

year, and some thousands have not £50."—Burnet, "Own Time," iv., p. 33.

Quoted by Ball, "Reformed Church of Ireland," p. 169.

When Rundle was deemed good enough for an Irish See, but not for an English Diocese, Swift wrote with scorn contrasting him with other Irish Bishops:—

"Rundle a Bishop! well he may.

He's still a Christian, more than they;

We know the subject of their quarrels,

The man has learning, sense, and morals."

* Whiteside, "Life and Death of the Irish Parliament." Lecky, "Leaders of Public Opinion in Ireland," p. 67. Froude, "English in Ireland," II., p. 5.

(e.) *The works of Creation, as recorded by Moses, occur in the same order of sequence as scientists affirm.* When studying this subject at Freiburg, in connection with the University there, I pointed this out to a great stickler for evolution. He admitted the facts, but not the inference, that Moses was divinely inspired. Inspiration does not fit in with—dove-tail into—the evolution theory. Yet it amounts to a most stupendous miracle that Moses should so write!

(f.) *Die Bibel und die Natur.* Professor Reusch, whose acquaintance at Bonn I had the pleasure of making last year, in his valuable book shows clearly enough that there is no conflict whatever between the facts of the Bible and the facts of Nature. Wherever there is an apparent conflict, it is because those facts are not clearly understood.

(g.) *Scientists pooh-pooh.* This is their last resource. Their ground for it is their superior [often fancied] knowledge. But, if they only thought, they would understand how easy it is for a trained mind to see the holes in their logic. I mean this—scientists claim superior knowledge from extensive and industrious research. Concede everything, in this respect, they ask. What then? They unfold their data, explain their theory [chain of reasoning], lay down their conclusion. My contention is that we are quite as capable of judging of all these matters as they are. So their contempt is contemptible.

(h.) *Make no concession.* There is no need. Let us stick to our Bibles. "Heaven and earth shall pass away, but my Word shall not pass away."

J. P. SANDLANDS.

Brigstock Vicarage, March 11th, 1887.

JUBILEE MEMORIALS.

SIR,—Loyal Churchmen, will as a matter of duty, sink their private views in deference to a *unanimous* action in behalf of a worthy "Jubilee Memorial" raised by the Church of England, supported by all our spiritual guides, if they possibly can do so. I heartily wish we could do this in regard to the "Church House" scheme. It is *not* unanimously supported by the bishops, and the laity show no great interest in it yet. The general feeling on the "Church House" comes out still in letters to the *Standard*, and as far as my limited knowledge goes, I cannot gather from the *Times* or provincial papers that any enthusiasm is felt for the "Church House," if really entertained objectors would be silent.

Sir, I heartily allow that there is a distinct call for Churchmen to erect some "memorial more durable than brass," and more generally desired than the "Church House." If enlarging the power for good of the Sons of the Clergy Corporation, is not thought the best object, why should not the idea which the CHURCH OF ENGLAND PULPIT and the *Times* have advocated, be brought before the public by those whose names and high position would go far to float it successfully—I mean a great effort in every parish in England to contribute to the redemption of the tithe by the Government.

The *Times* had an article on the valuable report of the condition of the clergy, originated, and now printed separately, by the *Guardian*. It goes without saying that the *Times* leader was able, but its sympathy for the condition of the clergy, and the suggestions made regarding the redemption of the tithe by Govern-

ment, are worthy of notice, and grateful notice, too. In the *Times*' article it was shown how much smaller is the whole sum received by the clergy as tithe than the public suppose—misled, I fear, by constant and wilful perversion or suppression of the truth by Liberationists. What a strong instance of Church defence would be exhibited to the nation if the whole Episcopate unanimously joined in issuing an urgent appeal to Churchmen in behalf of a large contribution to aid Government in redeeming all the tithes paid to the Clergy—an appeal as urgent as the Bishop of London's appeal for the "Church House!"

Now, sir, supposing the bishops as a body came out strong in favour of a National Church effort such as the CHURCH OF ENGLAND PULPIT and the *Times* advocate, can we doubt that such a scheme would take? The larger amount of tithe it would be best to leave in lay hands, but if the clergy were freed from unjust taxation for imperial and local ends, a great grievance would disappear; I wonder often, when the Church has so many friends, that no move has yet been made to "undo the heavy burdens" under which we clergy groan. We cannot move in such a matter, but it is strange that the laity do not. Are all Churchmen in the Lords and Commons going to leave Disestablishment and Disendowment to equalise clerical taxation!

I suppose most of us, as Churchmen, do not need stirring up on "Church defence," but it has not yet come to pass that we are equally agreed on wise "Church reform" being the best "Church defence." To my mind, one of the grandest moves in "Church defence" and "Church reform" would be such an effort on the part of the Church as would do away with the ill-feeling attending tithe payment directly to the clergy by owner or occupier. "Church defence and reform" should go further, by all livings in towns being reduced or raised to £500, and all livings in the country being reduced or raised to £400. Where the living has no house let allowance be made for a house in town or country, with a sum added, to be paid over to Queen Anne's Bounty for a building loan to be continued for thirty years. There are a few, not many, large country livings, but there are several in London. The surplus income from these town and country livings would go far to benefit town and country benefices. It would be no hardship to make all London livings £500 a year; for the clergy of great cities and great towns have chances of extra income in many ways which country clergy have no chance of.

Another item of "Church defence" may be mentioned—union of livings contiguous. Mr. Llewelyn Davies writes, with much force and clearness, to the *Times* of the 17th, on "Clerical Distress in small Parishes," and advocating union of small cures. If the present system of tithe was altered, *i.e.*, redeemed by Government, and all clerical incomes paid by Government, there would be little difficulty in amalgamating parishes, to the great benefit of the people therein. The ordained clergy would hold a service in each Church where there were two parishes united, once on Sunday, and licensed readers or an order of subdeacons (to remain such) could take their place at another service on Sunday. Such an amalgamating process would release a large sum of money, and thus a more just system of clerical payment all round would be made more easy. A contribution from the National Church to attain national and individual benefits, I must think would

be a better way of strengthening and edifying the Church than an outlay of £250,000 on a Church House, and be more popular as a Jubilee effort. But, if this need is so urgent, why should not the Archbishop of Canterbury put all the persuasive pressure his Grace can bring to bear on three dukes and some notables large holders of London property, and on other large holders of property in London and the counties. If "urgency" was strongly pressed, a sum sufficient for a serviceable building could be raised—I mean, if it was understood that the "Church House" was not to rival the Houses of Parliament in architecture and size. "It is never too late to mend." This building could be named the "Laymen's Memorial," that which I mention, "The Church's Offering;" and if the Archbishops would consent to receive £6,000 each, and all the Bishops £3,000, several new sees could be formed, and then we should have the "Bishops Memorial." The most uncharitable Churchman or Nonconformist would never dream of calling it the "Martyrs' Memorial," for the Archbishops and Bishops would be less sufferers by such a change than some might suppose. At present more calls are made upon their means than they can meet, from the exaggerated ideas of their wealth, while the insufficient incomes of many of the clergy make incessant calls on every Bishop. The clergy have some idea, but the public very little idea how much the bishops do to help their poorer brethren in all sorts of ways. Such a memorial from the bishops of England would be a work of "Church defence and Church reform" which all *Liberationists* would deprecate. The unreasonable calls on a bishop's means would cease. His clergy would not remain the paupers they are in many cases, and the words of the wise man would come true to such men if wise, "There is that scattereth and yet increaseth."

No man who has thought seriously of "Church Reform and Defence," expects changes, urgently needed and urgently asked for, to be done hastily. Churchmen, whether clergy or laity, have been wonderfully patient; but the demand is increasing in volume and weight. A letter from the Archbishop of Canterbury to a registrar in behalf of the position of the great majority of the clergy, is a *very poor appeal* beside the urgency pleaded for a Church House. We have reason to expect more earnestness. Some sacrifice by our fathers in God in behalf of their brethren, would tell with the whole nation.

A. D. PRINGLE.

Blakeney, February 18th, 1887.

ARE THERE TWO CHURCHES?

SIR,—I observe in a letter in your to-day's issue, from Rev. J. P. Sandlands, dated 20th ult., these words: "We must distinguish between the 'visible' and 'invisible' Church." I should be interested to learn from your correspondent, or from some other person, what distinction is made in the Bible between those two Churches. I am in the habit of reading the Bible, especially that portion of it, the New Testament, in which only the Church is spoken of; and I find no mention of any Church but one—which is called, in Eph. i. 22, 23, His (that is, Christ's) Body, and which is nowhere, that I know of, spoken of as two. If I am wrong, I shall be interested to learn which of the two Churches, the visible or the invisible one, is Christ's Body.

I think this is important. I think that it is not to profit, that a looseness of language should be used in speaking and writing of things treated of in the Bible, and I think it very loose to speak of a "visible" and an "invisible" Church, unless it be well understood what is meant.

B.

March 5th, 1887.

A CONTROVERSIALIST UNTRUTH.

SIR,—As you have seen fit to send me a copy of the last PULPIT, you will, I dare say, allow me to make the following comment on a passage in the leading Article. The passage is this:—"The writer of the Controversialist, under the name of Aleph Beth goes on to support his *idolatry*." Waiving the elegant charge of *idolatry*, I simply say that this sentence is *utterly untrue*. I never in my life wrote a letter under the name of Aleph Beth.

CONTROVERSIALIST.

UNIVERSALISM.

SIR,—(a.) *The needs-be*. All that Mr. Verschoyle says so well on this point, is only intelligible on the supposition that "eternal punishment" is an awful fact. If there were no punishment to be feared, there were no atonement to be desired.

(β.) *Reasoning from the human to the Divine likely to be wrong*. I am glad Mr. Verschoyle admits this. I do not admit, if I understand him right, his *tu quoque* argument. Of course—and *ça va sans dire*—it is universally possible to make a mistake. That, however, is not the question. I have not sought to base the doctrine of "eternal punishment" on any human reasoning. My object has always been to ascertain, "What saith the Scripture?" This is the point and I venture to suggest the propriety, as also the safety, of keeping it in view.

(γ.) *The damnable nature of sin*. I am sorry to have misunderstood Mr. Murphy on this point. I think, however, that his position now is a very strange and unintelligible one. Sin is a thing apart from man and will be condemned. Now to be condemned, if it mean anything, implies being reserved for punishment. But how can an abstract notion—an accident—be punished. Holiness is the opposite of sin. It will be rewarded. How will it be rewarded? As a notion—an accident—a thing apart from man?

(δ.) *The Atonement the great means of access to the Father, and finding mercy*. I said, in connection with this, that there is no *needs-be* if there be no "eternal punishment." Mr. Murphy interprets "If Christ's Atonement is so effectual that it will destroy all sin and suffering, it is proved to be needless." I do not know how Mr. Murphy arrives at his conclusion. (1.) Does Christ's Atonement destroy all sin? (2.) Does it destroy all suffering? (3.) How can it destroy eternal punishment if there be no eternal punishment to destroy? Does not the Atonement, and this is the point, provide a means of escape for those who would escape eternal punishment? To my mind it is perversion of truth to say "sin is destroyed" in the sinner. A power is given him through the Atonement by which he overcomes it.

(ε.) *ὑπὲρ πάντων*. Mr. Gurney's sermon on this text is, to say the least, a very extraordinary one. I

would advise him to read Barrow's great sermon on universal redemption. He will, perhaps, then be able to see that universal redemption does not mean that all the world will be willing to be saved. "Ye will not come unto me that ye might have life." I think I showed in a recent letter that this new doctrine of universalism out *Catonis Catonini*. It leaves man utterly without any will or choice in the matter.

(§.) *Cui bono?* Again I would suggest to your correspondents that there is not the least advantage, supposing they were able—a thing utterly impossible—in establishing their views. There is much danger and no good in all they say in trying to disprove an obvious Scriptural truth and withal a doctrine clearly taught by the Church of England.

J. P. SANDLANDS.

Brigstock Vicarage, Thrapston,
March 5th, 1887.

IF WE WERE TO LOSE THE BLACK RUBRIC, HOW SHOULD WE STAND?

SIR,—An attempt is made in both countries to discredit this sheet-anchor of our faith, which prevents our drifting down stream towards Rome. A late Irish Bishop said it was too metaphysical, an English one says it is "not very carefully worded," and hard to reconcile with "the plain doctrine of Scripture and the Primitive Church." Well, suppose we were to throw it aside, as we might suppose the late Lord Waterford to throw down his pistol, and say to a timid adversary, "I am ready to fight you with my natural weapons," how should we be?

2. We have to guard against two errors of doctrine, one, the denial that bread remains at all, the other the assertion of a corporal presence of our Lord's natural Body.

3. I am to prove, without help of "the wretched Rubric," as it is called, that bread remains, which was the great point, when Rome put Cranmer, Ridley, etc., on their trial. I take the Service, which says of the bread after Consecration, "these, thy creatures of bread and wine." Then I take the Catechism, "As our bodies are strengthened and refreshed by the bread and wine." Therefore they remain in their very natural substances, "when we receive them." Again, "Bread and wine, which the Lord hath commanded to be received." Once more, "an outward and visible sign, as a means whereby we receive the inward." If the bread were gone, how could it be the means of conveying the grace? Nay, on the contrary, the natural body would be the means of our receiving the appearances of bread and wine? Thus we can prove the presence of the bread and wine, though deprived of the Black Rubric.

4. Now I turn to those who maintain a corporal presence without denying the continuance of the bread. I have the Fourth Article. "Christ took again His Body, &c., and all things pertaining to the perfection of man's nature." But restriction to one place is one of "the things pertaining to the perfection of man's nature," therefore we can prove that our Lord's Body can not be locally here if locally in Heaven. Bishop H. Browne, after Hooker, quotes St. Augustine to the effect "whence He is to come, in the same form and substance of flesh, to which surely He gave immortality, but took not away the nature. According to this form He is not to be thought to be

everywhere extended. For we must take care lest we so build up the divinity of the man, that we take away the verity of His Body." The bishop well observes that when the Black Rubric speaks of our Lord's natural Body now, it uses the word in a sense different from St. Paul's "natural Body." It uses it in the same sense as it does speaking of the natural substance of the bread. I might also quote the Fifteenth Article, "Christ in the truth of our nature, was made like unto us, in all things, sin only excepted." But I do not rely on that, as, no doubt, some change has come on His glorified Body, though not so far as to make it no real body at all.

5. I must say a word on adoration, though, as Bishop H. Browne says, "If that doctrine of Transubstantiation be rejected, we shall not believe the wafer to have been really transformed into Christ's Body, and so shall not worship it, nor elevate it for worship." In the same manner, if we do not believe our Lord's natural Body, or spiritualised either, to be locally on the altar, we will not worship it. This indeed the Twenty-eighth Article forbids. When St. Paul says that the bread which we break—bread still, mark!—is the Communion of the Body of Christ, if he had meant to say that it is *the Body* of Christ, he could have said so. All his words imply is, that the bread communicates to us that spirit or grace of Christ which He calls His Body.

6. I have shown that we shall be safe, even if we lose that outwork against Rome, the Black Rubric. Whatever is attempted with you, I can scarcely think that a handful of Irish crypto-Romanists will propose its omission, as a powerful body in our Synod actually wanted to make it stronger. Let any one stand up in our Synod, and say plainly that our Lord's Body may be locally present in one hundred, or even ninety, places at once, and that he worships an it, which is neither the bread, nor merely the Deity, who there bestows his strengthening grace upon us in "the eating of bread"; let him avow this Popery, and his dishonesty, in eating the words of his oft-made subscription, will cause such an outburst of Protestantism that, if it does not drive him from the Synod, will certainly prevent his ever again avowing Popery within its walls.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

Reviews and Notices.

"THE ELDER SON, AND OTHER SERMONS." By John H. Jellett, D.D., Provost of Trinity College, Dublin. Dublin: Hodges, Figgis, & Co. 1887. Pp. 305.

TO review sermons is difficult. Extracts are unfair to the author, for the better the sermon the less will it bear tearing into "specimens;" extracts are like the brick which the traditional Irishman who had a house to sell carried about with him as a specimen. And to say you "like" the sermons is really a doubtful compliment; we do not judge physic according to taste, but according to its healing powers, and so it should be with sermons. So judged, we think Dr. Jellett's volume will meet with approval, for it will do good because it will make readers think. The sermons are not commonplace; they are not rhetorical; they contain no peculiar adjectives, based upon

Greek; they are liberal in thought, and not too controversial.

Perhaps we like the one that gives its title to the book least. We cannot think that from the parable of the Prodigal Son "men might draw the false but not unnatural inference that God prefers deep sinfulness followed by true repentance to a continuance in well-doing. They might be led to say—if not, Let us continue in sin—at least, Let us sin that grace may abound. To prevent such a mistake, this very objection is put into the mouth of the elder son; and in the reply of the Father is fixed the true position of the repentant sinner. He is received with forgiveness, with welcome, with joy, but he does not take in the estimation of his Heavenly Father the place of him who by patient continuance in well-doing seeks for glory and honour and immortality." He does not, no doubt; but had the elder son, or the Pharisees to whom the parable was spoken, been seeking, by patient continuance in well-doing, glory and honour and immortality? Had they not, both of them, rather been seeking it, if at all, through a cold formalism and an unloving and unlovely self-righteousness. The Pharisees were eminently respectable men, mostly; free from gross vices and great virtues; but it is an anachronism to impute to them the difficulties of half-Christianised Jews, still more of modern Calvinists.

The sermon on the Atonement, if preached to any popular congregation in Ireland, must surely have caused deep searchings of heart, unless Irish Protestantism is much misunderstood, for it is most strongly anti-Calvinistic. The sermon on Gethsemane is very good, but not equal to Mr. Josiah Gilbert's paper in the March "Expositor."

In spite of what we have said about extracts we will conclude with one from an admirable sermon called "Empty, Swept and Garnished." (Matt. xii. 43-45.):—"Perhaps the most important, certainly the most distinctive lesson which this story—I cannot call it a parable—contains is to be found in the words 'when he is come he findeth it empty.' The word 'empty' seems to have been chosen by our translators with a view to preserve the correctness of the image—a house—by which the human soul is figured. But the Greek word *σκολάσσοντα* which is thus rendered, has a more distinct reference to the thing figured, and should more properly be rendered 'idle.' When the unclean spirit returns he finds the soul 'idle.' Thus read, the history gives us the cause of the second and fatal admission of the spirit of evil, that on its return it finds the soul 'idle,' unoccupied, without an object; not that it is filled by anything evil, on the contrary, it is cleansed and adorned; treated, in fact, as one would treat a house where something impure and corrupting had just been got rid of. Not, as some would tell you, specially prepared for the reception of the evil which had been driven out. It would be an utterly false metaphor to represent a man preparing by the *purification* of his house for the reception of an *impure* spirit. On the contrary, the process here depicted might have fitted it for the reception of the most honourable visitant. It is cleansed and beautified, but it is empty. The heart—a more favourable case than could occur in real life—is freed even from the remains of sin; nay, perhaps some of that passive amiability which may be fairly imaged by the dead ornaments of a house has found a place there; but the mind itself is idle; its powers are sleeping; its affections have no object, they are sleeping too. It is upon the mind in such a

state—not guilty, only inactive and vacant—that the assault of evil comes, and we know the result." Would that the clergy would follow Dr. Jellett's lead and *force* the plain duty of intellectual industry on mentally idle hearers! We hope we have said enough to send our readers to the volume itself.

PREFERMENTS AND APPOINTMENTS.

- Acheson, Rev. Johnston Hamilton, M.A., Rector of St. Peter's, Chester; Chaplain to the High Sheriff of Cheshire, Mr. James Tomkinson, of Willington Hall, Tarporley.
 Baynes, Rev. James Pilkington, M.A., Vicar of All Saints', Prince's Park, Liverpool; Surrogate for the Diocese of Liverpool.
 Berry, Rev. John H., Chaplain and Naval Instructor to the *Lion*.
 Brereton, Rev. Cecil, Vicar of Billingshurst, Sussex.
 Burrow, Rev. R. F., Rector of St. Andrew's, Droitwich; Vicar of St. Andrew's, Bordesley.
 Codrington Rev. Dr., Fellow of Wadham College, Oxford, and of the Melanesian Mission, Auckland, New Zealand; Vicar of Wadhurst, Sussex.
 Cott, Rev. Arthur, Rector of Ashby Magna, Leicestershire.
 Donne, Rev. William, M.A., Vicar of Great Yarmouth; Surrogate for the Diocese of Norwich.
 Fyson, Rev. Nicholas Isaac Hill, M.A., Rector of Barton Blount, Derbyshire.
 Hadfield, Rev. James, Licensed to Officiate in the Diocese of Salisbury.
 Heal, Rev. W. Reece, Vicar of Carnmenellis, Cornwall.
 Heath, Rev. John Herbert, B.A., Vicar of Flintham, Nottinghamshire.
 Housman, Rev. Joseph Brettell, M.A., Curate; Rector of Cheriton Bishop.
 Ives, Rev. Robert James, Perpetual Curate of St. Germain, Roath.
 Jones, Rev. Thomas Jesse, M.A., Perpetual Curate of St. Tyfaelog, Pontllynn.
 Keene, Rev. Rees, B.A., late Curate of Mansfield, Notts; Lecturer at St. Bees' College, Cumberland.
 Lamb, Rev. Benjamin, M.A., Rector of Wheldrake, York; Vicar of St. George's, Leeds.
 Lambert, Rev. Willis Fleming Aston, M.A., Vicar of Peterchurch, Hereford.
 Lawrence, Rev. C. D., Rector of Bermondsey; Rural Dean of Southwark.
 Laycock, Rev. J. M., M.A., Vicar of Charles, Plymouth; Surrogate for the Diocese of Exeter.
 Liddon, Rev. Henry John, M.A., late Curate; Perpetual Curate of South Milton.
 Montgomery, Rev. Charles Percy Graham, M.A., Vicar of Shapwick-cum-Ashcott.
 Parsons, Rev. R. A., Curate of All Saints', Loughborough; Vicar of Worthington, near Ashby-de-la-Zouch, Leicestershire.
 Roberts, Rev. George Robert, D.D., Rector of Fulmodeston with Croxton, Norfolk.
 Rees, Rev. John, B.A., Perpetual Curate of Ystradowen.
 Rosedale, Rev. William Elitto, B.A., Rector of Tintern Parva (by dispensation of the Archbishop of Canterbury).
 Tomlinson, Rev. R., Curate-in-Charge of Husbands Bosworth; Rector of Bruntingthorpe, Leicestershire.
 Trend, Rev. John Bowden, M.A., Senior Chaplain on the Madras Ecclesiastical Establishment; Rector of Quenington.

CLERICAL OBITUARY.

- Corfield, Rev. William, for twenty years Rector of Langattock, at Langattock Rectory, Abergavenny, on the 8th inst., in his 77th year.
 Hull, Rev. John, M.A., Hon. Canon of Manchester, for twenty-three years Rector of Eaglescliffe, formerly for twenty-nine years Vicar of Poulton-le-Fylde, Rural Dean and Examining Chaplain to the first Bishop of Manchester, at Eaglescliffe Rectory, on the 8th inst., aged 84.
 Walrond, Rev. William Henry, Vicar of Yatton, and Prebendary of Wells, at the Vicarage, Yatton, on the 9th inst., aged 61.



The Church of England Pulpit.

THE PASSOVER.

BY THE REV. F. TILNEY BASSETT, M.A.,
PREBENDARY OF WELLS CATHEDRAL, AND
VICAR OF DULVERTON.

SERMON PREACHED IN WELLS CATHEDRAL, ON
QUINQUAGESIMA SUNDAY, 1887.

"I will pass over you."—EXODUS xii. 13.

IN the ensuing week we shall enter upon the season of Lent, a season which the Church has skilfully grouped with Easter, so that the entire acting out of the scheme of our redemption in the sufferings and triumph of our Lord may be brought under view within the narrow limits of a few weeks. In this period we commemorate the fast of forty days and forty nights, which commenced His ministry of suffering, and the tears and blood-sweat of Gethsemane, and the death-pangs of Calvary, that closed that ministry, to be quickly followed by the riven tomb that opened to Him the Gates of Glory, and to us the Kingdom of Heaven.

Again, in this solemn season, the Church teaches us the necessity of humbling ourselves under a sense of our sins, and the heinousness of our transgressions, which required so great a sacrifice; she leads us with a loving hand to the fountain opened for our cleansing, and exhorts us to rise, through the grace of the Holy Spirit, from the death of sin unto the life of righteousness, and so to pass through Lenten penitence that we may rejoice in our Easter Eucharist.

Thus, in this season, by this comprehensive arrangement, we learn at once our fall and our recovery, our sin and our salvation. In like manner, the Passover and its period set forth the doctrine of redemption under the Old Testament, and the ordinances with which the people were to approach their God. The sufferings of Israel in their bondage were their Lent, and the Exodus from Egypt their Eastertide. The features, moreover, of that event were, by divine wisdom, so framed and blended that they presented a type or picture of the better things to come, till, by a gracious development, the Passover found its maturity in New Testament redemption. "Christ our Passover was sacrificed for us," and the ordinance whereby we commemorate that one sacrifice for sin, till the Lord returns in glory, was the outcome of the Passover supper that Christ "with desire desired" to celebrate before the shadow assumed substance, and the type ripened into antitype.

Vol. XXIII.—No. 587.

Standing, as we do, on the threshold of the season of Lent, we venture to think that the subject of the Passover, for which, both in the type and the antitype, the lessons of that season prepare us, is not unsuited for our present meditation. Let us, therefore, under the prayer-sought guidance of the Holy Spirit, look through the tears and clouds of Egypt to the sunshine and salvation of the better land.

I. Our first duty will be to investigate the meaning of the word "Passover," and thence to learn the nature of the act embodied in the word. In our language it is indefinite and doubtful whether we are to understand "Passover" as representing the act of superposition or the act of omission, a hovering over or a flitting past. The latter is, I believe, the impression which is generally accepted by ordinary readers of the Bible, though the former has, as it will appear, the greater claims in its favour. Both the above meanings seem to have been entertained in former times, and the same hesitation to decide the exact force of the word is traceable in the early translations of the Old Testament. In the Greek version of the LXX. made between two and three centuries previous to the Incarnation, the word is rendered in our text by "I will cover";* but in the 23rd verse by "He will pass by."† Another Greek version, about three or four centuries later, represents the cognate noun by "defending."‡ The Latin version reproduces the same uncertainty, but inverts the order, rendering the text by "I will pass by";§ and the same verb in 23rd verse by "He will cross over."|| The Jewish Targum or Commentary supports the interpretation of sparing by "covering."¶ Thus, some doubt may have existed in early years in defining exactly the force of the word, but all such doubt should, with more recent knowledge, be removed, as the word rendered "Passover" is not of Hebrew but of Egyptian origin, and the old Egyptian hieroglyphic word, which was adopted by the Hebrews at the time of their deliverance, has been discovered, and its meaning is "to spread out the wing" over a person, and hence to "protect"; there can therefore be no reasonable doubt that the word "Passover" signifies the act of "covering," "sheltering," and "protecting."**

* σκεπάσω. † παρελεύσεται. ‡ ὑπερμάχησις, Symmachus.
§ Transibo. || Transcendet.

¶ The verb used is ΠΩ. We may note here that the cognate noun ΠΩΣ, *passover*, is in the LXX. merely translated φάσκε or πάσχα. Aquila renders it by ὑπερβάσις, *a passing over*; Symmachus by ὑπερμάχησις, *a defending*; Josephus by ὑπερβάσια, *a passing over*; Philo by διαβαρία, *offerings for a safe passage*; and the Græco-Ven. by ἄλμα, *a leap*. The Syriac Version retains both noun and verb in the equivalent and almost identical word of the Hebrew text.

** See "Essay on Egyptian Words in the Pentateuch," by Canon Cook, in the "Speaker's Commentary," Vol. I., p. 491. Does not the adoption of this ancient Egyptian word into Hebrew usage at this juncture furnish an argument in support of the received date of the Pentateuch in opposition to the recent theories of Kuënen and Welhausen?

Having thus traced briefly the history and import of the word, let us proceed to compare some passages in Holy Scripture, which may lend us some light as we proceed in our investigation. In comparing the context we cannot fail to notice that although it is said that the *Lord passed over* the Israelites and the *Lord smote* the Egyptians (verses 12, 13), in other words that the Lord was the ultimate author, both of the preservation of the one and of the plague that destroyed the other, yet it is evident from the 23rd verse that the Saviour and the Smiter were two distinct agents, for it is added that "when the Lord seeth the blood upon the lintel and on the two side posts, the *Lord* will pass over the door, and will not suffer the *Destroyer* to come in unto your houses to smite you." Thus it would appear that while the one was busied in spreading death and desolation through the land, the other was intent on delivering the dwellings on which he espied the seal of blood. This passage is adverted to in Heb. xi. 28, where the same distinction seems to be observed. The next passage to which I would direct your attention is Ps. xci., which is manifestly a poem composed upon the subject under consideration. The previous Psalm, both by its title and by an old tradition, is attributed to the pen of Moses. It certainly deals with the sins and consequent sufferings of the people of Israel in the wilderness, and the subject matter of this Psalm refers to a closely-connected period in the pentateuchal history, the deliverance of Israel at the time of the exodus from Egypt. Thus we have mention made of "the noisome pestilence," "the terror by night," "the pestilence that walketh in darkness," and the "ten thousand falling at Israel's right hand but not coming near them." All these expressions point conclusively to this crisis in their history. But how was the deliverance from these dangers effected? the first and fourth verses tell us: "He that dwelleth in the *secret place* of the Most High, shall abide under the *shadow* of the Almighty." "He shall *cover* thee with His *feathers*, and under *His wings* shalt thou trust: His truth shall be thy *shield* and *buckler*." And again, in the ninth and tenth verses: "Because thou hast made the Lord, which is my *refuge*, even the Most High, thy *habitation*, then shall no evil befall thee, neither shall any *plague* come nigh thy dwelling." The idea maintained throughout is that of shielding and protecting. The figure in the fourth verse borrowed from the sheltering care of the mother bird brooding over her young ones, carries us on to another passage where the same word is used as in the history of the Passover. In Isaiah xxxi. 5, we read: "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it, and *passing over* He will preserve it." Here it is distinctly taught that the Lord will protect the "beloved city" as birds do their nests. Now, when the parent bird espies the approach of some well-

known enemy, she does not flit by or omit her young ones, but flutters, hovers, and broods over them, so as to be between her nest and the threatened harm; and the nearer the danger comes the more closely do her sheltering wings enwrap her fledglings, *passing over* them to screen them from the foe.*

Putting the previous evidence before us, we proceed to claim even the authority of our Lord Himself for this interpretation of our text.

In St. Matthew xxiii., we read that at the beginning of the last week of our Lord's earthly career, He made His public entry into Jerusalem, and when from the hill-side He looked down upon the city of solemnities, He wept over her, and exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a *hen gathereth her chickens under her wings*, and ye would not" (v. 37).

Consider for a moment the season at which these words were uttered by the Lord, and the attendant circumstances. It was the *Passover* week; the city at His feet was busied in making preparation for the feast. He was about to fulfil the type of Israel's ransom from the house of bondage, and to become the "very paschal Lamb." How natural, therefore, was it that the sight of the city, so often threatened and so often saved, the solemn season, and the decease, the *Exodus*—the very word used by St. Luke (ch. ix. 31)—which He was about to accomplish at Jerusalem, should combine, in the mind of One who ever fashioned His pictures and parables from surrounding objects and present circumstances, to find utterance in these memorable words, in which we recognise the Divine seal set to the interpretation of the old Egyptian word, adopted into sacred use, and sanctified for the highest symbolism: "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings."

Having summed up this brief examination of testimonies in favour of our interpretation of the word, we may return to the scene presented in the land of Egypt on that ever-to-be-remembered night. The tenth plague has been announced to Moses as impending over the land. He has bidden the children of Israel to select and sacrifice a lamb according to their families, to strike its blood upon the entry of their houses, to eat the flesh, "the body of the Passover," and not to open the door till morning light, for the Lord will pass through the land and smite the first-born of the

* The renderings of the ancient versions of the word in this place are these:—The LXX. περιποιήσεται, *He will protect*; some copies have υπερβήσεται, *He will pass over or by*; Aquila, Symmachus, and Theodotion υπερβαίνων; the Syriac has the same word; and the Targum "He will deliver"; and the Latin Vulgate *transiens*. By which it appears there was the same uncertainty as in the place of Exodus.

Egyptians. The order is obeyed, the lamb is slain, the blood is sprinkled on lintel and doorpost of the houses of the Israelites, and with closed doors and bated breath the people await the issue. Meanwhile the destroying angel has received his commission to smite the first-born with the pestilence. Onward the dread agent comes, silent as the night, resistless as the hurricane, his bow deals death, his arrows plague. Before him each first-born son is smitten and slain; the babe fondled upon its mother's breast fades suddenly like a blighted flower; the stalwart youth, the hope and pride of his parents, falls by their side a discoloured corpse. No house is exempt, one cry of woe thrills through the land; the palace rings with the dirge, for the prince is dead, and in the prison-house the captive sheds the funeral tear over his best-loved boy. There is not a house where there is not one dead. But see! there is a tent which bears the crimson seal of sacrifice. This is no dwelling of a son of Ham, but one of the tabernacles of Israel. Onward the destroyer speeds, his arm is uplifted, the blow is falling; but lo! the Lord anticipates, He intercepts the stroke, He spreads His wings over the consecrated door, He broods over the children of the Covenant that dwell within, and shields them from the avenger's hand. The promise is fulfilled, "I will pass over you." In the houses of the Israelites there is not one dead.

II. The Passover strikes the key-note of Israel's history, and of that of the Christian Church, and we may add of the experience of the individual believer also. It testifies of a particular and perpetuated providence over all the objects of the Divine care.

Look first at the annals of Israel's history. Has not the Passover set up a type, and given a token to all generations, that there is a special providence and protection over that race, that they shall not be utterly destroyed. Why, in the earliest days of their national existence, did not the seven nations, greater and mightier than they, successfully resist the invaders that came to inherit their cities and seize on their fields and vineyards? Why did not they unite in one confederacy, and crush their assailants? Why did not Gebal and Ammon and Amalek, the Philistines, with them that dwell at Tyre, root them out that they should be no more a people, and that the name of Israel should be no more had in remembrance? Why did not Nebuchadnezzar consume his captives in the furnaces of Babylon? Why did not Persia extirpate the kin of Mordecai and Esther? Why did not Greece, whose tyrant polluted the temple and desecrated the Holy of Holies, succeed in annihilating the holy people? Why did not Rome, with her iron legions, stamp out the last trace of Hebrew blood? Rome burnt down the temple, slew a million, and enslaved and banished another; why did she not finish her work? Why

have not the nations of Christendom in mediæval days worn out and wasted "the people of the weary foot"? Where is the city whose streets have not been blackened with the ashes or reddened with the blood of the burnt and butchered Jew? And yet the children of Israel survive the storms of time and trial, and will survive till the day shall come when God's purposes shall be ripe, and the Spirit shall be poured out from on high, and the veil be removed, and they shall recognise Jesus, as their fathers did Joseph, and with weeping and wailing, and yet with penitential joy, shall they welcome the long-rejected One: "Blessed be He that cometh in the name of the Lord." This is the great Exodus that awaits the sons of Israel, and till then the race is immortal; their chastisements have been many and sore, but the covenant has held good. "I will not make a full end of you." A remnant has always realised the truth of the promise, "I will pass over you."

Such likewise has been the experience of the Church of Christ in all ages past. In the days of the empire "The Christians to the lions" was the cry that echoed along the streets that led to the amphitheatre; and the faggot was lighted and the scaffold reared, and the axe sharpened in every city of the provinces to slay them that had the testimony of Jesus, but the "blood of the martyrs" in the well-known words of Tertullian, only proved "the seed of the Church," for every section of society was filled with the followers of the cross. Again, when the age of persecution had passed away, dangers threatened from within, and schools of heresy and error arose; why, in the midst of intricate debates on doctrines enveloped in mystery, was "the faith once for all delivered to the saints" preserved? and disputations often accompanied with unseemly strife overruled, so that a clearer knowledge and a sharper definition of sound doctrine was bequeathed as a legacy to after times? Why, in the night of ignorance that brooded, like the ninth plague of Egypt, over Christendom in the "dark ages," was not the faith forgotten, and the light of the Gospel quite quenched out? Why in the fires that were kindled at the period of the revival of letters and religion, when "Greece arose from the dead with the New Testament in her hand," was not truth with its defenders consumed and dissipated? And, once more, why among the conflicting sects that afterwards sprang up, has not the Church been mixed up with the mixed multitude, her continuity broken, and her deposit frittered away in puerile cavillings and contentious quibblings? Surely here, as in the case of Israel, we must thankfully recognise the same special providence, the same shelter from the destroyer, the same wing of love that has passed over us and our fathers in the Church. And should not the memory of the past nerve our faith for present and future dangers? True it is that the destroyer seems to be speeding to our doors, with a quiver

filled with divers arrows of destruction, darts of infidelity to be launched against the doctrines of the faith, and darts that infuse bitter jealousy and political strife to plunder and profane our Churches, and darts to poison the moral atmosphere of Christendom; neither must we marvel at this, for "the Spirit speaketh expressly, that in the last days perilous times shall come;" but whether in presence or prospect of trial, as the arrows of the destroyer rustle through the air, let us remember the tents of Israel and the lesson that they teach. Is the blood upon the lintel and door-posts of our Zion? Is our Church faithful to her deposit, faithful to her testimony, faithful to the use of the talents committed to her trust? If so, we need not fear. "God is in the midst of her, she shall not be moved;" she dwells "under the shadow of the Almighty." His faithfulness and truth shall be her shield and buckler. She may lay claim to the promise and expect its fulfilment—"I will pass over you."

There is a precious lesson also for the individual Christian in our subject. The true believer has sprinkled the blood of Jesus, our Passover Lamb, with the hyssop of repentance on his soul, and he dwells under the consecrated curtains of the covenant of grace. Here is his confidence, and in the night of Egyptian darkness and desolation he has no need to fear. Trial will test, temptations will beset, for real religion does not exempt from, but rather necessitates, an ordeal, but when the enemy comes in like a flood there is a mysterious presence that overshadows the tempted one, and a power more than human holds back the wave. "Thus far shalt thou come and no further." Satan may assault, and his fiery darts fall like hail, but the shield of faith shall intercept and repel their force; death will come, that grim, gaunt giant that haunts us all through life, but the form of his visage will be strangely altered, a foe transformed almost to a friend, and the valley of shadows shall be marvellously illumined with the footprints that have gone before and left their tracks of light straight to the gates of paradise. And at the judgment, when the angels shall be sent forth to gather the elect from the four winds and to sever the righteous from the wicked, the battalions of heaven will know where to smite and where to stay the hand; the seal of the atoning blood shall be the sign of salvation; there the destroyer shall not enter, there the Passover wing of the Saviour will be spread, the believer shall have confidence in the day of judgment.

III. The Passover we have seen is a type and token of covenanted protection; so also, it is to be noted, it is the seed and source of sacramental ordinances under both covenants. We trace in this sacrifice the embryo of the Levitical system. All the various sacrifices of the old law were but branches developed from this root, each one of those ordinances had its own proper function, but

each reflected some phase that was contained in the nucleus of the original. The lamb of the Passover signifies, according to our interpretation, the lamb of *covering*, and the word rendered to *atone* in the Old Testament is literally to *cover*; probably this was a rendering and certainly it is an application of the word before us; the blood of atonement sprinkled on the penitent was a shield that sheltered him from the demands of justice. Moreover, this parentage of the Passover is not restricted to Jewish rites and ceremonies, but forms the foundation of the highest of the Christian sacraments, the Lord's supper. In the 47th verse of this chapter we read "All the congregation of Israel shall keep it," literally it is "shall *do* it"; and you will remember that when our blessed Lord presided at the Passover feast, He quoted or caught up these very words in the ever memorable "*do this* in remembrance of Me," do this as My memorial, no longer celebrate the deliverance from Egypt, but the exodus I am about to accomplish, the sacrifice I am about to offer to God as the one "all sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Further, it may be remarked that it has been often urged that the sacraments furnish one of the strongest possible proofs of the veracity of the New Testament. With this connecting link we may extend this argument to the remoter history of the Old Testament also, for as often as we meet together to celebrate the memorial of the death of Christ, we are not only carried back to the night on which He was betrayed, and sit with Him in the upper chamber at Jerusalem, but are also transported back to "the night, be much remembered," when the Lord broke the yoke of Egypt, and we take refuge under the blood-sprinkled tents of Israel and the shelter of the saving wing of Jehovah.

In applying this subject to our own souls, let us examine ourselves whether we are, with all our privileges, living the life of an Egyptian or an Israelite? Am I exposed to the coming wrath, or is the blood of sprinkling upon my soul? We know not when the last great antitype of the Passover will be fulfilled. The Lord may now be about to descend from heaven; the angels may now be receiving their commission; the trumpet may now be about to peal forth its last blast; let us then hearken to the pleading words of Jesus, words mingled with His tears of tenderness and love, words addressed to us as well as to the city of old. "How often" and yet even now, "would I gather *you* under My wings." Oh let Him not add "And ye would not," but listen while the day of salvation lasts, while the invitation echoes in your ears; arise and seek the refuge provided for you, and claim the promise of our text, in sickness and in health, in life and in death, in time and in eternity "I will pass over you."

RUPTURE CURED!

IMPORTANT INVENTION.
MR. C. B. HARNESS, the renowned Inventor of Electropathic Belts and other Curative Electrical Appliances, has lately introduced a new **Washable Everlasting Truss**, known as

HARNESS' XYLONITE TRUSS

A NEW TRUSS.
Guaranteed to last a lifetime. All who suffer from Rupture should wear **Harness' Xylonite TRUSS**. It has a beautifully smooth, flesh-coloured surface, of a washable and durable material; gives complete comfort and support without irritation; is cheap; and weighs only a few ounces.

FREE OF CHARGE
Pamphlet and Advice on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.
Corner of Rabbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MARCH 26, 1887.

M. JULES SIMON ON THE SITUATION.

IN the French Journal, *Le Matin*, there lately appeared a remarkable article from the pen of M. Jules Simon. It is really, though not avowedly, an address to the Emperor of Germany. He says:—

"How great are modern wars, where 100,000 men disabled are replaced by 100,000 others, and yet another 100,000, and then by hundreds of thousands, rushing towards death by the rapid trains of all railways. What a heap of slain! What destructive fires! How many fields rendered barren for long years? What flourishing industries ruined! How many fathers without children, women without husbands, old men without means of support? How many orphans?—Good heavens! And what loss for the States! What desolation! Each cannon shot costs 4,675 francs, and Krupp's great cannons, the terror of 1870, are now lost, forgotten, replaced by *roburite*. Oh! what glory to kill men by the hundred thousand at a distance of two leagues without even seeing those that we kill. That is a struggle against nature which cannot keep pace with us to re-people the world. I mean to say the whole world would curse you if you acted this part. But, no! I acknowledge, to the shame of humanity, that you would be cursed only by your victims. The world only feels horror for crime when the crime is small. It punishes assassination only when it is isolated. When the assassin becomes a chief of bandits he mounts a step higher, he is no longer so odious. If he becomes a Napoleon, he is glorified. If you have plenty of *roburite* you will be a hundred times greater than Napoleon. You will be the man who kills the most and kills the most effectively. To

have plenty of *roburite*—that is called genius—you can ascend to glory by assassination.

"The world does not demand of you eternal and universal peace. You cannot guarantee peace for twenty years; for, after all, great as you are, you are only a man. For ten years it would be very difficult. Try, nevertheless! Will you give us only seven years? Well, then, give us seven years. The Septennate! Seven years of assured peace would suffice to save the world.

"The means are very simple. Ordain by a law that your Army shall be reduced by 100,000 men, to begin from the day when another people shall reduce its Army by 100,000 men. For that other people I can answer; it would not be delayed for ten minutes. And not only do I answer for it, but I answer for all peoples. It would be said, 'The State will reduce its debts; it will lower its taxes; it will demand of its Ministers new programmes for labour; families will breathe again; the father will say, "I shall not leave my children orphans." The land will recover hands for its cultivation, money to render culture productive. Factories will rekindle on all sides their furnaces with their creative fires. The genius of scientific men, in place of searching for some new melinite or roburite, will strive to pour new benefits on the masses of the people, and to conduct chosen spirits into yet unexplored regions of thought.'

"And then, after the joy of having lived seven years in quiet, having worked, thought, acted as men, and not having been changed into wolves—after this ineffable joy, should we allow ourselves to be thrown back to days of agony and terror? Will not the day come in history when the last cannon shot will resound? Has not God placed this blessed day in His eternal scheme? All this is only a dream; what does it matter? This dream, may, perhaps, reach the heart of those who mourn a husband or a son. Suppose women's influence was tried. Why are you women silent when it is a question of peace or war? Peace is in your hands; defend the lives of your sons."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—The first of the two recent letters of "Your Reviewer" is characterised by *assertion* rather than argument. There is much that could be said with regard to his assertions, but as I have already trespassed somewhat on your space, I must endeavour to resist as far as possible the *cacoëthes scribendi*. There are, however, several matters on which, with your permission, I must say a word; and Spartan brevity is, I fear, out of the question.

1. As to Nero's persecution in A.D. 64, "Your

Reviewer" asks for historical proofs that it extended beyond the City of Rome. I venture to say that no *historical* proof is needed to establish the inevitable sequence of effect after cause. Effect follows cause in the nature of things. Moreover, court fashions are quickly copied everywhere, and if Christians at Rome were being hunted down, beheaded, and burned alive, it is not very probable that Christians at Corinth, Ephesus, or elsewhere, with their Jewish antagonists on one side and their heathen enemies on the other, could remain unharmed by the brutal doings at the capital. It was probably Paul and his being accused by the Jews that first drew the attention of the Romans to the fact that the Christians were not merely an obscure sect of the Jews. Yet "Your Reviewer" will have it that whoever else perished, Paul escaped the massacre. Renan says (Hibbert Lectures, p. 83, note): "The echo of Nero's persecution, and allusions to the tortures suffered by the Christians, are to be found in the Book of Revelation." And he specifies, among other passages, ch. vii. 9, *et seq.* Now, in Rev. vii. 9, 14, we read of "a great multitude [of the dead] which no man could number, of *all nations*, and kindreds, and people, and *tongues*, who came out of the great tribulation." This passage clearly shows that Nero's persecution *could not* have been confined to Rome. I need not remind "Your Reviewer" that M. Renan, a member of the French Academy, is a Semitic scholar of acknowledged eminence, and no mean critic; and this notwithstanding the folly he wrote years ago, and (I fear it must be added) the worse than folly he has lately published—though of the latter my only knowledge is derived from reviews. As to the Massacre of St. Bartholomew, and the good old French proverb which "Your Reviewer" quotes, more to the point, perhaps, would be the English saying, "History repeats itself."

2. "Your Reviewer" then refers to "an admirable little book of Abbott and Rushbrooke." I have had it for some years, and when I first saw it I felt a genuine pang to think that so much labour had been lost in striving to establish an *impossible* hypothesis. "Your Reviewer" considers the matter settled because the *Guardian* has spoken. But is it our highest and final critical authority? No. The *Guardian* is a carefully edited family paper, very suitable for the country parsonage, and especially for those country parsonages where there is a desire for the stimulating nutriment drawn from the dry bones of ecclesiasticism. Certainly, for my part, I shall exercise my right of challenging any opinion of the *Guardian*, and in this case the statement (in effect) that "St. Mark is in form the earliest of the Synoptists, and that the three are relatively independent witnesses," is *entirely wrong*. However pleasing and plausible as a theory, it is NOT a fact. On the contrary, having somewhat microscopically examined these matters, I am in possession of a host of facts which entirely upset this theory. No one who has critically examined, as I have done, the phraseology of the Synoptists, can have the shadow of a doubt that Matthew's Gospel was the first published. Augustine, and the eminent Biblical scholars Grotius, Mill, Wetstein, Townson, Hug, and Bishop Wordsworth, have all recognised this. So, too, Strauss (i. 152): "We, as well as Baur, have always considered, and still do consider, the Gospel of Matthew as the most original and, comparatively speaking, the most trustworthy." Is it probable, is it possible, that the common tradition

and the earliest form of the Synoptic Gospels should omit—(1) The Lord's Prayer. (2) The Sermon on the Mount. (3) Our Lord's charge to His chosen Apostles (Matt. x.). If the Apostles did not think it necessary to allude to the Sermon on the Mount (!), or to repeat the Lord's Prayer (!!), at least they could not have forgotten our Lord's own instructions to themselves" (!!) (Matt. x.). (4) The majority of the parables, "giving only four parables (out of fifteen in Matthew), and these in briefest form" (Farrar). Our Lord was a Jew, whose mission was to the Jews, who was "not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). The Apostles were Jews, who were bidden, "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). Surely, then, the earliest form of the Apostolic tradition must have been thoroughly Jewish, and indeed *Judaistic*. This is precisely what we find in St. Matthew; whereas in Mark not only do we recognise an evident *epitome*, but we find every Judaistic trace carefully weeded out, and Jewish customs and words systematically interpreted and explained. And yet Mark is clearly the *work* of a Jew, just as much as Matthew, with which in form, substance, diction, it is in the closest correspondence. Matthew was written to convince Jews that our Lord was the promised Jewish Messiah. There are constant references on the part of the author to the fulfilment of the writings of the prophets. Mark has, on his *own* account, *no* quotation from the Old Testament. The thoroughly Jewish words, *δικαιοσύνη* and *τέλειος* (see PSS. *passim*), occur in Matthew, but never in Mark, and so on. A volume is needed to enter fully into the case. Matthew came first, then Mark, which is* Matthew *modified*, and each Evangelist certainly copied from his predecessor. The words, phrases, peculiarities, subject-matter, all show this conclusively. Why do we find *δυσκόλως* (Mark x. 23) in an *unusual* sense in a passage common to all three Synoptists, and in this particular passage only? Was this word treasured so carefully in the Apostolic memory for thirty years, that no one of the Evangelists could write the account without perforce introducing that word and no other? How absurd! How is it that Luke, unless he had the *written* Matthew before him, preserves the word *ἐπιούσιος* in the Lord's Prayer, though otherwise his version of the prayer differs from Matthew's—this word *ἐπιούσιος* being not found in any other Greek writings whatever. There is also the *variant* quotation from Malachi common to *all the three* Synoptists (Matt. xi. 10; Mark i. 2; Luke vii. 27). The very idea of a "*common* tradition" with regard to the *incidents* of our Lord's life is absurd. Each Apostle would have had his *own* reminiscences and his *own* observations to contribute. Each would have had his *own* version, and that this common tradition would only amount to the meagre and beggarly *residuum* presented to us in the thick type of the so-called "common tradition" is still more ridiculous. Strauss, for once at any rate, makes a sound and sensible remark when he says ("New Life of Jesus," i. p. 64): "The matter of the Apostolic preaching, and of the most ancient Christian preaching generally, did not consist of a detailed history of the life of Jesus, but of the short proof of His Messiahship from the Old Testament prophecies, and of His resurrection from the dead," etc. I may add, compare Acts ii. x., and xiii.

3. The various erroneous conjectures (specified by "Your Reviewer") that have been made as to the

date and place of writing of Mark, need not make us shut our eyes to the true solution of the problem obtained by a careful examination and comparison of the facts. It may be following Storr to say that the Second Gospel was written at Antioch, but I am unacquainted with Storr's reasons, and I have formed my conclusions from my own investigations. If one may use such a familiar phrase, it is simply a case of "Hobson's choice." The Latin "*quadrans*" (Mark xii. 42) inserted in an explanatory clause, certainly implies Latin readers—Roman readers, but *not* readers at Rome—such readers as would necessarily be found in Antioch, the third city of the Empire, the capital of the Roman Province of Syria, itself "almost an Oriental Rome" (Dean Howson). No doubt "Rufus was a well-known member of the Christian Church," and when St. Paul wrote the Epistle to the Romans (A.D. 57) Rufus was at Rome. But does that prove that Rufus was a fixture at Rome? Did people in those days never travel? The Book of the Acts at any rate gives us the idea of constant locomotion. Compare the case of Aquila and Priscilla, to be found from time to time at Rome, Ephesus, Corinth, etc. Rufus may have come originally from Antioch. Men of *Cyprus* and *Cyrene* first preached the Gospel at Antioch (Acts xi. 20); and in Acts xiii. 1, we find among the teachers of the Church at Antioch Simeon (or Simon), whose name occurs *between* that of Barnabas of *Cyprus* and Lucius of *Cyrene*, as if he was the very Simon of Cyrene, father of Alexander and Rufus, mentioned so expressly by Mark (xv. 21). I am tempted to trace a relationship not wholly etymological between Simeon (of Antioch) that was called Niger (the Latin word for "dark") (Acts xiii. 1), and Rufus, whose name is the Latin word for "ruddy."

4. "Your Reviewer" misapprehends me with regard to the Syriac words in Mark. If the *Latin* words point to a city where Latin was spoken, then the numerous *Syriac* words surely point to a city where Syriac was spoken. Where would Syriac be more spoken than in Antioch, the capital of Syria. And, as I have already said, since Antioch was "almost an Oriental Rome," of course Latin idioms and Latin words must also have been very prevalent there, and well understood. Hence even these peculiar features suggest Antioch as the birthplace of the second Gospel. No *Gentile* Gospel such as Mark's could have been needed before there were a goodly number of Gentile converts. This was not till Acts xi., say A.D. 41 (Alford). There could be no need for a Gospel which, in other respects, was such an exact reproduction of Matthew until the dispute between Judaizers and Gentile Christians had grown serious. This brings us to Acts xv. and A.D. 50. Taking into account the absolute nature of the Apostolic authority in the early Church, such an important step as writing *another* Gospel to practically supersede the *original* Jewish Gospel of Jerusalem (Matthew), could not have been taken till *after* the Apostolic decree in Acts xv. So the date of the Second Gospel is immediately after this conference, when Peter, Paul, Barnabas, Mark were all together at Antioch (Acts xv. and Gal. ii. 10-12).

Matthew is the Gospel of the Jewish sect of the Nazarenes (Acts xxiv.) (connected with Jerusalem, and with James, the first Bishop of Jerusalem, with whose Epistle it is in close correspondence); Mark, A.D. 50, is the Gospel of the first Gentile "Christians" (Mark, Antioch), (Acts xi.); Luke,

A.D. 62., the complete historical and apologetic Gospel of universal Gentile Christendom, (Paul, Rome,) (*πολλοί, πληροφόρεω*), (Luke i.), (*ἡ ἀπολογία μου*), (Acts xxii.).

5. "Your Reviewer" in his second letter impugns the accuracy of my statement that "Luke always follows Mark in preference to Matthew in the common sections of the Synoptic Gospels." My authority for this is to be found in Canon Westcott's "Introduction to the Study of the Gospels," page 194, note 1: "One important observation was made by Bishop Marsh (Michaelis, *Introd.* to the New Testament, v. 317), that when St. Matthew and St. Luke verbally agree in the common sections, St. Mark always agrees with them also. There is not a single instance of a verbal agreement in these sections between St. Matthew and St. Luke only." If "Your Reviewer" has discovered some minute exceptions, they must be the exceptions which prove the rule. And the rule, which "Your Reviewer" seems ready to admit, is all for which I care to contend. It is a fact that Luke constantly *rejects* Matthew's version to *adopt* Mark's. See, for instance, Luke viii. 41; Mark v. 22; Matthew ix. 18, Jairus mentioned by *name*; and Luke viii. 26, Mark v. 1, Matt. viii. 28, the *one* demoniac of Gadara. I may add that such minute verbal coincidences as "he wept *bitterly*," etc., would, amongst other things, certainly tend to prove that Luke was penned from the *written* Matthew.

6. "Your Reviewer" says: "St. Luke's Gospel would date a few years later than the destruction of Jerusalem, A.D. 70, inasmuch as ch. xxi. 20, 24, points to historical fulfilment as a reason for departure from the older form of prophecy in Matthew and Mark." Hear Olshausen on this matter: "St. Luke gives another version of our Lord's discourse. Still it is not improbable that the particulars preserved by him are genuine constituent parts of the original discourse of the Redeemer. In Luke xix. 43, 44, we find the same idea—that of the city being invested by enemies, and the siege proceeding against it; but that passage cannot be regarded as a *post eventum* description of what happened during the siege of Titus, because the Old Testament contains representations of a precisely similar kind. (Compare Isaiah xxix. 3, Jeremiah vi. 6, Ezekiel xvii. 17.) Luke xix. 43 not only represents the city as beleaguered, but describes the mode of the blockade by means of a mole thrown up." Not only is the representation similar, but several of the words are the same as in the LXX.

7. "Your Reviewer" says: "Mark is nearest in form to the original tradition, which forms the common basis of the Synoptic Gospels." I can only (with perfect politeness) meet this statement by a point-blank contradiction. It is simply NOT the case, and I have a large collection of facts which conclusively demonstrate that it *cannot* be true. (See above.)

8. "Your Reviewer" asks: "With Matthew's Gospel before him, how could Mark omit the Lord's Prayer, alter any part of our Lord's discourses, or any statement of fact, without exposing himself to the charge of tampering with the Gospel, like Marcion in the next century?" Now to this I reply at once, that Mark would not expose himself to any charge of tampering with the Gospel, provided that he was *acting under Apostolic authority*. He was not writing the Gospel on his own account. Mark, who was a relation of Barnabas and a fellow-helper of both Barnabas and Paul in their *earliest* work of the Gentiles, was with the sanction of Peter (with whom

both Barnabas and himself had been associated at Jerusalem)—Mark was, with the sanction of Peter, the “first” of the Apostles—making, for the use of the new Gentile “Christians” at Antioch (Acts xi. 26), an adaptation of the original “*Jerusalem Gospel*,” the one only *Authorised Version*.” In such circumstances there could be no question of “tampering.” Surely in any case it would be a palpably absurd statement to follow the vague tradition, and to say that Peter wrote Mark’s Gospel for the Christian Church in Rome, the chief city of the world, to be for them a *κρημα ἐς αἰν*—a “joy for ever”—and yet that Peter forgot to insert therein the Lord’s Prayer and the Sermon on the Mount!! Could the folly of tradition further go? These omissions are to be explained by the need of brevity in what was probably a “catechist’s companion,” and, in a sense, a “missionary manual,”—a lengthy, lumbering roll of MS. would not be adapted for constant use, and would be an awkward travelling companion. These omissions are to be explained by the fact that there was the *written* Matthew at hand at Antioch to refer to, and to supply them when required. The adaptations can only be explained by the necessities of *Gentile* readers. (N.B.—The Church at Rome was *Jewish*.—Renan.) The additions and graphic touches imply an eye-witness. This eye-witness quite possibly was Peter, Peter not at Rome, but at *Antioch*, after the “Judaizer and Gentile” dispute (Acts xv., Gal. ii.).

9. Next as to St. Peter’s literary ability. We have the distinct statement in Acts iv. 13, that the Jewish authorities at Jerusalem “perceived that Peter and John were unlearned and ignorant men.” “Your Reviewer” skilfully rejoins, John wrote a Gospel, why not Peter? Now your learned Reviewer, no doubt, is well aware how great is the controversy raging round the Gospel of St. John. “The Johannine literature in this century alone would fill a library.” (Farrar.) Without personally expressing any opinion whatever, one may say that it is in Logic recognised as futile to attempt to explain or illustrate *obscurum per obscurius*. No one, however, alleges John’s Gospel to have been written till near the close of his long life, when he had for thirty years been resident, in an important Greek city (Ephesus), where from his high position he had the opportunity of gaining mental and literary culture. His first work, the Book of Revelation, composed about A.D. 68, is written in “Greek more rugged and solecistic than that of any other book in the New Testament, and even than all but the very worst parts of the Septuagint.” (Farrar.) Such rugged and solecistic Greek must necessarily have been the characteristic of Peter’s Gospel had he written one, as “Your Reviewer” vainly imagines, in A.D. 64-69. Peter’s Gospel would have been very different from what we find in Mark—“This concise, vigorous Gospel, marked by special vividness, full of charm and colour, brightened by touches unmistakably graphic, the work of an evangelist who is a word-painter.” (Farrar.) What had Peter, “the unlearned and ignorant Peter,” to do with Latin words and Latin idioms, to say nothing of compound Greek words, and charm, and colour, and word-painting, and literary ability? One is almost tempted to say that Peter’s calling made him more familiar with boat-painting than with word-painting. What had Peter “the Apostle of the Circumcision” (i.e. of the *Jews*), Gal. ii. 8, to do with a Gospel of which “the internal evidence clearly points it out as having been compiled for the *Gentile* Christians?”

(Alford.) St. Peter at Antioch (Gal. ii. 11) may have sanctioned this “*modified* Matthew,” he may have contributed some reminiscences as an eye-witness, but he could NOT have been the *author* of the second Gospel, which, as I have said, was written at Antioch, for the Gentile converts, immediately after the conference at Jerusalem, A.D. 50. (Acts xv.)

10. Then with regard to the education of Jewish children. Was not this education chiefly in matters relating to the Jewish law—both moral and ceremonial?

“Josephus, at the end of the ‘Antiquities,’ distinctly tells us that the Jews thought it slavish to be a good linguist, and necessary as the Greek language was for commercial purposes, very few had obtained it with accuracy. Origen gives us the same testimony, saying that the Jews cared little either for the Greek language or literature. Gamaliel was the only eminent Rabbi who permitted his pupils to read the books of the Gentiles.” (Farrar.)

Peter’s trade, at all events—that of a fisherman—did not necessitate the slightest literary culture, to hoist a sail, to manage the rudder, to mend the net, and to paint the boat, some simple mode of ready reckoning may have been the sum and substance of all his worldly learning.

I have now touched on the principal points in “Your Reviewer’s” two last letters. He evidently dislikes my thesis, and will not have it at any price. He abhors it almost as much as he abhors a FACT in small capitals. We must for the present, I think, agree to differ. He has certainly not replied to all my statements, either in my last or former letters, e.g., that Peter (who as I have said was the Apostle of the *Jews*), would not have written Mark’s *Gentile* Gospel for the use of the Christian Church at Rome, which was *Jewish* and not *Gentile*.

As for the three Synoptic Gospels, they are not independent productions; a microscopic examination reveals organic structure and relationship, they bear marks of growth and development, and of adaptation to environment. When once our eyes have been opened to see this organic connection, this living growth, we can never afterwards shut our eyes to the fact. After this illumination no venerable tradition, no plausible inference, will satisfy us. I do not, of course, claim infallibility. Arguments may be weak, but facts are irresistible. I appeal very fearlessly to the multitude of facts. I have collected, tabulated, and published. Before these stubborn facts even the most ancient (and vaguest and mustiest) tradition, even the most inveterate prejudice, must sooner or later give way. Time, that trieth all things, will only bring out more and more clearly the pregnant meaning, the overwhelming force, the unanswerable logic of these facts of language—language that is fossil history.

I must not conclude without acknowledging not only the learning, but also the candour and judicial fairness of “Your Reviewer;” but as long as he clings to tradition, while I care only for facts, there is, obviously, but little chance of perfect agreement, as to these interesting and important matters. I desire also to thank you for kindly finding room for such lengthy lucubrations—too lengthy, I fear, for some of your readers.

H. HEBER EVANS.

March 10, 1887.

EVOLUTION.

SIR,—Will your esteemed correspondent, Mr. Sandlands, permit me to offer the following to his consideration? I think he goes much too far in saying that there is not the least shadow of rational proof of the existence of the evolutionary law. He is certainly mistaken in thinking that it must manifest itself, if it is really in operation, in an unmistakable manner. It is not much more than two hundred years since the laws according to which the planets move have been known. Before the time of Kepler and Newton, everybody had mistaken notions on the subject. If it be the case that laws cannot exist unless they manifest themselves unmistakably, research will teach nothing. I said in my last letter that I have no knowledge of natural science, but I know several persons who have, and I find them nearly unanimous in accepting the Law of Evolution. Unless Mr. Sandlands should assure me that his acquaintance with natural science is large, and that he has given much and deep consideration to what he has observed and learned, I must "concede" to people who have acquaintance with it a higher authority on the subject than I can to him. Further, what my friends tell me about evolution, which they think has been pretty well established, sounds very likely. All nature, they say, is full of examples of its action. The man is evolved from the child; the oak is evolved from the acorn; a thousand things the like. The method of differentiation, a method which works itself naturally, can be employed artificially in crossing breeds of cattle. I know, of course, that the system of reasoning by which scientific truth of the kind in question can be approached, is only susceptible of arriving at proof more or less probable; and I think it very likely that searchers after that truth frequently commit the error of too hasty generalisation. But the general agreement of persons capable of judging on a subject is not a fact to be undervalued.

I do not know what object your correspondent has in making the following observation, apparently addressed to me:—"Better to accept the teaching of Genesis, 'God made,' than the teachings of some, 'things have evolved themselves.'" I made it as plain as I could, in my letter, that so far as I am competent to form a judgment on these matters, I accept the explanation which modern discovery affords of the revelation in the Old Testament, that is, that things have evolved themselves according to methods of God's appointment, and are still evolving themselves, so often as one of the thousand millions of seeds in the earth germinates. God made every blade of grass that grows, and He also made the first men and the first beasts; how, is a matter that He may disclose to man on man's searching. He has not specially revealed it.

Your correspondent tells me that scientists will not accept my position, etc., etc. Suppose that a man with whom I am discussing a subject does not admit a certain contention of mine, that is no reason why I should refuse to admit all his contentions. I have known lawyers to proceed on the system of objecting to every point advanced, but I never knew of their benefiting their clients thus. Your correspondent tells of a German gentleman who admits that the revelations derived from modern research and induction agree with the revelation made to Moses (or probably to some earlier patriarch), but

does not admit that the patriarchal revelation came from God. Inspiration does not, Mr. Sandlands says, observing on this, fit in with the evolution theory. And he says this after making a very positive statement, that modern science corroborates the history of creation that we find in the Book of Genesis! What matter is it, pray, in any case, what the German gentleman thinks? Another German gentleman shows that there is no conflict between the facts of the Bible and the facts of Nature. If these two sets of facts are both really facts, no doubt a conflict or contradiction between them is impossible. And your correspondent proceeds:—"Whenever there is an apparent conflict, it is because those facts are not clearly understood." What facts are not clearly understood? Those of the Bible? or those of Nature? or both? I would answer, that we clearly and perfectly understand nothing at present; and that one is as likely to misapprehend one set of facts as the other.

The late Mr. Darwin, the present Mr. Huxley, John Tyndall, Mr. Murphy, the author of two remarkable books on science and revelation, and a thousand others, may be wrong, and your correspondent right, about the evolution law. But when he accuses persons whose opinions are theirs, that *they don't think*, and that their minds are not trained, it is too much for me; it is an argument unanswerable, for I cannot tell how to meet it. When, also, he tells me to make no concession,—not, I suppose, to concede that the above-named great men know more about natural science than I myself do, and are therefore more likely than I am to understand it,—I am at a loss to know how to follow him. His last advice, to stick to the Bible, is excellent; but I should have thought that the implied censure on me that it contains is not quite applicable.

EDMUND LAWRENCE.

20th March, 1887.

SIR,—You publish two letters from Mr. Sandlands in the PULPIT of the 19th inst. I do not intend to reply to either of them. Life is too short for controversies to be prolonged only by repeating the same arguments in slightly different language. But when words are attributed to me which I never used, nor could have used, I must disavow them. I never said, nor could have said, that sin will be condemned *as a thing apart from man*.

Mr. Sandlands thinks that men like him, who have not studied the subject, are as well able to form an opinion on the truth of evolution as "scientists" who have spent their lives in examining its data. I do not think this will commend itself to the good sense of your readers.

JOSEPH JOHN MURPHY.

Belfast, March 21st, 1887.

ARE THERE TWO CHURCHES?

SIR,—I am glad to have an opportunity of replying to "B.'s" question, "What distinction is made in the Bible between these two Churches—the Visible and the Invisible?" I am not aware that the expression occurs there at all. There is the expression, however, "seven Churches."

There is, notwithstanding, the thing there. I have

only to refer "B." to the parable of the Draw-net, that he may see and know this.

We use the word Church in a variety of meanings. And so there are the expressions English Church, Scotch Church, Wesleyan Church, Baptist Church, etc., etc. These are all visible bodies.

Then there are the expressions "Church Militant" and "Church Triumphant." These terms cover the two parts of the Invisible Church—the part still here and the part "gone before." The "Invisible Church" is that body of Christians, wherever found, and whether still here or "gone before," who have apprehended and are enjoying their redemption.

I am sorry my writing was not more distinct. I did not mean to write "This new doctrine—universalism—out Catonis Catonini," but "out-Calvins Calvin."

J. P. SANDLANDS.

Brigstock Vicarage, March 19th, 1887.

P.S.—May I be permitted to say, in connection with your review of Jellett's Sermons, that it is not necessary to regard the "Elder Brother" as a Pharisee? The interpretation is far easier and more natural when he is taken as a type of the ordinary Christian. The point of the parable is "The Father's great love in receiving the returning Prodigal." This stands out in striking contrast with that of Christians towards each other.

NATURE AND GOD.

SIR,—Will you allow me, as one who has written a good deal in defence of Theism, to say that Mr. Verschoyle seems to have somewhat misunderstood what theists mean, when they urge that the theory of physical evolution does not dispense with the action of God, nor account for the existing cosmos, but at the most merely pushes back the moment at which some other power than a uniform evolutionary force becomes a necessity of thought.

It is certainly not their meaning that the world, once started, goes on its way of itself, mechanically, without God, as a machine which needs no tending, and that God's intervention in it is limited to the occasional production of miracles. Every theist holds that the whole energy of nature is God's; that by Him alone the world is upheld and guided; and that the so-called laws of nature are merely human formulas for classifying the different methods of God's ordinary working in the physical Universe.

But when they have to meet the non-theist in argument, it is not open to them to stand on this ground. It is certain that the living God cannot be primarily found in nature. Till we have found Him elsewhere, the phenomena of the physical world do not reveal Him. What is physical cannot of itself manifest what is spiritual. The entire growth of the cosmos out of primeval chaos might be watched by a being of the highest intelligence, but destitute of any spiritual element, without awakening in him any conception beyond that of some great physical energy moulding and fashioning matter according to some uniform and invariable method. The non-theist cannot infer more than a physical cause from the physical effect which alone he sees, and a physical cause is not God.

It is, then, of no use to point the non-theist to the uniform course of nature, and urge him to confess

that it could not go on without the action of an infinite, omnipresent *Spirit*, who is not part of nature, but outside it. All that nature tells him of is some mysterious force, power, or energy, known only by its physical effects, which impels the whole mass, differentiates its parts, and evolves out of it ever-growing variety and complexity of structure.

But by travelling backwards in time we bring him to a point where his physical theory fails. Evolution *once started* may conceivably go on victoriously by means of this unknown physical energy supposed to reside in nature. But what about the first start? Science points to a beginning. Each step back places us in a simpler cosmos, a less differentiated condition of matter; the last step back which science enables us to take brings us to a uniform cosmic cloud or vapour filling the boundless fields of space. Well, had this been existing from eternity, with a co-eternal physical energy in its bosom, ready to start the formative process at the proper time? Impossible! A physical energy which does not act is inconceivable. The evolving action began at some definite moment in time; what started it? The impulse must have come from without, from some cause which is not a part of the physical universe, and of such a cause the theory knows nothing.

It is in this way that theists are accustomed to show that non-theistical evolution does not abolish the difficulty of dispensing with a primal non-physical cause, but only pushes it back to an earlier stage. But this is a totally different thing from maintaining that God does not work in all the subsequent stages as well as at the start, or that nature does not require at every moment His sustaining and guiding hand. When we have found God, the living Father of our spirits, by realising His presence in our moral and spiritual consciousness, we shall be convinced, not only that the universe is inexplicable without Him (which even the Agnostic confesses), but that He is the true and only explanation of it, and that His Will is the ultimate force which energises in all its parts, and fashions all its growths.

PRESBYTER.

UNIVERSALISM.

SIR,—Statements which appear to me to indicate injurious misconceptions of the highest questions are often made, and some are put forward in the PULPIT of to-day.

Mr. Sandlands says: "There is no needs-be, if there be no eternal punishment." Can he not perceive that there is a needs-be for the Creator, the Father, the Ruler, to train all His intelligent creatures so that they may grow up into His own likeness? Can he not perceive that the Atonement renders it possible to pardon transgressors of God's wise and beneficent laws, consistently with the principles of righteous rule and government? Is he not impressed with the wondrous moral influence on the affections of the voluntary self-abasement and loving self-sacrifice, exhibited in the sight of the Universe by the Son of God? Can he not perceive that such a marvellous proof of tenderness, when rightly understood and appreciated, will draw all hearts unto Him?

This gentleman asserts again and again that there is not "the least advantage" in the belief that God has resolved to secure the permanent welfare of every

intelligent being He brings into existence. Does he really believe that hopeless fear has ever worked a beneficial change in the intellectual and emotional faculties of men? If men really understood and believed that God is seeking the permanent welfare of all, and that all punishments in this life and the next are a means to secure universal good, would they not be far more likely to strive for the same object than they are now?

Mr. Sandlands professes a desire to examine "What saith the Scripture?" I doubt not he is sincere in that. I invite him to look carefully into the numerous bright and cheering texts, so profusely scattered throughout the sacred volume, and to reconsider the interpretations put upon them, in ages of cruelty and mis-government.

I beg to add an extract from a book by General Drayson, which I think may be useful:—"Statics treat of bodies which never move, dynamics of bodies in motion. Varieties of the human mind much resemble these two branches of mechanics. There are statical minds overloaded with *stock* knowledge. These minds never seem to move. They acquire and gather more and more facts, until they become filled to repletion, and can take in no more. All facts outside their stock knowledge are rejected. To attempt to reason with such minds, is as useless as attempting to demonstrate a problem in Euclid to a horse."

J. B.

Canonbury, March 19th, 1887.

SIR,—I should like a little space to ask attention to a very striking indication of the extent to which the traditional creed as to hell is rapidly crumbling away. Light and hope seem to be winning their triumphant way into the most unexpected quarters. In the March number of the *Forum* a very able and devout Roman Catholic, Mr. St. John Mivart, says, "In what a different light will that doctrine appear if hell is regarded as the asylum of natural beatitude, provided by supreme mercy and love, for those who by their own acts have rendered it impossible, even for Omnipotence, to give them more." These carefully weighed words indicate a change of view that is positively startling. *Hell an asylum of BEATITUDE!!*

It would be interesting to inquire whether Mr. Mivart intends to teach the extinction of evil in hell, as seems probable, for "beatitude" and "sin" are surely incompatible. The whole statement opens up a very interesting question as to a possible meeting ground for moderate men on this whole question. There is a sense in which, paradoxical as it may seem, perpetual penalty and universalism are not opposed necessarily.

Thus an obstinate sinner, though finally repenting and admitted to heaven, may be supposed incapable of ever attaining its highest joys. There may be thus universal pardon and blessedness, and yet a *pæna damni* (not a *pæna sensûs*), which is perpetual. I presume Mr. Mivart to have meant something of this sort, for I believe one of the Lateran Councils has defined the pains of hell as "perpetual," and this view is, I think, binding on all Roman Catholics. I gladly abstain from any controversial remark on Mr. Mivart's words as to the supposed inability of Omnipotence, content to point out how very significant and how very welcome a testimony his words afford to the progress of the larger hope for mankind.

THOMAS ALLIN.

A CONTROVERSIALIST EXPLANATION.

SIR,—“Controversialist” says that he and “Aleph Beth” are not the same individuals. I bow to his words. All I can say is that the two may pass for the same—or brothers. There is a third, too, called “Toleration.” They all advocate a local presence to be worshipped, which the Black Rubric calls “idolatry,” though some may not like the term. They try to show a difference between old and new Black Rubrics, though the wording is virtually the same. And “Aleph Beth,” after various fairy tales, says that, because of difference of language, though not of sense, we are now “virtually enjoined” to a worship which was actually forbidden by one Rubric, and virtually by the other. This is what “Aleph Beth” is to explain. Who cares whether he is “Controversialist” or not? He has also to tackle the 4th and 15th Articles, which he can scarcely say were “smuggled in by some anonymous hand, with no binding force whatsoever”—not even his own words before God and the congregation! As they were not smuggled in, he must set about to explain them away, and show that they virtually assert what they plainly deny! These gentlemen are able for anything.

WRITER OF COMMUNICATED ARTICLE,
“CONTROVERSIALIST NO. III.”

THE COMMINATION SERVICE.

SIR,—I read with interest in your last number the Rev. K. Bache's sermon on “The Commination Service,” and doubtless he interprets quite correctly the views of those who drew up that Service. By many that Service is intensely disliked, and he has well shown that that dislike is irrational, and that the Service is in perfect harmony with Bible truth. But Mr. Bache seems to have forgotten that there are such things as *archaisms*, and that certain words in our language have changed their meaning in the course of two and a-half centuries. The word “be” is an instance in point; it was then equivalent to “are.”

Mr. Bache somewhat oddly applauds the compilers for *not* copying exactly from the Bible, and for taking care to avoid error by changing the word, and thus leads his hearers to believe that the Bible translation is wrong. But he brings forward no evidence of this, and it is certain that in 1611, when the Authorised Version was published, and still later in 1661, when the Prayer Book underwent its last revision, the word “be” was equivalent to “are.”

As an illustration of the fact that “be” and “are” are used as exact equivalents in the Bible, it may be noted that the same Greek word *ἀφεςώνται* is rendered three times “be forgiven” (Matt. ix. 2, 5; Luke v. 23), and three times “are forgiven” (Luke v. 20; vii. 47, 48). The change was unfortunate, for in the lapse of time its tendency was to obscure the truth. If our Blessed Lord had used the precatory form the Scribes and Pharisees would not have been offended in the case referred to. They were offended because, in pronouncing absolution, He used the declaratory form—“Man, thy sins *are* forgiven thee,” and our Revisers have well brought this out by using “are” in each case. We have the same thing in Gen. xlii. 31, 32, but here, strangely, our Revisers have left the Authorised Version unchanged!

I presume that some difference on this point pre-

vailed amongst the Revisers, for amongst the changes suggested by the American Old Testament Revision Company, and placed at the end of the Old Testament, are these words—"Substitute 'are' for 'be' in the present indicative."

Instances of the "be" being used for "are" in the Prayer Book will occur to most of your readers—"Nor the desire of such as *be* sorrowful." "Tell me how many there *be*." "Which *be* they?" "So are we forbidden by the Catholic Religion to say, There *be* three Gods or three Lords." It is then somewhat curious to find the compilers of our Prayer Book so carefully changing the "be" into "is" or "are" in the Communion Service. I suppose it was to avoid the possibility of error, and assuming them to be correct, and the Hebrew verb to be in the *indicative* mood (for I know nothing of Hebrew), it seems *decidedly unfortunate* that our Revisers have not followed their example, and changed the "be" of Deut. xxvii. into "is" or "are."

Again, it is perhaps scarcely accurate to speak of "Amen" as sometimes meaning "so be it" and sometimes "so it is." It is an ancient Hebrew word and means *true* or *certain*, and implies a solemn assent to what has gone before. If it is appended to a prayer, it obviously implies, on the part of him that utters it, an earnest desire that the prayer may be granted; if added to a creed, it implies a solemn assurance that the Creed is true. It is a sacred word that links us with the bygone past. Used by the people upwards of three thousand years ago in the Jewish Church (Deut. xxvii.; Neh. viii. 6), it was transferred to the Christian Church (1 Cor. xiv. 16), and has come down to our own day. Speaking of the heartiness with which this word was pronounced by the primitive Christians in their religious assemblies, St. Jerome writes:—"They echo out the Amen like a thunder-clap." Would it not be well if some of the enthusiasm of the 4th century could be transferred to our churches in the 19th century?

C. B. BRIGSTOCKE, Chaplain.

Homburg, Germany, March 19, 1887.

WE regret to announce the death of a frequent and valuable contributor to our pages, the Rev. Archer Thompson Gurney, which took place at Bath on Monday. Mr. Gurney began life as a barrister of the Middle Temple; but in 1844 he was ordained by Bishop Phillpotts, of Exeter. He was curate of Holy Trinity, Exeter, 1849-51; curate-in-charge of St. Mary's, Crown Street, Soho, 1851-3; senior curate of Buckingham, 1854-8; chaplain to the Court Church, Paris, 1858-71; evening lecturer at Holy Trinity, Westminster, 1872-4; curate of Trinity Chapel, Brighton, 1874-5; curate-in-charge of St. Andrew's, Hastings, 1877-8; assistant at St. Katharine's Hospital, Regent's Park, 1879-80; curate-in-charge of Rhayader, Radnorshire, 1880-1; and curate-in-charge of Llangunider, Brecon, 1882-3. He was the author of "Words of Faith and Cheer." In the course of his long and varied experience he made many friends, by whom his memory will long be cherished. His last illness was brief, but he had been in weak health for several years.

PREFERMENTS AND APPOINTMENTS.

- Arkwright, Rev. W., Vicar of Cromford; Chaplain to the High Sheriff of Derbyshire, Mr. F. C. Arkwright, of Willersley.
 Baylee, Rev. S. St. Aidan, M.A., late Senior Curate All Saints', South Lambeth; Chaplain in Her Majesty's Fleet.
 Bell, Rev. Thomas Perfect, Vicar of Wardale Head.
 Brown, Rev. Claud, M.A., Vicar of Verwood and Westmoors, Dorset.
 Chatterton-Orpen, Rev. E., Rector of Mamhead; Rector of Bigbury, South Devon.
 Chippendall, Rev. J. T., Rector of St. Stephen's, Salford; Vicar of Tutbury.
 Clark, Rev. Charles, Chaplain to Lewes Naval Prison.
 Dawes, Rev. J. William, B.A., Curate of St. Matthew's, Liverpool; Vicar of All Saints', Liverpool.
 De Putron, Rev. P., M.A., Rector of Rodmell, Sussex; Rural Dean of Lewes, Division I.
 Gent, Rev. George W., M.A., Tutor of Keble College, Oxford; Principal of St. Mark's College, Chelsea.
 Hussey, Rev. Henry Llewellyn, M.A., Rector of Bramdean, Hampshire.
 Kendle, Rev. William James, M.A., Rector of Woodsford-cum-Tincleton, Dorchester.
 Lamb, Rev. C. E., Vicar of St. George's, Leeds; Rector of Heanton Punchardon, near Barnstaple.
 McAnally, Rev. D., Vicar of Penge; Rural Dean of Camberwell.
 Mason, Rev. H. W., M.A., Vicar of Kirkham; Honorary Canon of Manchester Cathedral.
 Medd, Rev. A. O., M.A., Rector of Rothbury; Rural Dean of Rothbury.
 Messiter, Rev. G. T. M., Vicar of Pehembury, Devon; Chaplain to the High Sheriff of Somerset, Mr. Thomas Marriott Dodington, Horsington, Somerset.
 Montgomery, Rev. H. H., Vicar of Kennington; Rural Dean of Kennington.
 Mosley, Rev. George Harrison, M.A., Rector of Pertenhall, Bedfordshire.
 Oxland, Rev. William, Chaplain to the *Boscawen*.
 Payton, Rev. James, Chaplain to Haslar Hospital.
 Price, Rev. A. R., Curate of Aberdare; Chaplain to the High Sheriff of Glamorganshire.
 Rolfe, Rev. A. N., Curate of Whitby; Chaplain in the Presidency of Calcutta.
 Rudd, Rev. Eric John Sutherland, M.A., Rector of Freshwater.
 Scott, Rev. J. Holford, M.A., Organising Secretary Oxford Diocesan Branch Church of England Temperance Society; Licensed to Officiate in Diocese of Oxford.
 Smith, Rev. C. Fullerton, M.A., Vicar of Land, Preston; Surrogate for the Diocese of Manchester.
 Stewart, Rev. Walter Edward, M.A., Curate of Oundle; Perpetual Curate of Eryholme, Yorkshire.
 Vernon, Rev. Frederick, Vicar of Shapwick, Somerset; Vicar of Shawbury, Salop.
 Welsh, Rev. John Francis, M.A., Principal of St. Boniface College, Warminster; Public Preacher in the Diocese of Salisbury.
 Wilson, Rev. Andrew, M.A., Vicar of St. Mary's, Edge Hill.

CLERICAL OBITUARY.

- Cave, Rev. Frederick Loftie, the youngest son of the late William Cave, Esq., of Brentry, Gloucestershire, at Bloxham, near Banbury, on Monday, the 14th inst., aged 35.
 Daubeney, Rev. Thomas, Rector of Ampney St. Peter and Vicar of Ampney St. Mary, on the 17th inst., aged 62.
 Fowell, Rev. Richard Drake, M.A., Vicar of St. James, New Brighton, on the 17th inst.
 Gurney, Rev. Archer, of 7, Keble Terrace, Oxford, at Bath, on the 21st inst., in his 66th year.
 Hallen, Rev. William, late Vicar of Holywell, Northants, at Malvern, on the 15th inst., aged 85.
 Holmes, Rev. E. W., Curate-in-Charge, Westhorpe, Suffolk, on the 18th inst.
 Livesey, Rev. T. A., Incumbent of St. Paul's, Sale, on the 17th inst.
 Richards, Rev. Edward Tew, for more than sixty-one years Rector of Farlington, on the 17th inst., aged 89.



The Church of England Pulpit.

CATHEDRAL WORSHIP.

BY THE MOST REV. THE BISHOP OF MEATH.

SERMON PREACHED AT THE RE-OPENING OF DERRY CATHEDRAL, ON FEBRUARY 18TH, 1887.

"Worship the Lord in the beauty of holiness," or (R.V.), "in holy array."—Ps. xxix. 2.

WE are met together this day solemnly to re-open this house of God after such repair and enlargement as may make it more fitting for its purpose. I think, then, that a few words on the important subject of Divine worship in the great congregation may be not inappropriate. And though I shall confine my observations, as my text and this occasion alike require me, to the public worship of our God, yet all that I shall say thereon will be found to bear indirectly on our private devotions also; since, as Christians, we must conduct them in the same spirit and on the same grounds as our united service in the Church.

"Worship the Lord in holy array." I need not tell you how this injunction was carried out amongst those to whom it was first given. The Jewish Temple service was a magnificent and most costly fulfilment of it. Nor is anything more dwelt on incidentally in the accounts we possess of Jewish worship than the order, the regulated and impressive order, of its conduct. In the 68th Psalm, for instance, we find a description of the grand procession which climbed the Temple mount after a great victory. "They have seen thy goings, O God, even the goings of my God, my King, into the sanctuary. The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels." The Psalms were, many of them, constructed for the purpose of responsive singing; two choirs, one answering the other in alternate verses, or, sometimes, perhaps, as in the 136th Psalm, a single voice of surpassing force and brilliancy chanting the successive mighty acts of God, and the whole multitude of trained singers then falling in with the refrain, "For His mercy endureth for ever." These and the like splendours of worship could not be imitated by the earliest Christian Church. For the Church of Christ, though one throughout all the world, and still more evidently one in each of the towns or cities to which it was at first confined, had no buildings dedicated to worship in its earliest times. Bread was

Vol. XXIII.—No. 588.

broken—the Eucharist was celebrated, in other words—from house to house, as we read in the Book of Acts. In the Epistles of St. Paul we often hear of "the Church in the house" of this or that believer, and nearly two centuries elapsed before these small and scattered churches might venture to coalesce into one general assembly, in a building set apart for such a purpose. And in this inevitable *morcellement*, this breaking up into morsels, so to speak, of the one body of Christ in each city—a breaking-up necessitated not merely by want of funds to build churches, but by positive legal disabilities forbidding their being built—in this enforced morselling, if I may coin the word, of each larger Church, we find at once a proof of the antiquity and consequent authenticity of the letters ascribed to Ignatius, and a complete justification of one of his exhortations: "Let no man do aught of things pertaining to the Church apart from the bishop. Let that be deemed a valid Eucharist which is under the bishop, or one to whom he shall have committed it. Wheresoever the bishop shall appear, there let the people be, even as wherever Jesus may be, there is the universal Church." What does this mean? To what does it point, save to a state of things in which the unity of the Church in each larger town was in danger of disappearing in consequence of the number of small conventicles into which it was necessarily subdivided, and which, if left unguarded and unfenced and unfused into one higher unity, would have been likely to become so many distinct churches, each reflecting only too faithfully the particular individual bias of the master of each house in which they assembled, and by whom, doubtless, each such assembly was conducted? The injunction "Wheresoever the bishop shall appear there let the people be," would have been utterly out of place, nay, it would have been unintelligible, in the century after the martyr wrote; for then each town possessed its one large church, or cathedral, where the bishop was present as a matter of course. Equally out of place would have been the injunction with regard to the Eucharist, which makes the validity of the Eucharist depend on its being administered by the bishop, or some one to whom he entrusts it; for in the next century the bishop invariably presided at the Eucharist, as he could do without any difficulty, when there was one building where it was administered in each town. But, had not the earliest Church, under Apostolic guidance, adopted the plan of placing the whole body of believers in each town, in all its different house-congregations, under the charge of a single supervisor, distinct in office and responsibility, if not in order, from those he ruled, there is every reason to suppose that the unity of each such Church would have been lost, frittered away into the diversity of a number of conventicles, each headed by a leader who would have carried out his

favourite type of doctrine, not in itself erroneous, perhaps, into a narrow independence and completeness which would have excluded other portions of the truth, and thus have developed partial and therefore relatively erroneous views. Against this danger, therefore, the warnings of the ardent Ignatius are more particularly directed; he regards the bishop as above all things impersonating and securing the unity of the Church in every place, by bringing each necessarily separate conventicle under the informing and regulating sway of one central mind; and thus, at once guarding against such divisions as we know made havoc of the Corinthian Church, and securing united and efficacious action in the whole body of the faithful.

And this explains some other expressions of Ignatius which have shocked many in modern times. When, in his hierarchy, he compares the bishop to Christ, let it not be forgotten that he compares the presbytery to the College of the Apostles, the deacons being the mystery of Christ; in their number, which was always seven in each church, and in their ministry representing the seven spirits which the Apocalypse describes as being before the throne; while the Church at large, the whole body or complement of believers, answers to the great multitude taken out of every nation and language, bearing palms of victory in their hands and chanting the praises of God and of the Lamb. Ignatius does not for a moment represent the bishop as being equal to Christ, any more than he makes the presbyters equal to the Apostles whose representatives they are according to him, or the deacons equal to the seven spirits of God, by whom the author of the Apocalypse is supposed to denote the sevenfold gifts or activities of the Holy Ghost. But he sees in the Church on earth and in its arrangements a heaven-born and heaven-presented mechanism for securing truth and unity of doctrine and of action amidst the tremendous difficulties incidental to those early times when all external circumstances were against the perpetuation of unity alike of doctrine and of action. Ignatius is not battling against Presbyterianism as opposed to episcopacy; he is battling against Congregationalism or Independence, as likely to be fatal to Church unity.

If we wish to trace further the history and development of Christian worship, we may find in the Apology of the martyred Justin a succinct account of it as it was conducted about fifty years later on. "On the Sunday"—which he specifies as the day set apart for public worship on two accounts, as being the day on which the first creation was begun, and the day on which the second creation was consummated in the resurrection of our Lord,—“on the Sunday all come together, who dwell whether in country parts or in the cities, and first the memoirs of the Apostles or the writings of the prophets are read out in proper measure; then, when the reader has

made an end, the president delivers an address, exhorting those present to imitate the worthy examples that have been set forth; then," he proceeds, "we all rise up and offer up prayers; and, when we have ceased from prayer, bread and wine and water are brought in, and the president offers up prayers and thanksgivings to the best of his ability, and the people assent by saying Amen, and distribution takes place of the consecrated gifts to each, and every one receives them." Every Sunday did this take place; every Sunday all who had been by baptism initiated into Christianity received the holy Communion. Not until the middle of the fourth century is there any trace of what is now recommended by many persons in our Church, under the name of "non-communicating attendance," remaining present at Communion without receiving. This practice, which has actually become all but prescribed at what is called High Mass in the Church of Rome, arose, in all probability, not long after the Council of Nicæa. The later years of Constantine the Great and the whole reign of Constantius his successor were devoted to the patronage of Arianism; and to their shame be it spoken, that patronage was more influential with the clergy than with the people; the clergy were too often induced to deny the proper Deity of Christ, whilst the congregations to which they ministered devoutly clung to it. Under such circumstances the people were tempted to doubt or deny the validity of rites performed by Arianising bishops; and though they would not absent themselves from Church, they hesitated to receive the consecrated elements from hands tainted with heresy. It was to no purpose that the Council of Antioch (A.D. 341) fulminated a decree of formal excommunication against all who should presume to remain in Church during the Communion and yet not communicate; the practice once introduced held its own against prohibition and even persecution; and when Chrysostom fifty years after ascended the patriarchal throne of Constantinople, he found that his eloquence was powerless against it.

We have seen in Justin's description, the general principles of Christian worship in the earliest times; we now proceed briefly to survey the forms this worship took as influenced or conditioned by the buildings in which it was conducted, when suitable buildings were erected.

The earliest Christian churches would appear to have been modelled on the style of the great law-courts of the Roman Empire. The basilica or Imperial justice-hall, was usually an oblong building with a semi-circular or apsidal ending. Within this apse or semi-circle sat the Prætor or highest law officer, with his attendants or assessors on either side, the parties to the suit or the criminals standing before him; and the great body of the hall being filled with those who were

interested in the proceedings. A veil or hanging was so adjusted as to admit of being drawn so as to screen the Prætor from view whilst he was meditating his decision ; and guards, called lictors, stood at each side of the semi-circular tribunal. Costly mosaic usually adorned the pavement of the tribunal, on which stood the Prætor's chair of state. On such a tribunal, placed on such a tessellated pavement sat Pilate, when our Saviour was arraigned before him. The whole of this secular arrangement was at once adopted by the Church. The bishop, on his central throne or seat of state, took the place of the Prætor in the centre of the apse ; the presbyters occupied what was called the associated throne on either side of him, whilst the seven deacons stood by in reverent attendance. Before the bishop was set the holy table on which the sacred mysteries were solemnised ; the bishop's seat or throne being often raised several feet above it ; an arrangement still visible in the Cathedral of Norwich, where the ancient episcopal seat still, though in ruins, predominates over the holy table placed in front of it, affording a symbolic proof that the adoration of the consecrated elements had never occurred to the minds of those who devised an arrangement by which the bishop occupied a more exalted position than the consecrated host itself. It is most remarkable that, in view of the Judaic symbolism of the Apocalypse, in which the temple at Jerusalem affords the model of the worship in the courts of heaven, Christian temples were raised on the model of Roman law courts, and the majesty of the empire was taken as the best expression of the style of Christian worship. And so too of the dress, which was gradually adopted as the official garb of the ministers of Christ. It was the ceremonial dress of prætors, of senators and knights, which has handed itself down in the most ancient robes of the Christian ministry. Even the very colours of those robes were of secular origin ; the scarlet of doctors and cardinals expressed their rank as princes of learning or of the Church, and the Pope himself still wears, as his peculiar right, the plain white gown which used to mark the high dignity of the citizen of Rome. The very vail which now shrouds the consecration of the Eucharist in Greek churches from the sight of the congregation, seems to have been borrowed from that which shrouded the Prætor from the public gaze as he was meditating his judgments.

Later on, the shape of the building was often significantly modified by the addition of transepts. Thus it assumed the form of a cross, and when occupied by the Church in full session, when the bishop and his clergy sate or stood within the apse, whilst the general congregation filled the nave and the transepts, the whole building, together with its occupants, fitly symbolised the crucifix, the mystical body of Christ in all its parts, its head and its members being represented by the very

shape into which the living body of believers within the walls was thrown, whilst the building itself answered to the cross on which the actual body of the Redeemer had been stretched.

One further addition, the last and latest I shall mention, was made to this ideal type of the primitive cathedral. Trained choirs were early introduced as they had been in the temple service, with antiphonal or responsive singing, especially of the Psalms. To accommodate them suitably a place was set apart on each side of the building, just outside the precincts of the sanctuary, within which sate or stood the clergy ; and thus, at an early age, all the essential adjuncts of our cathedrals were completed.

That our present system of Cathedral worship has handed itself down in all material points from the hoar antiquity I have been describing is obvious. Yet there are one or two differences which I must not omit to notice. In Justin's description two kinds of prayer present themselves : the united and accordant prayer offered up by the whole assembly after the reading of Scripture and the minister's address, and the solitary prayer offered up by the president alone in consecrating the sacred symbols. The former must of necessity have been a settled form, such as we actually find in the conclusion of the Epistle of the Church of Rome to that of Corinth, which has been lately discovered, and which Epistle is usually called the first Epistle of St. Clement. The latter, from Justin's description, would seem to have been extemporary, for he speaks of the president offering up prayers and thanksgivings *according to his ability*. But the introduction and growth of heretical opinions concerning the person and the work of the Redeemer, would early make it desirable that this important prayer, connected with the most august and solemn rite of the Church, should not be left to the discretion of the minister ; and, accordingly, about the time of the Nicene Council, or very shortly afterwards, there can be no doubt that this prayer, and the whole of the Communion Liturgy, was reduced to a set form, varying in different churches, but varying within very narrow limits. Even so far back as the Apostle's times, indeed, the curious book recently discovered, and which is entitled, "The Teaching of the Lord to the Gentiles by the Twelve Apostles," prescribes a set form for the consecration of the bread and wine, though it allows prophets, as being inspired persons, to vary from it.

2. In the earliest Church singing seems to have been universal ; and the whole congregation joined in it. It was only subsequently that the voices of a trained choir aided, and gradually superseded, the voices of the multitude. This last innovation I cannot but regard as an abuse. But I am thankful to be able to say that in most of the Cathedrals of our communion, the propriety of the general

congregation's bearing part in the music is becoming increasingly recognised. Hymns are being everywhere introduced in them, in which all who have any voice may join; and thus the more cultivated and artistic music of the Cathedral service is associated with the simpler, but not less impressive, singing of the congregation, restored to their primitive privilege in the common worship of our common Lord.

The part that music takes in Scriptural worship is indeed most striking. Under the Old Testament the very instruments were prescribed which were to sustain and aid the voices of the multitude; the Psalms were mostly set to particular tunes, which are often specified in their superscriptions; responsive chanting was an element in their structure; our Saviour honoured and consecrated music to His Church by singing a hymn with His Apostles after the last supper; St. Paul and St. James each recommend psalmody, whilst in the Apocalypse music is the one fine art, used to give us some faint conception of the blissful employment of the saints above: "I heard a voice from heaven, as the voice of many waters, and as the voice of mighty thunderings; and I heard the voice of harpers harping with their harps, and they sang, as it were, a new song, before the throne, and before the four living creatures and the elders; and no man could learn that song, but the one hundred and forty and four thousand which were redeemed from the earth."

"Of course these descriptions must be understood figuratively, as their very words denote that they were meant to be. But, when every allowance has been made for figurative language, there remains the singular and impressive fact that music, and specially choral music, the united voices of a choir or of the great congregation, raised in consonant harmony, or even more majestic unison, and aided by the swell of instruments, is the one art, the one practice which is deemed worthy of shadowing forth the employment of the blest in heaven.

"Nor is this strange. For music is the only 'fine art,' the practice of which unites large numbers in one common act. Painting is the work of an individual, the enjoyment of painting is individualistic; architecture, though its results may be used and enjoyed by thousands at a time, has yet no act in which thousands may concur. Music alone, though its conception be individualistic, is capable, in its highest displays, of bringing together hundreds and thousands, all consenting and acting together towards the expression of one sublime emotion and effect. Union and concord are necessary to its existence. In it, therefore, the absolutely consentient action of the blessed ones above seems to find its fittest symbol, that action being no longer marred by the intemperate assertion of individualistic aims or feelings, as it is too often here, but carried on

with perfect agreement and an entire abandonment of all self-seeking.

"Of all arts, too, music is the most independent and least imitative.

"Painting, however lofty and idealised, nevertheless depends on imitation of what has been seen or may be seen in nature. The veriest fancy-piece must yet be 'true to nature,' if it is to give any real pleasure. Even the fantastic forms of arabesque could have had no existence in the painter's mind but for the existence in nature of forms of which they are, after all, only copies in new and imaginary combinations. The ideal faces or figures of Raffaele are only idealised presentiments of what nature has actually produced; were it absolutely impossible for nature to produce them, they would at once be felt to be mere monsters, and would sink to the level of caricature.

"Architecture, too, though it asserts a higher dignity, as an art not merely imitative but to some extent creative, did nevertheless originate in imitation of external nature, and cannot exceed the limits imposed on it by the possibilities of structural combination. It is 'tied and bound' to earth by physical necessity, and can never, in its loftiest flights, soar beyond the earth-born and the earth-sustained. And both these arts are essentially perishable. A breath of flame is enough to destroy the finest picture, a rude touch is sufficient to deface it. 'The cloud-capped towers, the gorgeous palaces,' may be tumbled into promiscuous ruin in a few seconds by one of those tremendous convulsions of the crust of this planet of which the last year saw so many; not to speak of the decay which ultimately must efface all the productions whether of painting, of statuary, or of architecture. But music, as it is not an imitative but a purely creative art, so are its productions as imperishable as the minds which have created them. The great classics of music, too, speak a universal and unchanging language. Wherever the human race is sufficiently cultivated to appreciate music, the colossal works of our greater composers will ineffaceably impress and sway the minds of those that listen to them. They will make their way unfettered, uncontrolled by language; for whilst languages differ and all languages change and ultimately perish, and those that speak different languages are mutually unintelligible, music is beyond the pale of language; even when married to words it is really independent of them. The mighty climax of the Hallelujah chorus will be felt even by those who know not the words it wafts up to heaven on its pinions of sound; the great choral symphony of Beethoven will represent, utterly independent of language, and far in excess of all possibilities of language, the thoughts of its great author—thoughts too complex and too vast for words.

"For music of the highest class does express a

sequence and development of thought, though that thought be not compressible into the narrower channel of articulate speech. And especially does it lend itself to the expression of adoring thought, that thought which sinks before the realised presence of the Deity, and which is as ineffable as is the Deity Himself."

But time warns me to conclude. Let me do so by drawing the essence of what I have said into one general, practical reflection.

All worship (and I am speaking of music only as it is connected with worship), all worship depends on the feelings and convictions of those who offer it. If they are undevout, the most solemn ritual, the grandest music performed by them will only express their undevoutness in a more conspicuous and painful degree; the prayers of the Church pre-suppose that those who offer them or respond to them shall be penetrated with the consciousness of the Divine; they are the sternest rebuke to all levity or trifling in the congregation. Use then, this House of Prayer in its perfected form, with intelligent and reverential appreciation of its purpose and its fitness; worship the Lord therein in holy array, with that order and solemnity which are consonant to the nature of the God of order; with that inner fulness of conviction, that self-dedication and gratitude and joy and love which the Revelation in the person of Christ, of the nature and the sympathy of the most high God assuredly demands,

THE Bishop of Carlisle, speaking recently, said an excellent site had been secured for the Church House.

ON Wednesday, the 23rd ult., which was his eighty-fourth birthday, the Rev. John Prideaux Lightfoot, D.D. Rector of Exeter College, Oxford, died at his lodgings in the college after a long illness. He became a member of Exeter in 1820, and in 1824, after taking a first class in classics, he was elected a Fellow. He was tutor of his college until the year 1834, when he became rector of Wootton. In 1833 he was Junior Proctor; and the same year he was made Hon. Canon of Peterborough. In 1854 he was appointed Rector. He was member of the first Hebdomadal Council, which came into existence in that year, and held the Vice-Chancellorship in the years 1862-6, in which capacity he entertained the Prince and Princess of Wales on their visit to Oxford in 1863. Dr. Lightfoot was also a curator of the parks and of the University Chest. The *Times* says much of the business connected with the management of the college property passed through his hands as Rector, and in these, as in all other matters, Dr. Lightfoot was distinguished by a conscientious discharge of duties. He was of an almost excessive tenderness of character, and constantly displayed a paternal interest in the young men placed under his care. He was a moderate Liberal both in politics and in academical matters, and his *mild sapientia* will be remembered with pious regret as well by those who differed from him as by those who sympathised with him. Dr. Lightfoot was twice married. His eldest son is Archdeacon of Oakham.

A BOON TO SUFFERERS. HARNESS' ELECTROPATHIC BELT.

Testimonial
From Mr. CHARLES WHEELER, Barford, Warwick.
"I have felt so greatly benefited by wearing your **ELECTROPATHIC BELT**, that it affords me pleasure to be able to testify to its **curative power**. The swelling and pain in my legs have quite left me, and I experience a comfortable and warming sensation throughout my body."

GOUT & SCIATICA CURED

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicking, and remit **21s.** for **HARNESS' ELECTROPATHIC BELT** (post free) and obtain immediate relief. Pamphlet and Book of Testimonials **POST FREE.** **MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, APRIL 2, 1887.

CATECHISING.

IN a recent article we urged the necessity for giving clear and incisive teaching from the pulpit. Closely allied to this is the necessity for giving clear and definite instruction to the young, which can best be done by means of classes, and also by catechising. The reason for this is clear. At a certain stage the young mind is in a state of receptivity, and if we only use the opportunity, impressions then given, instruction clear and distinct, will last a life-time. Times may change, and we may be changed with them, but the lessons taught in early youth are hardly ever entirely effaced.

We remember hearing Archdeacon Farrar, in a striking sermon at the Festival Service of the Young Men's Friendly Society, in St. Paul's Cathedral, speaking of the force and power of youth, quoting the saying of the great Duke in the Peninsular War, "Give me young troops"; and also of Cardinal Wiseman saying, "Give me the children of England, and in twenty years England shall be Catholic." And if the Church of Rome, which is wise in her generation, sees the great value of teaching and training the young, why should not we of the Church of England, the purest Church in Christendom, train the young in the way that they should go. Give to the young clear and distinct teaching in the faith of Christ and of His Church, and then when they are old they will not depart from it. And while recognising the moral need of all this, there is a higher authority which commands that this shall be done. The command given to St. Peter has lost none of its force. "Feed my lambs" is a command

which we, as members and ministers of the Church of Christ, are bound to obey. And in the Ordering of Deacons, this is one of the duties: "It appertaineth to the office of a Deacon, in the church where he shall be appointed to serve . . . to instruct the youth in the Catechism." The rubric at the end of the Catechism orders that "The curate of every parish shall diligently, upon Sundays and holy-days, after the Second Lesson at Evening Prayer, openly in the church instruct and examine so many of the children of his parish sent unto him as he shall think convenient, in some part of the Catechism." Also that all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices to come to the church at the time appointed.

Now this rubric may be considered by some as obsolete, but yet it contains a very necessary lesson, showing the duty of the clergy and also of the laity in this respect. And although it may not be possible in these days to have a catechising at the end of the Second Lesson, as being likely to cause much confusion and disturbance, yet for all that it is highly important that catechising should form an integral part of the work of the Church. If the adult members are to have services and sermons such as they can understand, so also must the little ones, the lambs of the flock, have services suitable for their understandings. These services, to be attractive, should be bright, hearty, simple, and *not too long*. Then also the catechising should be on the lessons which they have been taught in the Sunday School, and should centre round one definite truth, which should be brought out in all its fulness. To hear a clergyman catechising children, and wandering round and round his subject, sometimes with questions quite irrelevant, is wearying not only to the children, but also to others. To speak to children and young people in a manner that suits them, to be able to sustain the attention and keep up the interest, is a gift given only to a few, but it is one which should be diligently cultivated, and where not given should be acquired. Every young clergyman especially should try to be able to perform with ease this portion of his work. And it is one of the best ways to get at the parents. We remember hearing the late Mr. Heald, of the Sunday School Institute, speak about going to look after an absent scholar, and the mother, not knowing his errand, treated him rather roughly at first, but when she found out his errand her manner entirely changed. And if we can retain an influence upon the children much will be done, and the leakage which often takes place in after-life will to a certain extent be obviated. There is, moreover, the highest interest of all, the spiritual welfare of the little ones, those who are given to us, "the children that we are to take and nurse for Him," knowing that He will give us our wages in the great Day of Account; to instruct them in

the things which a Christian ought to know and believe to his soul's health.

The public catechising of children, which should generally be on one or more Sundays of the month, will be interesting to the adults, the parents and friends of the children, and therefore they should be encouraged to attend. The result will be that long-forgotten truths will be brought to mind by hearing them instilled into young minds. We have heard it stated by those who have attended such catechising, that it has taught them things which they had either never heard before, or which had long since been forgotten and passed out of mind.

The circumstances of the times in which we live demand that all energies should be put forth to build up people in their most holy faith, and to train the young in the principles and teachings of the Church, so that they may be able to know the "why and the wherefore." The command, "Feed my lambs," should never be forgotten. Sunday Schools, Children's Services, bright and hearty, and catechising will all help to do this, and the result will be seen in the future in a great addition to the power of the Church, which holds forth the lamp of truth, guiding souls clearly and steadily to the haven where they would be.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 140).

CHAPTER XV.

THE PROTESTANT VOLUNTEERS.

THE eighteenth century, so brilliant from a national point of view in our Irish annals, is anything but brilliant from the ecclesiastical side. Perhaps the same might be said of England, but with that we have no concern at present. The Church of Ireland was in a poor plight enough. Her parish clergy, even when tolerably respectable, seem to have been little more than decent, hospitable, kindly country gentlemen, justices of the peace, local squires, rather than preachers and teachers of the Gospel, while one has but to name Primate Stone, and Hervey of Derry to present the idea of men worldly, ambitious, and unscrupulous. Of some of the other Bishops Ball says, in his "History of the Reformed Church of Ireland," "Their ideas and habits were not such as became ecclesiastics." We shall have more to say of the Bishop of Derry, for events now occurred which led to remarkable results in Ireland. The American War roused Irish sympathy to fever heat. Flood and Grattan agitated for legislative independence. Luke Gardiner urged concessions to Romanists. Paul Jones, the celebrated smuggler, swooped down on vessels in harbour and carried them off, despite the gunboats of Government. The large towns enrolled Volunteers. The Duke of Leinster and Lord

Charlemont were elected to command the leading corps, and arms were provided for them in July, 1779. Political excitement ran high, and naturally the citizen-soldiers caught the infection.

The Patriots, as the national members of Parliament were called, pressed for repeal of the trade restrictions, and moved amendments to the Address. That such an agitation should have arisen is not to be wondered at when we remember the state of the country, oppressed by the ruin of trade, and by the disabilities imposed on account of religion. When the Address was carried by the Speaker to the Viceroy, the streets of Dublin were lined by Volunteers under the command of the Duke of Leinster, who presented arms to the Patriots amid the acclamations of assembled thousands. The Commons caught the general enthusiasm, and passed a vote of thanks to the Volunteers for "their just and necessary exertions in defence of their country." But the Volunteers, having once embarked in politics, were determined to wring from the Ministry, through fear, the concessions denied to the voice of peaceable remonstrance. Cannons were paraded through the streets with labels round their mouths: "Free Trade or this." The Dublin mob beset the Parliament House, and compelled the members as they went in to swear to support Free Trade and a short money Bill. Within the House the same spirit prevailed. Hussey Burgh made his reputation as an orator, and lost his place by the famous speech in which he said: "Talk not to me of peace. Ireland is not at peace, it is smothered war. England has sown her laws as dragon's teeth, and they have sprung up as armed men." Grattan was the leader of Ireland. Great Britain was powerless. She was at war with America, France, and Spain, and though she fought with dogged, desperate resolution yet her energies were strained to the utmost by the unequal struggle. Ireland was peculiarly open to attack. Her fortresses lay in ruins, her army was insufficient, her harbours unprotected. The Volunteers threw themselves into the breach, and came forward to defend their country. When once the military spirit was roused it spread like wildfire, and early in 1780 the Volunteers numbered 40,000 men. In presence of such an army the Viceroy was helpless. Grattan pressed the Irish demands with renewed energy, and in 1780 Lord North conceded Free Trade. The disabilities imposed upon Protestant Dissenters were mitigated by the repeal of the obnoxious Test Act.

The reforms were all good, but the precedent was established—*Squeeze and you shall win*. Again, in 1781, Luke Gardiner made another effort to remove some of the disabilities imposed on Roman Catholics. Grattan cordially supported the movement, and in 1782 a Bill passed relieving Romanists from some of the most oppressive enactments of the Penal Code. Among the clauses now repealed was that prohibiting a Roman Catholic from possessing a horse of the value of more than £5. It is an interesting and instructive fact, that in proportion as the Irish Protestant Parliament attained to independence, the severities of the Penal Code began to disappear, and this took place when that Parliament was exclusively Protestant, and its members elected by Protestants alone. Meantime the Patriots were advancing towards Parliamentary independence. On April 19, 1780, Grattan moved his Declaration of Right, which has become famous in Irish history. The heads were two:—

1. The King, with the consent of the Parliament of

Ireland, was alone competent to enact laws to bind Ireland. 2. Great Britain and Ireland were indissolubly united, but only under the tie of a common sovereign."

The streets were lined with volunteers and thronged with people. The galleries of the House were crowded with beautiful women. Grattan spoke for two hours, and carried the House with him, but Flood and Hely Hutchinson prevented the resolution from being pressed to a division by appealing to Irish generosity not to press too hard on England in the hour of her weakness. On Feb. 15, 1782, the Volunteer Convention assembled in the Church of Dungannon. Two hundred and forty-two delegates from one hundred and forty-three corps met to consider the condition of Ireland, and the best means to promote its welfare. At this time the Volunteers numbered close on 100,000 men. They had begun to discuss politics, and the Government was alarmed. The proceedings at Dungannon were not calculated to lessen the uneasiness of Ministers. The resolutions adopted were twenty-one, of which three were significant:—

"That a claim of any body of men, other than the King, Lords, and Commons of Ireland, to make laws by which Ireland was to be bound, was illegal, unconstitutional, and a grievance."

"That the powers exercised by the Privy Councils of both kingdoms under colour of the Law of Poynings, were unconstitutional and a grievance."

"That we hold the right of private judgment in matters of religion to be equally sacred in others as ourselves. Resolved, therefore, that as men and as Irishmen, as Christians and as Protestants, we rejoice in the relaxation of the Penal Laws against our Roman Catholic fellow-subjects, and we conceive these measures to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland."

These resolutions went out from the Convention, and were circulated with the sanction of Charlemont. The example of Ulster was followed by the rest of Ireland. Leinster re-echoed the cry from Dublin. Munster sent it rolling back from Cork, and Portumna repeated the sentiments of Dungannon. Thus fortified, Grattan prepared for the decisive campaign of 1782. The American war was virtually concluded by the surrender of Lord Cornwallis. Lord North resigned, and Lord Carlisle was set aside by the new Administration, and the Duke of Portland appointed Viceroy of Ireland. On April 16 Grattan passed through streets lined with Volunteers to move the independence of his country. With pardonable pride the great orator said:—"I found Ireland on her knees; I watched over her with a paternal solicitude; I have traced her progress from injuries to arms, and from arms to liberty. Spirit of Swift! spirit of Molyneux, your genius has prevailed! Ireland is now a nation. In that character I hail her, and bowing in her august presence I say, *esto perpetua*!" On May 27th Portland announced from the throne the legislative independence of Ireland.

The Patriots at once set about the reform of Parliament, which was sorely needed. The Volunteers, who were more and more drifting into a political society, threw their whole weight into the agitation for reform, and Government became seriously alarmed. In 1783 provincial conventions were held, and it was decided to hold in Dublin a great Volunteer Convention on Nov. 10, 1783. Early in the year the

celebrated Coalition Ministry of Lord North and Mr. Fox had been formed in England, and Lord Temple had been superseded in the Viceroyalty of Ireland by Lord Northington. Parliament met on the 14th of October, but its proceedings were completely thrown into the shade by the bustle of preparation for the meeting of the Volunteer Convention. Three hundred delegates were chosen to represent the different corps. Each delegate was attended by a guard of Volunteers from his own county. Men of rank, wealth, and ability were found among the representatives of this strange semi-military organisation. On Nov. 10 Dublin was all ablaze with gold and scarlet and green. The cavalry were mounted on gallant hunters. The cannons drawn in the procession had labels round their mouths:—"O Lord open Thou our lips, and our mouths shall show forth Thy praise." Chaplains in their cassocks marched with every division, and the proceedings were conducted in the most gorgeous manner. The delegates met at the Royal Exchange, and elected Lord Charlemont chairman, and John Talbot Ashenhurst and Captain Dawson secretaries, and adjourned to the Rotunda. The procession through the streets was a scene never to be forgotten. In front came corps of grenadiers armed with Irish battle-axes and muskets; then the deputies, marching two and two in uniform, with side arms, each wearing a green scarf. Next came the barrister corps, and Napper Tandy closed the rear with the Dublin artillery. There, on that eventful day, marched the courtly Charlemont; Flood, stern and melancholy; Sir Richard Musgrave, the historian of 'Ninety-eight, and Jonah Barrington, the historian of the rise and overthrow of Irish independence; Napper Tandy, hideous in his ugliness; and there, too, was another volunteer, the strangest figure in all that glittering, gorgeous throng—the Hon. Frederic Augustus Hervey, Earl of Bristol and Lord Bishop of Derry.*

An English earl and an Irish patriot; a Bishop of the Establishment and a demagogue; a Churchman and a revolutionist; a peer and the advocate of Roman Catholic emancipation; splendid and fantastic; unscrupulous and ambitious, yet winning golden opinions from the saintly Wesley, who found him "easy and unaffected in his whole behaviour, exemplary in all parts of public worship, and plentiful in good works"; † vain, self-seeking, and self-complacent; an admirer of Italian art, and the idol of the Irish populace,—such was the man who rode into Dublin in all the pomp and pageantry of royal state. Six horses, splendidly caparisoned, drew his open landau. His escort—a troop of light dragoons—was commanded by his nephew, the infamous George Robert Fitzgerald. The multitudes shouted, as the gorgeous train swept by, "Long live the Bishop," and the Bishop smiled and bowed to the assembled thousands with all the grace of a prelate-prince. The members of the Houses of Parliament came out to gaze upon the curious scene. The trumpets sounded; the escort halted; the Bishop bowed; his guard presented arms; the band struck up the Volunteers' March, and the cavalcade again moved on, over the river, up the broad line of Sackville Street. Then the hoarse boom of artillery pealed the signal that the delegates were entering the

hall, the crowd took up the echo, and Dublin rang with one long and loud hurrah.º

The Government meditated the arrest of the Bishop, but adopted other counsels. The Convention proceeded to business, and drew up its demands. In one point the Dublin Convention was not inclined to follow the lead of the Dungannon Meeting. The delegates were not in favour of promoting legislation for the removal of disabilities from the Roman Catholics. This was a bitter disappointment to the members of that communion, as they expected that the tolerant views put forward in Ulster would be still further developed in Dublin, but Charlemont and Flood were opposed to Roman Catholic emancipation, and the Convention excluded Romanists from the privilege of bearing arms.

When "Volunteering" threatened the liberty of Parliament the movement was discouraged, and the Volunteers broke up, leaving the country defenceless. In 1784 the hostility of the Irish to British rule took the savage form of soldier-houghing. General Luttrell informed the House of Commons "that there was now practised in Ireland, in the 18th century, a cruelty that would have astonished the barbarians of the 14th, the practice of houghing men for no reason but that they were soldiers, by ruffians whose qualities were a strong arm, a sharp knife, and a hard heart."† The state of country districts may be imagined when Dublin was in such a condition. There, in the very metropolis, a tarring and feathering committee was duly established, and obnoxious persons were seized, tarred and feathered, and hooted through the streets like wild beasts. In Munster and Leinster the White-boys established a reign of terror. Their outrages were chiefly directed against Protestants, whom they beat, robbed, disarmed, and mutilated in a barbarous manner. Dr. Butler and Dr. Troy, Roman Catholic prelates, denounced the outrages perpetrated by those misguided desperadoes, but without effect.‡ In the North religious animosity flamed out anew into two rival parties—the Defenders (Roman Catholics),§ and the Peep-o'-Day Boys (Protestants). The Volunteers had for the most part returned to their original employments. Many were alienated by the attempt made to admit Roman Catholics into the organisation, others were rendered lukewarm by the refusal to admit them, while some were alarmed at the recklessness of the Bishop of Derry, and other prominent leaders of the movement. The attempt to use the force as a political lever frightened the Government, and a Militia Bill was introduced in 1785. The debates on this measure gave a death-blow to Volunteering. Henceforth the wilder spirits of the organisation were drawn gradually into societies whose objects were revolutionary, while others followed Lord Charlemont into the Whig Club. The year 1786 was marked by an agitation in Munster against tithes, set on foot under the leadership of the well-known phantom chief—Captain Right.

Tithes in Ireland originated in the 12th century, and were part of the price paid by the Norman Conqueror to the Irish Bishops, who then sold the independence of their country. The Synod of Cashel decreed:—"That all the faithful do pay to their

* Barrington, "Rise and Fall of the Irish Nation," pp. 285-296; Lecky, "Leaders of Public Opinion in Ireland," p. 90; Froude, "English in Ireland," II., p. 413-428.
† Wesley, "Journal," p. 700.

* Barrington, "Rise and Fall of the Irish Nation," p. 293-4; Killen, "Ecc. Hist. of Ireland," Vol. II., pp. 320-1.

† Froude, "English in Ireland," II., p. 431.

‡ Wright, "History of Ireland," II., Book VIII., ch. xi.

§ Defenderism differed but very little from Ribbonism.

parish church the tithe of animals, fruits, and other increase." This decree, ratified by Henry II., was confirmed to the Reformed Church by Henry VIII., so that the tax rested upon the basis of a grant from the Crown. But there were causes in Ireland which made the impost unpopular. In 1735, by a resolution of the Commons, pasture land was relieved in a great measure from payment of tithes, and the consequence was that the burden was thrown over upon the cottier class—of all others the least able to afford it. Then the tithes were levied alike upon Protestants and Romanists, and it was hard, to say the least of it, to expect Roman Catholics to maintain the clergy of a Church in which they did not believe, and from which they reaped no advantage. The clergy could not collect the tax for themselves, and farmed it out to tithe proctors, who often acted with cruelty and injustice. The result was disastrous to the interests of the Church, as the clergy were brought into hostile relations with the people, and their usefulness seriously impaired, while when payment was suspended it was generally the poor hardworking resident clergy—incumbents and curates—who suffered.

The movement, however, soon spread to an agitation against rent, when the Government interfered, and the insurgents were suppressed. Then, as now, it was *first* the Church, *then* the landlord, and it is instructive to note that when the Irish demand for independence was fully conceded in 1782, the first use made of the boon was to prepare for further agitation in favour of entire separation. Legislative independence in 1782 led by a natural sequence to the United Irishmen, and culminated in 'Ninety-eight. Suggestive hint for English politicians! Meantime a change for the better is observable in the Church of Ireland. Richard Robinson, Baron Rokeby, and Primate 1765-1794, though ostentatious and princely, was not actually objectionable, and his charity was unbounded. Then we meet such men as Percy, of Dromore, 1782-1811; O'Beirne, of Ossory, and later on of Meath; Young, of Clonfert; Pococke, Law, Hamilton, Cumberland, and Newcome, and others whose piety, zeal, and learning might compare favourably with the qualifications of the Episcopal Bench at any period.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—The discussion of the authorship of this Appendix is carrying us into ever-widening fields, and each letter makes a growing claim upon your valuable space. Like Thomas "Little" we are developing into Thomas Moore. Not to elbow your other esteemed correspondents out of your literary boat, I shall omit much that I might say in reply to Mr. Heber Evans' last letter. It is the less necessary as your readers cannot fail to have noticed that, in the exuberance of his imagination, he confuses a little too palpably facts with fancies, surmises and conjectures. These he rechristens by the name of facts. The old Roman Catholic priest exhibited a similar playfulness of fancy when, on a fast day in his calendar, he dubbed his couple of chickens, smoking hot before him

at dinner, by the piscine names of trout and salmon, and then ate his meal with a good conscience. Not that Mr. Heber Evans is not *au grand sérieux* in advocating his theory, but in the absence of real facts, he presses in these doubtful allies, and, having got them into line, after some fashion, he proclaims boldly that he "cares only for facts." Assertion, undiluted with argument, characterises of course your reviewer. Mr. Heber Evans will pardon me for jocularity, but I cannot help being reminded of the lines of Shakespeare in "Henry IV.," part I.:

Falstaff. . . . Give me them that will face me.

Give me a cup of sack :—I am a rogue if I drunk to-day.

P. Henry. O villain! thy lips are scarce wiped since thou drunkest last.

Falstaff. All's one for that. A plague on all cowards still say I.

With this tribute to the imaginative powers of your correspondent, I would observe that he himself bids us beware of trusting in them. Indirectly, of course. For when he denounces tradition as an *ignis fatuus* of error, what is it but condemning in others the same free play of fancy and unfounded assertion in which he, unwittingly perhaps, indulges? As for instance: In the case of the Neronian persecution of A.D. 64, he acknowledges candidly enough that there is no historical proof that it extended beyond Rome. The fact therefore is that it did not spread beyond it, or, that if it did, it was altogether too insignificant to deserve historical notice. That, I say, is the plain, simple fact. But that fact is inconvenient for Mr. Heber Evans's theory. So his imagination draws on the realm of conjecture, where "no historical proof is needed," of course not for the imaginative. A very doubtful allusion in the highly coloured Book of Revelation, backed by a French author, who "wrote folly years ago, and worse than folly" of late years, is offered instead. This is mere gossamer thread. It cannot bind the Sampson of sturdy criticism. Let your readers judge for themselves. For my part I refuse to persecute them any longer with Nero's persecution.

Again, Mr. Heber Evans rejects the weight of ancient testimony pointing to Rome as the place of the composition of St. Mark's Gospel, and fixes on Antioch. His reasons are chiefly linguistic. I need not repeat them from his letter. But I maintain that they are entirely illusory. Mark has but three Latin words transliterated and four Latinisms peculiar to his Gospel, out of a total of seventeen Latin words and seven Latinisms in the New Testament. Matthew, on whose earlier publication Mr. Heber Evans so strongly insists, has nine Latin words and one Latinism. Why these, if he wrote his Gospel in Judæa? The answer is obvious. They arise from contact with the Roman forces in that country. The Latin words are such as concern directly a Roman army—its divisions, its officers, soldiers, punishments, the measures in use for its commissariat, and the money in circulation. The Latin words transliterated by Matthew and Mark (and occasionally used by Luke and John) are *prætorium*, *legio*, *flagellare*, to which Matthew adds *custodia*, all military terms; again, *denarius*, *quadrans*, to which Matthew adds *assarius*, all names of current Roman coins; lastly, *modius*, the dry measure used in the purchase of their wheat, for Galen tells us that the Roman soldiers were no longer fed upon barley bread, as in the old days of the Republic, and *census*, a political term. Now the three Latin words peculiar to Mark

are *spiculator*, "spearman of the guard," *centurio*, "officer," and *sextarius*, a measure of capacity, the latter frequently used by the medical Greek writers, and by Josephus in its Greek form, *ξίστης*. Contact with the Roman army in Palestine accounts fully for the use of the above Latin words, without resorting to the theory that they were gathered by Mark, as far as his small contribution is concerned, at Antioch. To discuss the Latin phrases is a more delicate matter. Still they are of an exceedingly simple nature, involving no more than two words each. They are not exclusively used by Mark, and they may reasonably be thought to spring from the military Roman occupation of Palestine. Josephus also uses Latinisms. So much for the Latin of Mark's Gospel. As for Aramæan words, they are not peculiar to that Gospel; Matthew, Luke, and John use them also. The learned Bleek says: "We find Hebraic Aramæan words adopted into the Greek, as many Latin words and words of other languages were." Hebraistic phrases, non-classical forms, and the influence of the LXX. have been traced by scholars in all the Gospels. Mark has his *quota*. There is not a chapter in which Hebraisms do not appear, and most frequently the other two. That being so, what is the use of Mr. Heber Evans telling us that Mark avoided "the thoroughly Jewish words," *δικαιοσύνη* and *τέλειος*? Mark's Gospel is not to be taken 'as a lexicon of all the Greek he knew. Granted *δικαιοσύνη* is not found in his brief Gospel, nevertheless it was constantly on the lips and flowing from the pen of the Apostle of the Gentiles, his friend and occasional companion. Paul may use *δικαιοσύνη* freely, but Mark must not contaminate himself with the Jewish thing! Besides, was the word Jewish in an exclusive sense? Not at all. It is a good Greek word, used by Herodotus, Plato, Aristotle, Josephus, Galen, and others. The same with *τέλειος*, an old Homeric word, in use from the earliest times down to the latest Greek writers. Dioscorides, in his "Materia Medica," iv. 155, uses *ἡ τελεία δόσις*, "the dose for an adult," as a recognised formula. Mr. Heber Evans should really reconsider his list of thoroughly Jewish words, if these two are a sample. This by the way. To return to the main argument. Just as the use of Latinisms in the Gospels are most simply explained by the presence of Roman armies in Palestine, which we know from the Gospel narrative and Josephus to be a fact, so also the Aramæan words embalmed in those Gospels are most naturally explained by their being a survival of the living vernacular of the country in the lifetime of our Saviour, which is another fact. The original common tradition which forms the basis of our Synoptic Gospels, naturally bore traces of the operation of these two factors in its composition; they account for the presence of Aramæan and Latin words and phrases. The Aramæan phrases being the more common because the writer, a Jew, naturally thought in Aramæan and translated into Greek; the Latin words less so, but bearing the stamp of Roman occupation, and mostly common to Matthew and Mark. If this be so, all Mr. Heber Evans' fancies concerning Antioch fall to the ground. Syriac mingled with Latinisms was not the language of Greek cities of Asia Minor at that date. Indeed, in the case of Antioch, a Greek city, built by Seleucus Nicator, B.C. 300, Greek was the prevailing language. Nearly a century and a half later it was from Antioch, under Antiochus Epiphanes, that Greek influence came which nearly strangled Hebrew customs and Hebrew

language. Educated people in Asia Minor talked Greek, not Syriac. English in Ireland is an analogous case. It may be safely asserted that the Aramæan words and phrases of the Gospels do not proceed from Antioch. Mr. Heber Evans claims to know that Latin idioms and Latin words were very prevalent at Antioch. If it is not a flight of imagination, let him produce a list of such words and idioms current in that particular city, with his authorities. Your readers, I hope, will scan it as carefully as I promise to do. But the fact is, there is not a scholar in the world who is so in touch with the Greek language of Asia Minor, in the first century, as to point out the diversities of its peculiar foreign flavour in each of the large cities of Antioch, Ephesus, Smyrna, Miletus, Mytelene, etc. It is out of the question. The materials are wanting. That *rara avis*, an honest Greek, would have confessed that he did not know. Galen, who came from Asia Minor, acknowledged that while he knew most words in Attic and a good deal in Ionic, he did not pretend to know the other dialects. Yet there is hardly a more elegant and comprehensive writer. Till better informed I shall believe that Mr. Heber Evans builds upon the foundation of our ignorance with the stones of conjecture and the mortar of imagination. And conjecture for conjecture, I, for one, shall rest content with the older one, which may go back to Apostolic times, and which is endorsed by such early fathers as Irenæus, Clement of Alexandria, Eusebius, Jerome, Epiphanius, and others. It points to Rome as the place of the composition of St. Mark's Gospel.

I find that I have left much unsaid on other points, but I must not trespass any further on the patience of your readers.

YOUR REVIEWER.

EVOLUTION AND UNIVERSALISM.

SIR,—“What is truth?” This was Pilate's question. It should be ours, but with this difference, we should be earnest in seeking it. If this be our great motive in writing—and there is no reason otherwise—we shall be patient and not wanting in fairness. I am speaking only for myself. Others I do not judge.

No proof of evolutionary law. Mr. Lawrence thinks there is. He gives none. He tries to prove that it is not necessary that it manifest itself. This he does by referring to the laws which Kepler and Newton discovered. But the cases are not analogous. All that was done by these great minds was to show how nature was governed in her movements. They never tried—certainly never traversed the Biblical account—to explain the origin of nature. Of their work we can judge and of their logic we can form an opinion. No one ever thinks of controverting their general statements. It is far otherwise with the evolutionists. Their facts are fancies, and so they reason without sufficient *data*. Then they are not all agreed. All scientists, too, are not evolutionists.

A definition is necessary. Mr. Lawrence will not mind my suggesting this, because, as I understand him, he seems to confuse the words *Evolution* and *Development*. Every one believes that the man is the child developed, and that the oak has grown from the acorn. He can do this without in the least insulting his reason. It is too much, however, when he is asked to believe that man is evolved from the monkey.

“Better to accept the teaching of the Bible, ‘God

made,' than the teaching of some, 'Things have evolved themselves.' This observation I made with reference to what Mr. Lawrence wrote. He should know that it is not evolution to say that the blade of grass grows from the seed. If this were all the evolutionist means, it only puts the teaching back into its own place. In other words, it is no explanation of the "how" of creation.

Scientists will not accept Mr. Lawrence's position. This is now quite clear. They do not understand by evolution what he now seems to think it. He asks why he should not concede? There is no reason. I have intimated none—that Mr. Lawrence should not concede everything that is right. This is, however, a different matter "from trying to find at all hazards a *modus vivendi* with those who have no desire to change their minds."

Inspiration does not fit in with this evolution theory. Mr. Lawrence has read too hastily and so has missed the points here. They are these: (1) Moses gives the works of Creation in a certain order. (2) Scientists give the same order. (3) The inference is—considering how that mistakes were otherwise inevitable—Moses was inspired. Scientists do not accept the inference.

Why nature seems in conflict with revelation. An account of creation is revealed. "God made." This is a fact. Evolutionists say, "Things were evolved." They seem—they think—to find their facts in nature. They make it appear there is conflict between nature and revelation, and so reject the Bible. We say that both are from God, and so if there be conflict it is only apparent, it is not real. I hope I have now made this point clear.

"We know nothing at present." True. But this is exactly what the evolutionists will not admit. They know better than the Word of God!

They don't think. Mr. Lawrence certainly misrepresents me here. I could not have said that Mr. Darwin and others do not think. I have not said that their minds are not trained. I have said nothing like this. Mr. Lawrence should know this.

Concede nothing. Mr. Lawrence should have seen that this had reference to truth. Concede no truth.

"Sin will be condemned as a thing apart." Mr. Murphy says that these words are not his. These were: (1) Sin is damnable. (2) Man is not damnable [otherwise it is difficult to see how there is no eternal punishment]. The inference is as I state it. Will Mr. Murphy kindly explain himself? To pooh-pooh is no argument.

Mr. Sandlands has not studied the subject. This is exactly what he has done—and very much. Many and many a time has he challenged scientists to give their *data*, but they have none.

The needs-be. I answer all "J. B.'s" beautiful questions on the subject in the affirmative, because there is eternal punishment. It is that fact that makes of the atonement a stern necessity. It is a stern reality, too.

Hopeless fear works no good. This is a proposition almost self-evident. Love brings more to their knees than *slavish* fear. But these things do not alter the sad fact that the great mass of mankind, so far as eternity is concerned, are neither influenced by hope nor fear.

Cheering texts. I thank God for these. Would that others did so too! "J. B." knows that many do not.

General Drayton's quotation. This is not pointless. I admire "J. B.'s" wit. I do not express an opinion on his judgment.

Truth eternal and unalterable. Many men confuse things that differ. The mind progresses, the spiritual nature enlarges its faculties—the child grows. Development characterises many, most, things in God's worlds. He is "without variableness or shadow of turning." "Heaven and earth shall pass away, but My word shall not pass." His word, His attributes change not. We must recognise this and not imagine that because some things grow that therefore truth grows.

J. P. SANDLANDS.

Brigstock Vicarage, Thrapston,
March 26th, 1887.

Reviews and Notices.

"THE EXPOSITOR." April, 1887. London: Hodder and Stoughton.

By far the most interesting paper in the April number of the *Expositor*, is the Rev. J. Macpherson's on the Christian Ministry. He calls it on the *origin* of the Christian Ministry, but it should be on the *titles* of early Christian ministers. Much discussion hereon makes one thing quite clear—that the controversy is almost wholly nominal and historical, a question of names and past facts, not of doctrines or present procedure. Whatever the ancient *ἐπίσκοπος* was, at any rate he was very little like the modern bishop. The modern vicar or curate, who knows and acts upon the knowledge that he has a "cure of souls," and who visits and teaches his own parishioners, is most like the ancient *ἐπίσκοπος*, while in modern times the bishop has drifted away from the work of oversight, and has become only an organiser and a preacher, not a shepherd or teacher. Pity the modern bishop should have so drifted, and should in consequence propose for Jubilee celebration something so useless as a Church House, fit only for fuss and babble.

Professor Driver's "Notes on Difficult Texts" we hope will be continued. If Mr. Nicoll will shun "popular" controversy, and give us plenty of papers like these, the *Expositor* will be the best magazine for Hebrew students.

All that Dr. Westcott says of the exactness in "Grammatical Details in the Revised Version of the New Testament" is strictly true. But then the Revised Version is unfortunately so intensely literal, so unadornedly exact, that it reads like a Bohn's translation. The other papers are by Dr. Maclaren on the Epistle to Philemon, and by Mr. Rendall on "Faithful is the Word."

"THE CHURCH OF THE EARLY FATHERS." By Alfred Plummer, M.A., D.D., etc. London: Longmans & Co. 1887. Pp. 210.

THIS handy little manual on the external history of the Christian Church, forms one of a series edited by the Rev. Mandell Creighton, under the name of "Epochs of Church History." The period embraced runs from the death of St. John to the Edict of Milan in the beginning of the fourth century, a most suitable limit, for, with the first Christian Emperor Constantine a new era begins.

The ground is not new; it has already been covered by many publications, English and foreign, and from various points of view. Nevertheless we welcome

with pleasure this new presentment of Church history, as invaluable to students of all shades of religious opinion, because of its general soundness of judgment, candid impartiality, fruitful brevity, and vigorous delineation of character. The two first chapters on the Catholicity of the Church, and on the causes which led to its rapid extension, deserve the attention of all whole or semi-sceptics. The arguments are tersely and yet clearly put. Together they form a valuable introduction to the notices of Christian growth and character in the several great centres of interest of that period. To our thinking the author is at his best in his delineation of character. The sketches of the leaders of Christian and philosophical thought in the great catechetical school at Alexandria are excellent. Their very brevity is a recommendation to those who have neither the means nor the leisure for wider reading. But the reader must not skip. Every sentence is intentional. Much lies behind a few words. For instance, after reading of "the antidote to Gnosticism," p. 46, we were curious to see what the author would say on the true Gnostic ideal of Clement of Alexandria. We turned to p. 69, and found only one brief sentence, the concentrated extract of Bishop Kaye's "Clement." The book has really no padding. To skip a line is to rob oneself. Turning to the life of Origen, we were struck by the felicitous parallel drawn between that great scholar and genius, banished from Alexandria, and Dr. Newman from Oxford fifty years ago. In his vigorous sketch of Tertullian the author is equally happy. The epitaph of Abercius, Bishop of Hieropolis, recently discovered and reproduced by Bishop Lightfoot, is given at p. 47, and is of special interest. There is a chronological table from A.D. 98 to 312, an index, and the succession of bishops at the great centres of Christianity. In conclusion, we heartily commend this excellent manual, particularly to students in Divinity, and we shall be surprised if it does not take its place before long as the recognised handbook on the subject at our Universities and Theological Colleges.

PREFERMENTS AND APPOINTMENTS.

Bird, Rev. Maurice Charles Hilton, M.A., Rector of Brunstead, Norfolk.
 Bond, Rev. Richard James, Vicar of St. James the Great, Devonport; Surrogate for the Diocese of Exeter, and Hon. Local Inspector of Schools for the Three Towns Deanery.
 Brymer, Rev. J. G., Rector of Childe Okeford; Chaplain to High Sheriff of Dorsetshire (Mr. W. E. Brymer, Ilsington House).
 Cooper, Rev. Henry S., Second Master of Lancing College; Vicar of Upchurch, Kent.
 Davies, Rev. John Henry, B.A., Curate; Rector of Mount Bures, Essex.
 Davies, Rev. William, B.A., Vicar of Llangadwaladr; Vicar of Llangvstenin, Conway.
 Eade, Rev. Charles, Vicar of Aycliffe; Chaplain to the High Sheriff of Durham (Mr. Aylmer, of Walworth Castle).
 Earle, Rev. William, M.A., Rector of Layer Breton, Essex.
 Eastgate, Rev. Charles E., M.A., Vicar of St. Paul's, Ramsgate, Kent.
 Edghill, Rev. Dr., Chaplain-General of the Forces; Chaplain of the Tower.
 Egar, Rev. William John, M.A., Rector of Geldeston, Norfolk.
 Greathed, Rev. John, M.A., Rector of Corringham, Essex.
 Gueritz, Rev. J. F. L., Rector of Templeton, and Rural Dean of Tiverton West; Vicar of Symbridge, near Barnstaple.
 Guy, Rev. Thomas Edward Barlow, M.A., Licensed to Officiate in the Forest School Chapel, Walthamstow.
 Herbert, Rev. John, B.A., Curate-in-Charge of Llandefeilog; Vicar of Llandefeilog, Carmarthenshire.

Hoare, Rev. James Samuel, B.D., Rector of Godstone; Rural Dean of Godstone.
 Hubbard, Rev. William Gustavus, Chaplain of Marlborough Union.
 Ingram, Rev. W. Clavell, M.A., Vicar of St. Matthew's, Leicester; Honorary Canon of Peterborough Cathedral.
 Jones, Rev. James, B.A., Vicar of Llanfihangel-ar-Arth, Carmarthenshire; Vicar of Clydey, Pembrokeshire.
 Lloyd, Rev. Jorwerth Grey, M.A., F.S.A., Vicar of Wiston and Clarbiston; Chaplain to the High Sheriff of Pembrokeshire (Mr. F. L. Lloyd-Philipp, of Pen-ty-parc).
 Nock, Rev. Thomas Harry, M.A., Rector of Bressingham, Norfolk.
 Olivier, Rev. Henry A., Licensed to Officiate in the Diocese of Winchester.
 Orr, Rev. Alexander Barrington, Curate-in-Charge of Sedburgh; Vicar of Cononley, Leeds.
 Pontifex, Rev. Septimus Edward, Licensed to Officiate in the Diocese of Salisbury.
 Prentice, Rev. Henry, M.A., Rector of Langley, Kent.
 Prowse, Rev. Richard Hopkins, M.A., Rector of Framingham Pigot, Norfolk.
 Rodwell, Rev. C., B.A., Rector of Kimcote, Lutterworth; Rural Dean of Guthlaxton III.
 Sheppard, Rev. Bernard Henry, M.A., Rector of Leigh with Bransford; Vicar of St. Peter's, Droitwich.
 Simpkinson, Rev. C. H., Vicar of Holy Trinity, Greenwich; Vicar of St. Paul's, Walworth.
 Steele, Rev. John Thornton, M.A., Licensed to Officiate in Wellington College Mission Room, Parish of St. Peter's, Walworth.
 Streatfield, Rev. George Sydney, Vicar of Immanuel, Streatham Common; Rural Dean of Streatham.
 Thomas, Rev. D. Lloyd, Vicar of Talland; Rector of Grainsby, Lincolnshire.
 Thomas, Rev. William Atterbury, B.A., Vicar of Llanigon, Breconshire; Rector of Cregina, and Perpetual Curate of Llanbadarn-y-Grarg, Radnorshire.
 Thynne, Rev. A. C., Rector of Kilkhampton; Rural Dean of Stratton, Cornwall.
 Vyvyan, Rev. Henry, Vicar of Chertsey; Vicar of Dawlish.

CLERICAL OBITUARY.

Chepmell, Rev. Havilland Le Mesurier, D.D., formerly Chaplain of the Royal Military College, Sandhurst, at the Hermitage, St. Martin's, Guernsey, on the 21st ult.
 Collins, Rev. W., Lucas, Rector of Lowick-cum-Slipton, and Honorary Canon of Peterborough, at Lowick Rectory, Thrapston, on the 24th ult., aged 70.
 Daly, Rev. M. S., M.A., formerly Vicar of St. Mary's, Gomersal, at 10, Rivers Street, Bath, on the 25th ult., aged 71.
 Ellis, Rev. Arthur Ayres, M.A., Vicar of Stotfold, Bedfordshire, and late Fellow of Trin. Coll., Cambridge, on the 22nd ult., in his 58th year.
 Gibbs, Rev. Heneage (son of Sir G. Gibbs), late Rector of Bradstone, Devon, formerly Incumbent of All Saints', Sidmouth, Devon, at Seaton Avenue, Mutley, Plymouth, on the 18th ult., aged 85.
 Harper, Very Rev. Alexander, M.A., Dean of Aberdeen and Orkney, at St. Mary's Parsonage, Inverurie, on the 23rd ult., aged 68.
 Ley, Rev. William Henry, for forty-six years Vicar of Sellack with King's Cople, on the 23rd ult., aged 72.
 Lightfoot, Rev. John Prideaux, D.D., Rector of Exeter College, Oxford, Honorary Canon of Peterborough, on the 23rd ult., his 84th birthday.
 Long, Rev. James, of the Church Missionary Society, at 3, Adam Street, Adelphi, on the 23rd ult., aged 73.
 O'Connor, Rev. William Anderson, B.A., Rector of SS. Simon and Jude, Manchester, at Torquay, on the 22nd ult.
 Plumer, Rev. C. J., M.A., sometime Vicar of Norton, in Durham, afterwards Rector of Elstree, in Herts, and late Vicar of Iford, in Sussex, at 42, Sillwood Road, Brighton, on the 21st ult., in his 87th year.
 Simpson, Rev. Sanuel, formerly Rector of Derrynoose, County Armagh, at Crosthwaite Park, Kingstown, on the 27th ult., aged 82.
 Walton, Rev. John, Priest, at the Parsonage, Newton, Glasgow, on the 27th ult., aged 48.
 Wilson, Rev. Richard, late Incumbent of Hipswell for nearly fifty years, at Catterick, on the 22nd ult., aged 79.



The Church of England Pulpit.

THE PRAISE OF LABOUR.

BY THE REV. J. REID, M.A., RECTOR OF NEWTOWNSVILLE, CO. TYRONE.

SERMON PREACHED IN NEWTOWNSVILLE CHURCH ON SUNDAY, JANUARY 23RD, 1887.

“Not slothful in business, fervent in spirit, serving the Lord.”—ROMANS xii. 11.

THE subject I wish to bring before you to-day is the sinfulness of sloth, and the dignity, necessity, and blessedness of work. This verse not only condemns indolence and inactivity, but also plainly points out the direction our energies should take, and the object we should ever keep in view, the Glory of God. It teaches us that we are not only to be active, industrious, and energetic, but that all our employments are to be pursued with reference to the will of God. That as another Scripture says: “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. x. 31.)

Now, in opening up this subject, I shall endeavour to show you:—

(a.) How strongly indolence is condemned in the Divine Word.

(b.) How highly industry is praised, and commended in it.

(c.) The dignity and utility of labour, and what it has accomplished.

(d.) How much there is for each of us to do in God’s vineyard.

It is evident, from the most cursory glance at this busy and beautiful world, that action, activity, work, energy, is the law of all its members. All God’s creatures are active and busy. And we, His human creatures, can hardly remain either mentally or bodily inactive and retain our place, even if we would. Time and public opinion and the progress of events around us will unsettle our fixity, and hurry us on, whether we will or no. But, while this is true, still we may be content to float as logs on the stream, living at hazard, knowing not to what port we are bound, nor directing our course by any fixed star, but like dumb, driven cattle, swept along in the bustling crowd, instead of being, as we all may be, “heroes in the strife.”

It is plain also, from the early chapters of Genesis, that work, and not slothfulness or idleness, is the law of man’s life. When our great

Creator had brought the first parents of the human family into being, and placed them in Eden, labour was imposed on them, not as a curse, but as a blessing. To wander around the beauties of Paradise, in order to delight their senses, and gratify their tastes, was not the whole of their life, they were to have dominion over, to act as God’s vicegerents over, the inferior creation.

When man had forfeited the favour of God by breaking the Divine Law, and was driven out of Eden, this law of labour was reimposed, with circumstances of additional severity to mark God’s displeasure against sin, and as a punishment for his transgression.

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground.” This is the law of labour imposed by the Almighty in the Old Testament, and reiterated and confirmed in the New. “If any man work not, neither shall he eat.” The bow of mercy, however, shines on the darkest cloud. Our great Creator has so tempered judgment with mercy, that the wearisome toil to which man as a criminal has been sentenced, proves a blessing in disguise, and prevents greater evils than it occasions. So, “mercy rejoiceth against judgment.” But not only are all created things here below active in doing their Creator’s will, not only is man, the high priest of creation, to labour, the angels in heaven work. “They rest not day nor night.” “Are they not all ministering Spirits?” Nay, more, God Himself works, for “My Father worketh hitherto, and I work,” is the saying of the Prince of Peace, who, when on earth, “went about doing good.” Though the Lord of the Universe, and Maker of all things in heaven and earth, He was satisfied to take a humble place, to wear a servant’s form, and to wash His disciples’ feet. Surely, then, we may well challenge the idler, in the language of Scripture, “Why stand ye idle all the day?” All the lower creatures work in fulfilling the purposes of their being. The angels in heaven work. The Lord Jesus works, as Mediator. “He ever liveth to make intercession for us.” God Himself works. Why, then, are *you* idle? “What meanest thou, O sleeper?” Arise.

Do something, do it soon with all thy might,
An angel’s wing would droop, if long at rest,
And God Himself, inactive, were no longer blest.

Labour, then, is God’s law. Slothfulness and idleness are transgressions of that law, and upon them He has set the stamp of His disapproval, and condemnation. Hear what He says: “Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.” (Prov. xix. 15.) “He also that is slothful in his work, is brother to him that is a great waster.” (Prov. xviii. 9. See also Prov. xv. 9., and xxiv. 30., 31.) How true to nature is the description in the last passage. The field grown over with thorns and covered with nettles, and the fence broken down. How applicable are some of these descriptions to the domain of

spiritual matters. How many hungry, thirsty, famishing souls there are around us, who will not, like the Prodigal, arise, and go to their Father, though they may be intellectually convinced that in His house there is "bread enough, and to spare." How many there are, whose souls are like the vineyard of the man void of understanding, grown over with all the noxious weeds of sin. How many there are, who have almost, or altogether, ceased to believe in the cardinal doctrines of Christianity, who have surrendered the very citadel to the enemy, and who are like the field with "the stone-wall thereof broken down."

The Turks have a proverb which says: "The devil tempts all other men, but an idle man tempts the devil." Actual statistics show this. Our prisons, and reformatories are peopled from the idle classes of society. It is seldom that a person, old or young, who industriously pursues an honourable calling, commits those offences that lead to the penitentiary or the prison. When hands and heads are always busy in doing the work which God has given us, the devil, great master of strategy that he is, will less successfully assail us.

Slothfulness fritters away and wastes precious time, exposes us to the assaults of Satan, and indisposes us for anything good or useful. It is a crime against God, and against humanity; and, as Franklin has said, it "travels so slowly that poverty soon overtakes it." It is, as you see, strongly condemned by the Divine Word, and is also condemned by the wise, the good, and the Godly amongst mankind.

We shall now see, on the other hand, that industry or diligence is strongly commended in the Bible; that it is approved and commended by the best and wisest amongst men; that many other good qualities spring out of it, or are associated with it; that it helps to build up the whole character, and by the blessing of heaven leads to distinction and success.

Let us hear what God Himself says about it. "The hand of the diligent shall bear rule." "Sect thou a man diligent in business, he shall stand before kings, he shall not stand before mean men."

How numerous are the illustrations which the history of the world affords of the truth of these two statements. In the Bible we see Joseph, the captured slave, raised to be the lord of the land of Egypt. Moses becomes the chosen leader of the people of God. David is taken from the sheepfolds to be king of Israel. Jeroboam (industrious but not pious) is made ruler of the house of Joseph (1 Kings, xi. 28). Daniel is made the third ruler in the kingdom. And when we enter the field of what is called profane history, how numerous are the illustrations we meet with of the same truth in the history of our own nation.

Then again it is said, "The hand of the diligent maketh rich," and "the soul of the diligent shall be made fat." Such is the language in which the

Bible extols industry. And the illustrations of these statements, which we meet with, are very numerous. The biographer of "the successful merchant" says of him, "He seemed born under a decree to do. Doing, doing, ever doing. His nature seemed to abhor idleness more than the nature of the old philosopher abhorred a *vacuum*. An idle moment was an irksome moment, and an idle hour would have been a sort of purgatory to him." Need we wonder that such a man was successful? The principle holds good in the fields of science and art, commerce and literature. Its truth could easily be illustrated by reference to the lives of merchant princes, philosophers and statesmen, both of the present and past generations. Clouds of witnesses who bear honoured names in the world's history could easily be summoned to prove that the hand of the diligent maketh rich materially, mentally, and morally. It is a general principle enunciated in the Divine Word, and illustrated on every page of the world's history.

"Pray, Sir Horace, of what did your brother die," inquired the Marquis of Spinola of Sir Horace Vere. "He died, my lord, of having nothing to do" was the reply. "That," replied the Marquis, "is enough to kill anybody." So it is. When a man has nothing to do in the world, it is time for him to leave it. But why need anyone have nothing to do in such a busy world as this, when work of every kind lies so thickly around us, that the only difficulty is to know what is most pressing and ought to be done first.

No real enjoyment is yielded by a life of indolence. Time is a gift of God not to be wasted. It is not our own to do with as we please. It is a precious trust, an important talent committed to our hands, for which we must one day give a strict account. To set a just value upon it, and make a right use of it, deprives no one of any rational pleasure. To hoard it is a virtue. To redeem it is an inspired command. The fragments are to be carefully gathered up. To squander it is a crime against high heaven. Luther performed such an amount of literary work in addition to his other labours, that it was a marvel to every one. In about thirty years he published 715 volumes, and gave the Bible to his countrymen in their own tongue. He explained the secret of his vast labour in a few words. *Nul'a dies sine versu*. Albert Barnes wrote his commentary on the whole of the New Testament, and on Isaiah, Daniel and Job, before nine o'clock in the morning. When the famous Dr. Franklin worked as a printer, he kept his book beside him that he might improve every spare moment. For such economy and improvement of time he was celebrated all his life. And the high value he placed upon labour may be learned from his proverbial sayings, "Sloth, like rust, consumes faster than labour wears," "Do not squander time, for that is the stuff of which life is made," &c., &c.

The lives of the good and the useful of all ages remind us that instead of living merely to eat and drink, to breathe air and occupy space, "we can make our lives sublime." We can each do something to make the world the better for our having been in it, to leave it brighter and better, purer and happier than we found it. And so departing, we shall leave behind us not merely "footprints on the sands of time," but footprints that time itself will never efface.

I would appeal especially to those who are in the morning of life, to "remember their Creator in the days of youth," to begin life's real work at once by coming to their heavenly Father through Christ, for grace to justify their persons, sanctify their natures, and fit them for life's duties, to get their hearts filled with God's love, and then they will never stand idle in a dying world. The love of Christ filling their souls will constrain them, and their eager inquiry will still be "Lord, what wilt thou have me to do?" They will then feel that "'Tis sweet to work for Jesus," and taste the luxury of doing good.

That there is nothing undignified or inglorious in work, however humble, to any rank in life however elevated, is plain from God's appointing it, even in the time of man's innocence. It was reimposed after the Fall as part of the penalty of sin, though, as we have seen, it proves rather a blessing than a curse. It is a Divine appointment, and a most merciful appointment it is, being adapted to, and a requirement of our physical, mental and moral constitution. A body altogether inactive, will soon grow feeble and complain. "Toil and be strong" is a true saying, and sound philosophy. If we would be healthy and strong mentally we must work and toil here also, else the mind will become like the sluggard's field, overgrown with thorns and thistles and weeds. If we would be strong morally and spiritually we must labour for it. A man will have no more religion or spiritual life than is the result of labour and cultivation. The garden of the soul must be carefully tended if the fruits of righteousness are to grow and thrive there. If the nurturing and culture cease, the precious and tender plants will droop and wither and die. Yonder is a conservatory with two plants. The soil and temperature are the same. The one is bright, blooming, and beautiful. The other is withered and dying. What makes the difference. One has been regularly watered and the other not. The scorching winds and pestilential vapours of this sin-blighted world will wither and deaden the graces of the soul, unless they are continually revived and refreshed by the streams of divine grace. Or else the weeds of sin will spring up and choke them. This necessitates praying work and watching work. To pray without working is presumption. To work without praying is Atheism. To pray and work is to combine the elements of success, and secure the blessing of heaven.

"There is a perennial nobleness, and even sacredness in work (says Carlyle); were a man ever so benighted and forgetful of his high calling, there is always hope of him who actually and earnestly works. In idleness alone is there perpetual despair. Consider how, even in the meanest sorts of labour, the whole soul of a man is composed into real harmony. He bends himself with valour against his task, and doubt, desire, sorrow, remorse, indignation, despair itself, shrink murmuring far off into their caves." So it is.

"No good of worth sublime will heaven permit
To light on man as from the passing air."

Our infinitely wise Creator has appointed that we shall obtain our best blessings, not by idly waiting for them as if they would spring of themselves from the ground, or fall down from the clouds without any effort of ours, but by patient, persevering toil. Therefore "let us not be weary in well doing." And should any weary not of the work given them to do, but *in* it, let us remember whence comes our strength, and that we are permitted, nay invited to "lean the broken spirit upon God." Let us remember Him who has said "My grace is sufficient for thee." One reason of failure is, that instead of casting all our cares and burden upon the Lord, we try to carry them ourselves; and no wonder if we are sometimes ready to sink down under their weight. Let us remember the cure for care, and cast the burden upon the Lord and He will sustain us.

John Howard, the great philanthropist, has left behind him a very useful recipe for getting rid of trouble. "Put on your hat and go and visit the poor. Inquire into their wants, and administer to them. Seek out the desolate and oppressed, and tell them of the consolations of religion." "I have often done this," he says, "and found it the best medicine for a heavy heart." So spoke the illustrious Howard. His words contain the soundest philosophy, and his own life of self-sacrifice in the cause of suffering humanity is a brilliant commentary on his words. He being dead yet speaks, and bids all who can to "go and do likewise."

"Deeds are powerful; mere words weak,
Battering at high heaven's door.
Let thy love by actions speak,
Wipe the tear from sorrow's cheek,
Clothe the poor.
Be it thine life's cares to smother,
And to brighten eyes now dim,
Kind deeds done to one another,
God accept's as done by brother
Unto Him."

God's workers are Christ's free men and God's service is perfect freedom. To serve the world and self is to be drudges and slaves. There is a dignity in the lowliest labours, a luxury in doing good, and working for God—and all our work should be work for God—of which the indolent and indifferent

know nothing. Of this delightful pleasure they voluntarily rob themselves.

"Go ye into all the world and preach the Gospel to every creature." These were the standing orders given by the great Captain of our salvation to his few tried and trusted followers. This did not mean idleness and ease for them. And how faithfully they executed that divine mission, in the face of perils and dangers and death itself, let the history of the world declare. Here we enter a field wide as the world, co-extensive with humanity. Let us glance for a moment along one of its many paths, that made by the chariot of the everlasting Gospel. Turning our thoughts backward along the centuries, we behold Christianity starting on its divine mission. Its course has been a real circumnavigation of charity. This "new and mischievous superstition," as the Roman historian called it, in its glorious march has swept the whole circle of humanity. It has extended its conquests from the Jordan to the Tiber, the Thames, the Indus, the Mississippi, the Nile and the Amazon. It has gathered its laurels on the icy mountains of Greenland, the coral strands of India, the green fields of Europe, the burning sands of Africa, and the islands of the ocean. Before her triumphant march the altars of impiety crumbled to the dust. The glimmer of the schools disappeared in her heavenly light, and in a short time she who went forth insulted, forlorn and weeping from the hill of Calvary to the tomb of Joseph, ascended the imperial throne and waved her banner over the palace of the Cæsars.

Whatever improvements have taken place in morals, in legislation, in political economy, in commercial intercourse, in the social scene, in the arrangement of the various ranks and classes, and the equitable adjustment of the duties and responsibilities devolving upon each, all are due to her benign influence.

The nations once sunk in ignorance and barbarism have ceased to sacrifice human victims, to murder the aged and infirm, to destroy infants by thousands, to worship sanguinary deities, and to commit suicide from principle. She has ameliorated the condition of society by diffusing principles of justice and benevolence among all classes. Beneath her auspices literature and the sciences have flourished, and she has raised a thousand salutary institutions before unknown; such as hospitals, almshouses, asylums, homes, and refuges for suffering humanity. "The wilderness and the solitary places have been made glad," and the desert has rejoiced and blossomed as the rose. Above all, she has smoothed the dying pillow, not conducting her children to the border land of eternity and deserting them there, but by her prophetic visions she helps faith to lay hold on a future life.

And how has all this wonderful transformation been accomplished? Not by the folded hands of

idleness, but by the patient, persevering, self-denying labours of men who were "fervent in spirit, serving the Lord."

God Himself could accomplish all this by His own power, without human agencies at all. But He chooses to work by means. And by men impelled and constrained by the love of Christ this great work has been pushed forward, and will be carried on, until the masses of suffering humanity have been leavened by its heavenly principles, and "the earth shall be filled with the knowledge of the Lord."

Labor omnia vincit is a maxim full of truth. But slothfulness is a sin against God and a crime against man. It leaves the individual a blank, a mere cypher in the midst of a world dying for holy lives and self-denying labours.

We have seen something of what labour sanctified and blessed by heaven has done in reforming the world, and building up individual character. How it has fed the hungry, clothed the naked, taught the ignorant, elevated the degraded, and brought to the Saviour millions who were wanderers and strangers.

It has gathered again the fortune that had been squandered; built again the home that had been ruined; raised up again the character that had been blasted; bound up again the heart that had been broken; brought back again the prodigal that had been lost. It has given peace where there was discord, and gladness where there was woe. It has emptied the prison, the penitentiary and the poor-house, and filled the church, the lecture-room and the school. It has searched the streets and lanes for those who were twice dead, sepulchred in sin, and brought to the fountain of healing and purification millions who have passed beyond the river and pitched their tents on the everlasting hills, and millions more who to-day are on their way to the celestial city. Still "there is room." Room for more inhabitants in the mansions of glory. Room in the Church militant here on earth for enterprises and ministries of benevolence without end. "Son, go work to-day in my vineyard."

Worship God by doing good,
Works, not words, kind acts, not creeds,
He who loves God as he should
Makes his heart's love understood
By kind deeds."

There is much learning work to be done. Then there is praying work, and believing work, and teaching work, and visiting work, and comforting work, social work, domestic work, Church work, and temperance work. Labour is honoured, dignified, and blest. The work is great, the time is short. The hindrances are many. The reward will be glorious. And no one will do it if the Church of God leaves it undone. Begin at once. The ignorant are to be taught; the vicious to be reformed; the wanderer to be reclaimed; the

hungry to be fed; the naked to be clothed; the houseless to be sheltered; tears of distress to be wiped away; knowledge to be diffused; education to be provided; the Bible to be circulated; missionaries to be sent to the heathen; and the word of life to be proclaimed everywhere. Love, faith, hope, perseverance and prayer will accomplish almost anything. O! Christian, awake, put on the armour of God. Let self-seeking give place to self sacrifice. For man-pleasing and self-pleasing substitute God-pleasing and Christ-pleasing.

Break from thy body's grasp, thy spirit's trance,
Give thy soul air, thy faculties expanse.
Love, joy, even sorrow, yield thyself to all,
They'll make thy freedom, man, and not thy thrall.
Knock off the shackles which thy spirit bind
To dust and sense, and set at large thy mind,
Then move in sympathy with God's great whole,
And be, like man at first, A LIVING SOUL.

If any present have hitherto refused to serve God; if any are still tied and bound with the chains of sin; if any have acted from motives of mere selfishness or worldly prudence; if any have wholly neglected the great salvation; if any have failed to understand what their Creator requires; their danger is great. Their duty is clear. Their first work must be to repent and be converted, that their sins may be blotted out, and to pray earnestly (as in the collect for First Sunday after Epiphany) that they "may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen."

THE laity of Maidstone have petitioned the Archbishop of Canterbury that the successor to Archdeacon Harrison may be appointed from among the clergy of the archdeaconry.

AN interesting point relative to dilapidations rose before Mr. Justice Stirling on Monday in the case of "Wayman v. Monk." An action had been brought for the administration of the estate of the incumbent of a benefice who had died, and a claim was made against the estate by the succeeding incumbent for a sum of £320 18s. in respect of dilapidations. The claim was allowed, but the question was raised whether the amount was payable *pari passu* with the other debts, or was to be postponed to them. This question depended on the construction of the Ecclesiastical Dilapidations Act, 1871 (34 and 35 Vict., c. 43), which provides, by section 34, that the Bishop shall make an order stating the repairs and their cost for which the late incumbent is liable, and, by section 36, that the sum stated in the order shall be a debt due from the late incumbent to the new incumbent, and shall be recoverable as such. Mr. Justice Stirling could not see why a debt created by statute should not be payable or paid in the same way as any other debt. He concluded that the Legislature had in that respect, as in others, altered and amended the law, and he was therefore of opinion that the claimant was entitled to be paid *pari passu* with the other creditors.

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Relieved and CURED BY

HARNES' ELECTROPATHIC BELT

ALL sufferers should read "Harnes' Guide to Health," free by post, containing copies of Thousands of Testimonials. Every man and woman in search of Health, Strength, and Energy, should at once send a 21s. postal order to the Medical Battery Co. Ltd., 52, OXFORD ST., LONDON, W. and procure one of these famous Belts, and they may rely upon being CURED

For use of Rabbone Plans

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, APRIL 9, 1887.

PLURALITIES.

SOME time ago, a letter appeared in one of the daily papers, from the pen of a well-known London Clergyman, on this subject,* in which was urged the uniting of one or more parishes together, instead of the waste of clerical strength by one man ministering to a small population, while it may be, that hard by, there is another vigorous man, spending his time among a similarly small population. There is much to be said in favour of the proposed plan, and it is one of those *practical* subjects of Church Reform which might well be discussed at the present time, and not being one of the burning questions, might be dealt with in a calm and deliberate manner, without raising that bitter opposition which some of the Church Reform proposals have met with. When the Pluralities Act was passed some years ago, its object was to remedy a great abuse in the Church; men were allowed to hold livings in different parts of the country, and satisfied their consciences by putting in a curate on a miserably small stipend, while they lived miles away, in another and more favoured spot, and drew the income from both. We have also heard of Bishops holding deaneries *in commendam*. And one of the most vigorous opponents of Pluralities was an active Bishop, who, before he was elevated to the Episcopate, held two livings at the same time—one in the Metropolis, and the other in a distant part of the country. It is well that such an abuse has been swept away; but, while this has been done, it has also done a certain amount of injury, for while before the passing of the Act, a

* Mr. Llewellyn Davies.

small living might be held with one of much greater value, now it is impossible to hold the two, unless they be within five miles of each other; until the passing of the Pluralities Amendment Act, the limit was three miles. This entails a considerable amount of labour, with no commensurate reward either in the amount of income or population. Many parishes have been left for months without any resident pastor, because the income was insufficient, and where for all practical purposes it might have been as well for the parish, with its small income and population, to have been added on to an adjoining parish, whereby possibly the additional population would have found the clergyman sufficient employment. In these days, with severe agricultural depression, we see no objection to the uniting of two or three parishes together, where the population is small, and the Church would be no loser, and if the proposed extension of the Diaconate ever takes place, then it will be better than to have clergymen spending their strength in parishes of one, two, or three hundred persons, as the case may be, and worried to death with the ever-present perplexing cry how to make both ends meet. This amalgamation of parishes has been allowed to take place in the City of London with no evil results, and a similar plan has been proposed for the city of York, which is really over-churched, and we see no reason why it should not be allowed in the country; certain it is that it would be the least of two evils, for now we are confronted with the fact that men, some of them able and powerful preachers, are spending themselves, and are hampered with the pecuniary difficulties. To show that these difficulties are by no means imaginary, we may state that in turning over the pages of the Peterborough Diocesan Calendar, only the other week, we counted no less than *twenty livings* where the annual value could not be given in consequence of the non-letting or the fluctuating value of the glebe lands. If anything were needed to show the necessity for the Clergy Distress Fund, surely it is here. The facts speak for themselves.

Closely allied to this question there is another important measure which requires careful consideration, and that is the redistribution of the livings, and re-arrangement of parochial boundaries. We have in mind a village which belongs to three different parishes, and the churches are far distant; two of the churches are two miles away, in different directions; the other is a mile and a-half. This may be a peculiar case, but we believe that in many parishes a re-arrangement of the boundaries, especially where large populations have grown up through the opening-out of some new industry, would greatly enlarge the Church. We are no advocates for changes—change for the mere sake of the change, but there are cases where an alteration would

benefit all concerned. So, again, while in some places there is the cry of spiritual destitution, and clergy are not able to cope with the masses of population, in other places there are more churches than there is any need for. We might instance a case where there are three churches within a distance of a little over two miles, each belonging to a separate parish, and the whole population is not more than 750; this would seem to bear out again the necessity for some slight alteration in these matters. We know of similar cases, which bear out what we have here stated; and if some system could be devised it would be of lasting benefit to the Church. It seems that this is a matter which might well be discussed in Convocation; it is a practical subject, and if we can only get able men to take it up, something may be done, which, while avoiding the abuses of unlimited pluralities, may so far relax the Act as to benefit the greatest number of both laity and clergy.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—“Your Reviewer,” in a previous letter, passed from argument to assertion; he now from assertion descends to “jocularity.” *Facilis descensus averni*. In his last letter he is to be found, alas! in the company of the jovial Sir John Falstaff, with his irrepressible cups of sack!! Has “Your Reviewer” forgotten the saying, *noscitur a sociis*? I can assure him that *non tali auxilio* will he ever penetrate the secret mystery that envelopes the origin of the Synoptic Gospels. We all know how “evil communications corrupt good manners;” this, perhaps, may be the reason that “Your Reviewer” appears on this occasion to be less fair than usual.

1. He alludes to “Mr Evans’s exuberance of imagination,” etc., etc. Now is this fair, when I told him that “I care only for FACTS,” that “I appeal very fearlessly to the multitude of facts I have collected, tabulated, and published?” My inferences and arguments may, of course, be as erroneous as “Your Reviewer’s;” but at least my inferences are drawn from facts, microscopically and laboriously examined, and carefully arranged. I have, in a word, distrusting imagination as much as tradition, followed Lord Bacon’s advice, and used the Inductive method—the *only* sound method for attaining truth.

2. “Your Reviewer” devotes the greater part of his letter to a discussion of the linguistic features of St. Mark. This is quite beside the real question at issue, and there is, therefore, no need for me to follow him into the labyrinth in which he loses himself. It would have been a better plan, I think, to have omitted most of this *excursus*, and not (as he himself admits he has done), “to have left much unsaid on other points,” my only propositions with regard to this matter are:—

(a.) St. Mark’s Gospel is for the use of *Gentile* Christians. (Alford.)

(b.) St. Mark’s Gospel closely follows St. Matthew’s

in form, substance, diction, except in characteristic divergencies in the *Gentile* interest.

(c.) St. Mark's Gospel being thus *Gentile*, and Judaistic words and dogmas being conspicuous by their absence, Mark *cannot* be the *earliest* form of the Apostolic tradition, which, as it consisted of the teaching given to *Jews* BY *Jews*, must necessarily be thoroughly *Judaistic*, or at least *Jewish*.

(d.) Any argument in favour of Rome as the birthplace of St. Mark's Gospel drawn from the Latinisms found therein, bears with equal weight in favour of Antioch which was "an oriental Rome." (Dean Howson.)

(e.) If an argument in favour of Rome can be drawn from the Latinisms, a precisely similar argument in favour of Antioch, the capital of Syria, can be drawn from the *Syriacisms*. But these are comparatively minor points. The chief reason for assigning St. Mark's Gospel to Antioch is that it is a *Gentile* adaptation of the Judaistic Gospel of Matthew—which was the only authorised version and was current in Judæa—and that Antioch was the mother city of the *first Gentile Christians*, just as Jerusalem was the mother city of the first *Jewish* disciples.

3. As to Nero's persecution. It is very difficult to prove the obvious. Where is the logical proof that two and two make four. But, then, most minds are ready to accept the *obvious* without formal proof. You cannot have a cause without the due effect following as a matter of course. It is not, I think, at all improbable that we have, in 1 Peter, some premonitory symptoms of the spread of this persecution, which resulted from the great fire at Rome, A.D. 64—"the fiery trial which was to try the *Christians* of Pontus, Galatea, Cappadocia, Asia, Bithynia—your *accusing adversary* walking about seeking whom he may devour, whom resist, *steadfast in the faith*, knowing that the *same* afflictions are accomplished in your brethren that are in the *world*." (ὁ ἀντίδικος ὑμῶν διάβολος;) "ἀντίδικος, properly an adversary in a suit at law." (Alford.) (1 Peter i. 1; iv. 12, 16, 17; v. 8, 9.) If so, here is (in addition to Rev. vii.), the historic evidence "Your Reviewer" is so eager to obtain.

4. The word δικαιοσύνη (not used by St. Mark, though himself a Jew—because unsuitable for his gentile readers) had a technical meaning for a Jew. See the phrases "fulfil all *righteousness*" [δικαιοσύνης, i.e., all the *ordinances* (δικαιώματα) of the Jewish Law. Matt. iii. 15, cf. vi. 1; Luke i. 6; Deut. xxx. 16]. So also St. Mark does not mention the Jewish *Law* (ὁ νόμος), nor on his own account refer even once to "the angels" so frequently spoken of in Matthew, nor does St. Mark ever speak as St. Matthew constantly does of "the Kingdom of Heaven" (pl. the *Heavens*, a Jewish mode of thought and speech); nor even, as Matthew, of the "Gospel of the Kingdom;" nor does he himself once quote the Jewish Scriptures. And this while, as "Your Reviewer" rightly says, there is not a chapter in St. Mark in which Hebraisms do not occur. The structure and texture of St. Mark are *Jewish*, while its didactic tone and purport are *Gentile*. All which FACTS (not as "Your Reviewer" would fain make out fancies, surmises, or conjectures) support the conclusions I have stated in my former letters—more especially that St. Mark is "*Matthew modified*"—modified for the first *Gentile* Christians of Antioch.

No doubt the criticism of any part of the New Testament, does carry one into ever widening fields. But can there be in our day any subject more interesting or more important?

I have, however, no desire to prolong the controversy unnecessarily. I do not expect to convince "Your Reviewer," but I submit my conclusions with humble confidence not only to your readers, but also to all thoughtful Christian students everywhere—only emphasising once more that my appeal is less to arguments than to facts, to those numerous facts (especially of language) which, when closely interrogated, tell their own tale so simply, so plainly, and so loudly.

H. HEBER EVANS.

April 2, 1887.

EVOLUTION AND UNIVERSALISM.

SIR,—I am reminded of a striking and solemn declaration made by F. D. Maurice, in a letter dated 11th May, 1838: "The God we have preached has not been the God who was manifested in His Son Jesus Christ, but another, altogether different Being, in whom we mingle strangely the Siva and the Vishnu."

Mr. Sandlands says, "I answer all 'J. B's' beautiful questions on the subject (the needs-be), in the affirmative, because there is eternal punishment." My first inquiry was, "Can he not perceive that there is a needs-be for the Creator, the Father, the Ruler, to train all His intelligent creatures so that they may grow up into His own likeness?" Mr. Sandlands replies in the affirmative, which, to my mind, clearly means that he perceives the needs-be to which I refer. But then, if he believes that God is training all His intelligent creatures, so that they may grow up into His own likeness, how can he possibly believe at the same time in eternal punishment? That inconclusive, illogical style seems to me ill adapted for useful discussion. So when he says, "Concede no truth," he seems to forget that our object as fallible beings with imperfect faculties and very partial knowledge, should be, to strive earnestly for the discovery of the truth. In order to do this, we must admit the possibility that we are in error, and that those on whose teaching we have relied as if they were inspired beings, may have been in error also. Any man who opens his eyes must see that in this century we have had to discard, or greatly modify, many important opinions, held undoubtedly a hundred years ago, in regard to the relations between man and man. The Jews held certain convictions respecting the Messiah, and when the Apostle Paul intimated that the Gentiles would participate in the gifts and blessings He would bestow, they shouted with frantic rage, "Away with such a fellow from the earth." It seems to me that the clinging to eternal punishment is a kindred sentiment. The late lamented Rev. Archer Gurney referred, as recently as 19th February, to what Charles Lamb said about those who practically declare "I can't give up my hell." Nevertheless, it is not possible for anyone in our days to have such an intense relish for the endless torment of others, as was manifested by good and pious men in old times. Here are a few instances:—Peter Lombard, 12th century: "The elect will be satiated with joy at the sight of the unutterable calamity of the impious." Thomas of Aquinum, 13th century: "That the saints may enjoy the beatitude more thoroughly, and give more abundant thanks to God for it, a perfect sight of the punishment of the damned is granted to them." Jonathan Edwards, who died in

1758. "The view of the misery of the damned will double the ardour of the love and gratitude of the saints in heaven." Samuel Hopkins, who died in 1803: "Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven."

The conceptions of heaven held by the Reformers, are decidedly repugnant to our age. Is there anyone whose heart thrills with rapture, at the prospect held forth by the pious Baxter in his "Saints' Rest?" This is the passage: "The saints shall look down upon the burning lake, and in the sense of their own happiness, and in the approbation of God's just proceedings, they shall rejoice and sing." Is there a civilised being in our time who would be willing to live in a country on earth, where depravity and misery existed, without any efforts for correction and relief?

How are we to account for such marvellous changes in the moral sentiments? By the influence of the maxims and precepts of the New Testament, which have been within reach of the masses since the time of Elizabeth. No other softening appliances have been at work. Ought not that to be considered a revelation as to the mind and will of God, and an important aid in the interpretation of texts apparently harsh? Such texts have a benevolent aspect to some minds. There is a book under the title of "The Gospel of Gehenna Fire." Archdeacon Farrar seems to think that the words used as "a metaphor of future retribution" mean "a purifying and terminable retribution."

There are some beautiful lines, which I read in a manuscript form: "The most wonderful process of Nature is seen in the transformation of corruption into purity. From the foulest sources are derived delicious odours—from the scum of refuse tar are extracted the loveliest hues. That which is too loathsome to remain unburied, the chemistry of nature purifies and utilises. . . . Let not Matter, which is sure of cleansing, laud it over Spirit; whisper to Spirit, 'There is hope.'" I may add a hopeful sentence written by Thomas Erskine: "He who waited so long for the formation of a piece of old red sandstone, will surely wait with much long-suffering, for the perfecting of a human spirit." J. B.

Canonbury, April 2nd, 1887.

SIR,—Will your esteemed correspondent, Mr. Sandlands, permit me to offer a few remarks on his last letter? It is scarcely reasonable to object to me, who am not learned in physical science, for not giving proof of the correctness of the law of evolution. What I advanced is, not any proof, but the intrinsic probability that men who know something about the subject are right. I advanced also, that if it be a fatal objection to the correctness of that law that it does not make itself manifest to all men's sight, the same objection may be made to the law of gravitation. I am told that the cases are not analogous, because Newton showed no more than that his law accounts for the movements of the planets, but that Mr. Huxley tries to account for the origin of nature. If this were so, there would still be an analogy, because the objection made by your correspondent in this argument, is not to the matter treated of by the laws (or conjectured laws) in question, but to the fact that one of them is not manifest now; forgetting, as he does, that neither of them are manifest or evident. But Mr. Huxley does not pretend to account for the

origin of nature; he claims no more than to account for her operations, just as Newton accounted for them in another region. Mr. Huxley supports his hypothesis by an appeal to a vast multitude of facts. It has not occurred to me till it is now suggested, that the vast array of physical facts, as an explanation and generalisation of which the evolution law is propounded, are nothing but the fancies of scientific observers.

Mr. Sandlands tells me that I confuse the words evolution and development. I do; and on authority. Johnson defines to *develop*, "to disengage from something that enfold and conceals, to disentangle;" and he defines to *evolve*, "to unfold, to disentangle." Webster defines *development*, "gradual advancement of growth through a series of progressive changes;" and *evolution*, "the act of unfolding or unrolling; hence, in the process of growth, development." Webster further defines *evolve* "to develop." Your correspondent tells me that I should know that it is not evolution to say that the blade of grass grows from the seed. How am I to know that it is wrong to use the term as Johnson and Webster instruct me? He is mistaken in supposing that I read his letter too hastily, or missed any point. The writer of the Book of Genesis relates the items of the work of creation in a certain order; scientific men have found, by observation and reason, that this must have been so. The inference is that the contents of Genesis came by revelation; a reasonable inference, in my opinion, *quantum valeat*, and not the less reasonable because this or that person will not admit it. I draw, besides, another inference; viz., that the evolution law fits in most remarkably with revelation; and this I think a reasonable inference, and even more evident and less susceptible of cavil than the other. Indeed, it is so very plain, that I question whether the term inference should be applied to it. If, as the Bible tells us (Gen. i. 20, "Let the waters bring forth abundantly," and (verse 24), "Let the earth bring forth"), the method that God appointed and employed in the creation of animated nature was the evolutionary method, there is no contradiction to the statement of the Bible, that "God made" the world and all that therein is, in the statement of science, that many things have been evolved. The statement in the Bible is matter of fact; but its being such does not prevent the possibility of the reader misunderstanding it, any more than facts of scientific observation are capable of being misunderstood by the observer.

Mr. Sandlands has forgotten the matter of his letter of 11th March (in CHURCH OF ENGLAND PULPIT of 19th), where he writes: "If they (scientists) only thought, they would understand how easy it is for a trained mind to see the holes in their logic." In my last letter I quoted this nearly word for word; I now quote it exactly word for word. I am utterly unable to understand his closing advice to me, "Concede no truth." My mind is so constituted, that whenever I perceive or am persuaded of a truth, I can do nothing but concede it. EDMUND LAWRENCE.

4th April, 1887.

ARE THERE TWO CHURCHES?

SIR,—I observe that your correspondent, Mr. Sandlands, offers a reply to the question, What distinction is made in the Bible between the two Churches, the

visible and the invisible? I cannot regard his reply as satisfactory; I should even say I cannot regard him as having made any reply. He refers me to the passage Matt. xiii., verses 47-50; a passage which speaks of nothing to the point in question. He defines the Invisible Church "that body of Christians, wherever found, and whether still here or gone before, who have apprehended and are enjoying their redemption." There is only one place in the New Testament that I know, Heb. xii., v. 23, where such a body can be construed to be spoken of. The language in which it is spoken of, and the connections with which the term *ἐκκλησία* is used, do not, however, point to a "body" in the sense in which the Church is constantly, throughout the Epistles, and in the two instances in which our Lord spoke of it, called a Body. The Church is said to be the Body of Christ. It is also the kingdom which He appointed. It is a spiritual kingdom, but it is not by its spiritual constitution incapable of having an external and material form; and that material form is always in the Bible spoken of as being the kingdom itself, not distinct or apart from the spiritual life of which the material body partakes. The kingdom was created on the day of Pentecost; and it exists now. There is no other Church. When we are told of the Churches of Asia, the Church of England, &c., those are not Churches as the Church is the Church. They may be limbs of the body, but are not the body itself. Any vital corporeal powers which they have they derive from their limship.

Now the real question is, is this Body the Church? which is Christ's, that to which the Bible ascribes that most exalted place, and those most exalted functions of life and spirituality; or is some other thing Christ's Body? A thing that can be held to be alluded to in the Bible but once, and there, I think, by a strained construction, and which I suspect has no existence at all separate from the conceptions of some who are possibly under a delusion.

B.

March 27, 1887.

THE IRISH ECCLESIASTICAL GAZETTE AND RITUALISM.

SIR,—As the Rev. Canon Crosthwaite is a frequent and valued contributor to your columns, I feel sure that the following testimony from the Venerable Archdeacon Kyle, D.D., the learned Vicar-General of the Diocese of Cork, will interest your readers. The Canon has been personally and offensively attacked in the *Irish Ecclesiastical Gazette* for expostulating with the Editor about the Popish teaching in his paper, and also for calling attention to a Ritualistic confraternity which has been started in Trinity College, Dublin.

B.

The letter (which appeared in the *Evening Mail* of March 26th), is as follows:—

"THE RITUALISTIC QUESTION.

"TO THE EDITOR OF THE MORNING AND EVENING MAIL.

"SIR,—The columns of the *Irish Ecclesiastical Gazette* and its correspondents on 'Controversy' have recently been made the means of maligning the Rev. Canon Crosthwaite.

"I have long had the privilege of the acquaintance

of the Canon and his brother, who, with his heroic wife, perished in the year of the Great Famine.

"The Canon is deeply read in the older theology, deeply imbued with the spirit of true Churchmanship, well versed in the subtleties of modern theologians, and fully alive to the insidious teaching of the Puseyite party. A gentleman and a scholar, he supports his arguments by reasoning in a Christian spirit, not by using language which no clergyman ought to apply to another.—Yours truly,

"S. M. K."

SIR,—The Editor of this paper writes this week (April 1st), in a rather lachrymose style. He advises his "Evangelical" readers to use his columns more freely, instead of "merely writing to say that they withdraw their subscriptions;" this is a confession indeed! I know of *five* Evangelical friends (and my acquaintance with Irish clergymen is but small) who have been quickly "snuffed out." The editor further states that "the article impugned (*i.e.*, the 'Controversialist'), did not convey the meaning sought to be attached to it." We are really wearied of this quibbling! It was not the article, but the statement in it, that a man may "fairly" believe that Christ's risen and glorified Body, now in Heaven, may yet, after consecration, be in the "species" of bread, and "adored" there. This is what sound churchmen object to, and will continue to object to until the Editor or writer says that a man may *not* fairly make such a monstrous statement on the authority of Holy Scripture. No such "editorial declaration" or "disclaimer" has yet appeared.

A COUNTRY READER.

THE ECCLESIASTICAL PLAN OF CAMPAIGN.

SIR,—The plan of campaign, as to land, is to refuse what you promised, and yet hold the land. Get another farm on similar promises, and still pay nothing. Something of this plan has cropped up amongst our clergy. We are very clever in Ireland—"too clever by half." We have got to learn that honesty is the best policy.

2. A writer in our *Irish Ecclesiastical Gazette*, signing himself "Aleph Beth," thus repudiates his promises, on which he got his preferments, "Bishop Harold Browne had no right to say that Convocation accepted the Black Rubric reluctantly, for the simple reason that Convocation never knew of it till it appeared in print in the Prayer Book; and, therefore, could not have sanctioned it in any way. It was smuggled into its present position by some anonymous hand, and has no binding force whatsoever." This is pure romance, and very audacious in a man who has subscribed it over and over again. But now for his authority. "Thorndike is an unimpeachable witness on the point, and he says (Essay, &c., p. 68), 'As to the late Rubric at the Communion Service, besides that it was added after the whole book had passed the Convocation.'" All this proves is, that the Convocation passed the Black Rubric after the rest of the book. Cardwell, p. 383, only tells us that it was passed like the rest, but nothing as to when. No doubt the Bishops hesitated about reintroducing Edward's Black Rubric. But not because they disapproved of it; but because they did not then fear the advance of what

we now see, viz., adoration founded on a supposed corporal presence. Besides, they said that the Articles 28, 4, and 15 were sufficient against corporal presence and adoration. Cardwell, p. 354. As to all this writer'srodomontade about "smuggling," "anonymous hand," "convocation never knew of it till it appeared in print in the Prayer Book, and, therefore, could not have sanctioned it in any way"; and "no binding force whatever," this all has as much authority as "Gulliver's Travels" or "Sinbad the Sailor." It is all a romance, got up to justify his own dishonesty, though, if true, it could not justify one's signing what he does not believe.

3. But let us hear Thorndike on. "It," the Black Rubric, "does not say that no adoration is intended or ought to be done unto any real and essential presence of Christ's natural flesh and blood, as it was in King Edward's second Liturgy, and onward until the year 1662." What he means by the "onward till 1662" I do not know. It says not no adoration to any real, &c., "but unto any corporal presence, which alters the case." How does it alter it? Burnett says both Black Rubrics are the same, p. 416. Edwards's Black Rubric said no adoration to a real and essential presence; "real" then meant substantial, and not the opposite of imaginary, as it does now. "Essential" meant bodily. So we have it in Edward's 28th Article, drawn up by the same hands, "real and bodily presence," so that real and essential means exactly what corporal does in our Black Rubric.

4. Why did the Convocation put corporal instead of real and essential? Merely because the Puritans wanted to make out that there is no real presence of grace, as Ridley put it to his judges, but a mere Zwinglian commemoration of an event. Thus the Convocation, holding a real presence of a grace from Christ's Body in heaven, as Cosin, Bull, Jackson, &c., from Cranmer down, taught, denied merely a corporal presence in ninety places at once. What Thorndike means by an adoration of a grace from Christ's Body as distinguished from adoration of Christ's omnipresent deity I cannot say, if he could explain it himself, which I much doubt.

5. Our Irish Campaign man goes on to throw contempt upon the Black Rubric, signed by him, and to be signed *ad libitum*. "Surely the very manner in which it is printed in all Prayer Books—in a totally different type from the rest of the text, and with two broad lines separating it from the other Rubrics." I have a Prayer Book of 1766, Dublin, before me, and there are no such wonderful differences. This, he says, "might lead us to a little reflection," and it does so lead, but only to a *great deal* of reflection as to the honesty of a man who repudiates a part of his oath because it is in a different type from the rest, and has two broad lines, &c. There is a very broad line indeed dividing the honest man from the campaigner, secular or ecclesiastical.

6. This gentleman goes on in a style to make one almost jump from one's seat. "Although some few think it an excellent Rubric," notwithstanding "smuggling in after signing by some anonymous hand," "no sanction of Convocation," "no binding force whatsoever,"—some few think it an excellent Rubric, and a great support. Support to what? Is it to us who protest against a corporal presence and adoration thereof? No! but "inasmuch as it virtually enjoins adoration of the real and essential presence." Why, this real and essential presence I have shown to be the same with the "real and bodily presence" of

Edward's Article, and also with the "corporal presence" condemned in our Black Rubric. But he says it "enjoins adoration." It enjoins nothing! At this rate, if a change were made in an Act, all that was forbidden at first is now enjoined! For instance, I was forbidden to break into a house by night. Now I am forbidden to break in by night or by day. This proves that I am now enjoined to break into the house by night. I never read such nonsense in my life. If he had said that the old Rubric forbade us to worship an essential presence, whereas the present only forbids us to worship a corporal;—that therefore we are no longer forbidden to worship an essential presence, this might be sound, if Edward's Article did not prove that the essential of his Black Rubric was the "bodily" of his Article, and therefore the "corporal" of our Black Rubric. But for the man to say that it virtually enjoins what it directly condemns, for its corporal is Edward's bodily and essential, this beats anything by way of unblushing jumping to conclusions that I ever met with.

7. Perhaps he means to excuse his signing a Black Rubric, which he says has no authority, being smuggled in by an anonymous hand, &c.; perhaps he means to prepare us for his signing it again, when preferment offers. But he must bring forward some better reason than this, that it enjoins an adoration which, he says, was alone forbidden in the old Rubric, whereas, so far from enjoining anything, it forbids exactly the adoration of the very same essential, bodily or corporal presence, that was forbidden in Edward's Rubric.

8. He quotes a *Catena* of names, as if they all favoured his Popish notions, such as Bull, who holds the contrary; Andrewes, who speaks only of a *Cadaver*; Ridley, "the irreverent dissenter;" and St. Augustine, who considers the ninety place theory destructive of the reality of our Lord's Body. He runs over the names of the Fathers, though we all know that their high-flown language fails when it is brought down to the test of controversy, as in the case of the Eutychian heresy.

9. You may ask why our Irish heresies are to be brought before you? I answer that our own only Church paper is shut against us. We are pelted in it, but must not speak, "*tu pulsas ego vapulo tantum*." But besides all this, our heresies are hatched with you. From you they come. If we could scotch them there we might be free.

C.C., V-G.

P.S.—The *Church Times*, again and again, calls the Black Rubric "clumsily expressed," and even Bishop H. Browne disparages its wording. But it is perfect. If it is clumsy, it is only as the bludgeon is clumsy which breaks a foot pad's head. It does its work. *Hinc illæ lacrymæ*.

THE CHURCH AND THE DEMOCRACY.

SIR,—The Church, I think, was never more strong in mere organisation than now, but it is nevertheless full of cancerous sores, eating its vitals. Natural and just discontent reigns among her hard-working, ill-paid devotees, while so many of her servants batten on the fat of the land, meagrely fill her offices, and bring her ministrations into disrepute. The multiplicity of her organisations—themselves an evidence of tremendous vigour—is breaking the backs of the

clergy, to whose energy her stronger position in some respects is due. Meanwhile her hold upon the democracy does not grow, and yet without that hold she cannot preserve her place naturally. We want a new propaganda, as plain as it is, unfortunately, sure *not* to be tried. The propaganda which Christ and His Apostles made powerful among the people, because they themselves evidenced it among the people, "Go thou and do likewise," is the command made to the hierarchs of the Church of the present day, but they will not heed it. I see bishops, deans, archdeacons, prebendaries, and canons every day in London, but with the most watchful eye never do I see the smallest respect paid by Demos to the dignitaries. There is nothing in the Church which more injures and weakens its best influences than the contrast between the cramped, under-paid clergy, and the comfortable, palace provided diocesan. The spectacle of experienced incumbents, with many years of hard service, "passed by on the other side" by patrons,—men old enough to be promoted to a bishop's competency, but deemed too old to be treated to a real *living*, where experience would be valued,—is not one to appeal to the religious or common sense of that many-headed thing called the Democracy, nor one to help the progress of true religion among us.

If we turn from the Church to the State, the latter seems to be more absolutely helpless than the former. Who now respects Parliament? Who cares to enter it? Without being exactly a pessimist, one is sometimes tempted to turn to one's books as the only friends, the only consolation, in Church and State questions. *Anomia* is undermining the Church of England, and *anomia* is battering the walls of our State in Ireland.

LAY CHURCHMAN.

"THE MEAN IS FAITH."—ACTS XXVIII.

SIR,—This dogma has been used in both directions.

1. The Puritans in our Irish Synod tried to prove that the words "the mean," exclude the bread, as a means, and all intervention of the celebrant. Christ's body, it is said, in the Report of Master Brooke's Committee, comes down direct from heaven, without intervention of bread or priest. This, of course, is plainly in opposition to the words in the Church Catechism "an outward and visible sign," as a means whereby we receive the inward and spiritual grace.

2. But now the formula is attacked on the other side, in order to prove a corporal presence. It is argued that faith means a belief as to the gift you are about to receive. This might be innocent if it were true. But it is not. As to Baptism, indeed, it is so. "Faith, whereby we believe the promises of God, made to us in that sacrament." This is valuable against those who pretend that the faith required of the candidate for baptism is assurance, or belief that he is one of the elect, in Calvinistic parlance. But the faith required in the communicant is piety and sincerity; "verily and indeed taken and received by the faithful in the Lord's supper;" and "have a lively faith in God's mercy through Christ, with a thankful remembrance of His death." This shows that the faith, the means, on our part, as the bread is on God's, is not so confined, as some Ritualists would have us believe.

3. But suppose the faith here *was* merely faith as to the gift offered, it would not prove anything as to the nature of that gift, "the body of Christ." One party says it is the flesh, another the spirit which "quickeneth, as the flesh profiteth nothing." It is said, unless we receive what we expect, our faith deceives us, and we believe a lie. But this does not tell us what the body, which we believe in, and receive, really is.

4. Our Romanisers tell us, after Bishop Guest, that, as there is no bread at all, but only Christ's natural body, unrecognisable by us, it may be truly said that it is "given, taken, and eaten, only after a heavenly and spiritual manner"—that is, that all is miraculous. But what will they make of "the sole means is faith," when the Catechism defines the bread as the means, and our Lord calls it, in some sense, His body? The bread, surely, must be given, &c, in a natural manner.

5. Romanisers may get rid of the Black Rubric—but that will not serve them, till they blot out the 28th, 4th, and 15th Articles; the words of the Service, "receiving these Thy creatures of bread and wine;" and the words of the Catechism, "bread and wine, which the Lord hath commanded to be received," and "as our bodies are by the bread and wine," retaining their natural powers of strengthening and refreshing; and lastly the words already quoted, "bread and wine" as "a means whereby we receive" the grace. When a building is complete, it is hard to pull down a keystone without a perfect collapse. When a picture or statue is finished, any noodle may alter, but he cannot conceal the mischief he has done. So with our creed as to the presence. It speaks through Articles, Service, and Catechism. The Black Rubric may be got rid of, and the whole constellation of the Savoy divines; but Popish error is still as much at variance with what is left as if the Black Rubric remained where it stood before. Of course our whole creed may be written over again, as Rome has written hers. But till then, we may laugh at all the attempts of those who eat our Church's bread, but have lift up their heel against her.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

HABITUAL PRIVATE CONFESSION.

SIR,—I dare say this is not a strange thing in England, where Romanism has been progressing for many years. But it is strange to us in Ireland. It has now appeared in Trinity College, Dublin, trying to make converts among our Divinity students. As many of them see your valuable periodical, I have thought it useful to excite your interest on the subject; and also in your pages to expose the evils of a system which has no sanction in the Prayer Book. All that the Prayer Book contemplates is that the clergy should be ready to receive the confidences of the troubled in mind, and comfort him with such assurances as they feel justified in giving him. The case supposed is that of the man who despairs of pardon. If the clergyman is satisfied that the man is penitent, bent on reformation, and trusting solely in God's mercy through Christ, he has authority to say, If you tell me the truth, I say you are pardoned. The man's confidence rests upon what he feels in himself. He can judge his own sincerity. What he doubted of was God's mercy to him. Of this the clergyman conditionally assures him. This resort to a physician of the

soul in a case of doubt is quite different from the Romish system, which makes private confession one's daily regimen. Besides, the Prayer Book gives no sanction to that prurient questioning as to revolting passions and sins which the books of Rome and of Ritualists impose upon their directors and confessors. It is revolting to look at the queries put into clergymen's hands, young and unmarried. With these their minds are to be saturated. With these they are to pollute the youths, maidens and matrons whom they can entrap into their confessionals. This system has no sanction from the Prayer Book, which invites the confidence only of those who cannot quiet their own consciences, or who, on a sick-bed, are troubled with any weighty matters. The Continent could tell how this system has worked, in Spain, Portugal, Italy, &c. South America could also tell a tale. As to the Irish Romish priesthood all we can say is that we know nothing about it. Rome has ways of economy unknown to us, especially where priests can confess and absolve one another every day. Scandals can be avoided, which would make England or Scotland ring from one end to another. A clerical offender with you is a marked man. Whoever exposes one here is a marked man himself, and may fly for his life. The greatest sin here is to expose a priest. No one is justified in publishing the frailty of the holy man, who, if imperfect, has been led astray. The Last Day will alone show the iniquity of perpetual celibacy, forced on young men scarcely of age, a system contrary to God's law in the Old Testament—a law never repealed. What has recommended this system to Rome is that it allows the priesthood no ties except to the Church. For the sake of this all else is sacrificed. The end is gained. She has a movable army, without ties to family or place. At what a price to morals this discipline has been secured, the last day alone will declare; all we can say is that it is as contrary to the Bible as to nature. Under certain circumstances, as St. Paul says, a single life may be preferable. But vows perpetual are wrong, and nothing can exceed the iniquity of imposing them upon young people before they know what they are doing, or the weight of the burden they are taking upon themselves for life.

C.C., V.-G.

WORKING AND WAITING.

FATHER ! I know, unless Thou build,
 The builder's toil is gone for nought
 Thy presence therefore have I sought,
 That Thy design may be fulfilled
 In me and in my work. To bend
 Thy holy will by prayer to mine
 I do not ask ; but make me Thine,
 O Thou who art my being's end.
 Grant me a patient heart to keep,
 Faithful alike through praise and blame,
 In victory and defeat the same,
 And whether I rejoice or weep ;
 And if thou wilt, oh grant me this,
 That I, Thy child, may ever be
 A fellow-labourer with Thee,
 And minister to other's bliss ;
 But if the purpose should be Thine,
 That I must only "stand and wait"
 With myriad others at Thy gate,
 O Father ! let me not repine.

So may Thy will through mine be done,
 Working or waiting, to the last ;
 And let me see, when death is past,
 The face of Thine eternal Son.

JOSEPH JOHN MURPHY.

PREFERMENTS AND APPOINTMENTS.

Awdry, Rev. Edward Seymour, Rector of Allington, Salisbury.
 Booth, Rev. William Henry, Vicar of Gleadless, near Sheffield ; Vicar of Handsworth, Woodhouse.
 Brooks, Rev. James Henry, Rector of Evesbach, Herefordshire.
 Burd, Rev. John, Vicar of Chirbury ; Chaplain to the High Sheriff of Shropshire.
 Clowes, Rev. George, M.A., Rector of Hayes, Kent ; Chaplain to the High Sheriff of Herts (Mr. H. W. Demain-Saunders).
 Cory, Rev. A. A., M.A., Vicar of All Saints', Darlaston ; Vicar of Tipton.
 Gooch, Rev. W. H., M.A., Vicar of St. Paul's, Royton, Oldham ; Rector of Broxholme, Lincoln.
 Hancock, Rev. W. E., Vicar of St. James's, Halifax ; Vicar of Christ Church, Upper Armley, Leeds.
 Hardinge, Rev. J. B., B.A., British Chaplain at Karlsruhe ; British Chaplain at Leipsic.
 Hooper, Rev. Samuel Fry, M.A., Curate-in-Charge of St. Paul's, Walworth ; Vicar of Holy Trinity, Blackheath-hill.
 Horn, Rev. William, M.A., General Preacher in the Diocese of Lincoln.
 Lilly, Rev. C. R., Senior Curate of Clifton ; Vicar of St. Catherine's, Nechells, Birmingham.
 Hyde, Rev. Henry Barry, M.A., Chaplain in Bengal ; Chaplain of Dinapur with Khagoul and of Bankipur with Ghulzarbagh and Gya.
 McIntosh, Rev. James, Vicar of the Venerable Bede, Gateshead ; Vicar of Sacriston.
 Nunn, Rev. Joseph, Rector of St. Thomas's, Ardwick ; Rural Dean of Ardwick.
 Reade, Rev. Compton, M.A., Rector of Kenchester, Hereford.
 Roberts, Rev. Charles Philip, M.A., Vicar of St. Paul's Peel, Bolton ; Rector of St. John's, Longsight, Manchester.
 Thomas, Rev. D. Lloyd, M.A., Rector of Grainsby and Vicar of Waithe (by dispensation of the Archbishop).
 Turner, Rev. Marshall, Senior Curate of St. Paul's, Hammersmith ; Vicar of St. John's, Hammersmith.
 Trevor, Rev. Thomas Warren, M.A., Vicar of Penmon and Rural Dean ; Chaplain to the High Sheriff of Anglesea.
 Whytehead, Rev. Henry Robert, Vicar of Norley, Cheshire ; Rector of St. Peter's, Marlborough.
 Wigg, Rev. Edward T., Rector of Broxholme ; Vicar of Royton.
 Williams, Rev. David, B.A., Curate of Llansaintffraid, Conway ; Vicar of Glyndyfrdwy, Llangollen.
 Williams, Rev. John, B.A., Curate of Ruthin ; Vicar of Llangadwaladr.

CLERICAL OBITUARY.

Dalton, Rev. William Browne, for forty-three years Rector of Little Burstard, at Little Burstard Rectory, Essex, on Palm Sunday, aged 80.
 Ellis, Rev. Edward Chauncy, M.A., Rector of Langham, at Langham Rectory, on the 28th ult.
 Jenkins, Rev. John Horner, late Vicar of Hazlewood, on the 26th ult., aged 78.
 Johnson, Rev. Rothwell, B.A., for many years Chaplain of the English Church at Pisa, at Pisa, Italy, on the 26th ult., aged 67.
 Titcomb, Right Rev. Jonathan Holt, D.D., first Bishop of Rangoon, and first Bishop-Coadjutor to the Bishop of London for Northern and Central Europe, Vicar of St. Peter's, Brockley, at St. Leonard's-on-sea, on the 2nd inst., aged 67.
 Walker, Rev. John, M.A., Can'ab., for fourteen years Vicar of St. Paul's, Bury, and first Vicar of St. Saviour's, St. George's-square, on the 29th ult.
 Webster, Rev. Samuel King, at Ingham Vicarage, near Lincoln, on the 30th ult., aged 67.



The Church of England Pulpit.

ARE WE BETTER THAN OUR FATHERS?

BY REV. PROFESSOR BONNEY, D.Sc., LL.D.,
F.R.S.

SERMON PREACHED IN ST. MARGARET'S CHURCH,
WESTMINSTER, ON THE FIRST SUNDAY IN
LENT, 1887.

"Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom."—HEBREWS i. 8.

FOR the last three Sundays I have endeavoured to direct your thoughts to the Kingdom of God. I have striven to show that it is no vague ideal, but an ever-present reality, that the spiritual forces belonging to its order are actualities no less than those which we call physical or vital, though operating according to different laws, and thus more difficult to understand. Even in the kingdom of nature faith, called by some a scientific use of the imagination, plays a larger part in inductive reasoning than is often supposed. In the kingdom of grace, though the reason is by no means excluded, the province of faith is larger, because we deal with things which we can at best only know in part. Last Sunday I referred to the principal obstacles to the progress of God's kingdom in the past. In conclusion I ask—question of even greater moment—What progress is it making at the present time in our own land?

The season suggests self-examination. The present year invites us to a retrospect of the last fifty years—a large portion of the life-period allotted to man—one sufficiently long to enable us to measure national advance or decline. Are we then, as a nation, better or worse than our fathers? Is the kingdom of God increasing in power among us, or is its hold upon men loosened, are its laws ignored?

At the first glance a favourable reply to this question seems amply justified; so amply, that it would not surprise me if any one who expressed doubt, who declared that in the face of society he saw the hectic flush of disease more often than the roseate hue of health, would be scouted as a Jeremiah, and receive the welcome which usually awaits the prophet of evil.

It is well, however, to remember that human progress is rarely continuous. It advances like the waves of the sea, now running forward on the shelving beach, now receding. In their case one wave will at last reach a limit, to which none of its

successors will attain, and the tide must surely ebb, as it has flowed. With the race of man as a whole there is a general progress, as when the tides pass from neap to spring, but the law of flow and ebb has held with nations in the past; it will, perhaps it must, hold for nations in the future. Two other laws, which affect the kingdom of living beings, may also extend to the life history of nations. One, that death—the end of a race no less than of an individual—is inevitable, however long it be postponed. Look, for example, at such an organism as a reef-building coral, wherein, though there is a distinctness of individuals, there is a oneness in the vitality of the whole. Here, though polyp follows polyp for century after century, a continuous vitality is maintained by the common living material connecting polyp with polyp, from generation to generation. But at last, huge as the reef may have grown, high as it may have risen above the sinking bed of the ocean, its time has come to die. Changed circumstances are too strong for it, the living blossoms perish, and the great rock only remains as their monument. The other law is this—that, commonly, at the eleventh hour, the vital force of a race appears to be most manifested. The great stone book of nature does, no doubt, sometimes exhibit a group of living creatures slowly dying out, as it were, of senile decrepitude, but it also not seldom displays a sudden exuberant development of species and allied genera, which is followed by a total disappearance. May not these things be an allegory, to teach us not to mistake for health what may be only the lighting up before death.

The last fifty years of our history undoubtedly show many signs of national progress; that, I thankfully admit. I speak not now of material progress, because obviously that is a test of very uncertain value. I am not, indeed, one of those who would studiously depreciate wealth and material advantages. I believe these to be among the good gifts of God. We are apt, I think, owing to forgetfulness of the peculiar circumstances under which the greater part of the New Testament was written, to dwell too exclusively on the passages which speak of the danger of wealth and prosperity, forgetting that in the Old Testament these are actually represented as coming from God as His gifts to those who served Him faithfully. Wealth has indeed its dangers, prosperity has its dangers, everything of joy and beauty has its dangers, but let us not talk as if this earth were the devil's making, not God's, as if the conditions of this life were devised in hell, not in heaven.

There has been, then, I am thankful to say, great progress during the last fifty years in things other than material. Harsh and unjust laws have disappeared from our Statute Book. Notwithstanding many drawbacks, especially conspicuous at the present time, I believe that the poor man is better off now, in all senses of the phrase, than he

was fifty years ago. The duties of wealth, the responsibilities of position, the transitory character of human distinctions, the permanent obligations of our common brotherhood in Christ, are more fully realised, more commonly admitted as principles of action. Did we ask whether the power of God, as evidenced by the zeal for His service, had increased in the land, the answer would at first sight seem a yet more unhesitating, a yet more triumphant, affirmation. Where are the dilapidated churches, where the neglected parishes, where the few and perfunctory services, where the dull consciences of those in charge of souls, who would neither lead their flocks into the kingdom themselves, nor suffer others to do it?

These are practically things of the past. There has been a stirring throughout the Church and throughout the land. Look at the sacred structures renovated or new built; look at the school-houses and mission-rooms; look at the various guilds societies, confraternities, associations of every kind and name, but all designed ultimately to win men from darkness to light. The Church as a corporation was almost a nonentity fifty years ago in England; she is a power now. Surely we may triumph in this; surely we may feel a chastened pride in what we and our fathers have done?

Yes, much of this is true; there is occasion for thankfulness, there are grounds for hope. But is there no darker side to the picture? Which way is the tide now running? If, during the last half century it has advanced, has it in any respect fallen back during the last twenty years?

Certainly our material prosperity has been declining; possibly it has culminated, and the days to come may never again be like those that are past. This question, however, important though it be, I leave undiscussed, because it is not necessarily connected with the scope of my inquiry. A nation, though poor and struggling, may be none the less, perhaps the more, a God-fearing nation, true servants of His Kingdom. The things I wish to examine relate directly to that kingdom.

In the first place, then, are the indications of increased religious zeal which I have mentioned indubitable proofs of a national growth in righteousness, of an enlargement of God's kingdom. Can they be otherwise? you may ask. Well, turn your thoughts to Judæa in the first thirty years of the present era. That was a great epoch of Church restoration. Synagogues, often of considerable architectural merit, had been erected in the towns. The Temple itself had been rebuilt. Its walls mounted, its cloisters towered, above the hill-side in statelier fashion than in even the days of Solomon. Amid enlarged courts its buildings rose in grander proportions, resplendent with marble, like a mountain covered with snow, glittering with gold, so as to dazzle the eyes of spectators. Not only was the fabric magnificent,

but also, in the nation itself, there had never been a minuter attention to ritual, greater exactness in fulfilling every ordinance of the ceremonial law, more eagerness to win converts. Yet on these goodly buildings, on this splendour of worship, on these learned Scribes and ardent Pharisees, what was the Master's sentence? How seemed that which underlay so goodly an outside show. It is needless to quote to you the passages with which we all are familiar. External splendour, external show in worship, are alone no proof that a true faith is stronger, or the real power of a Church is growing. Take one other instance only. The last great epoch of Church restoration and Church building, as testified by these very walls, was when the power of the Church of Rome was beginning to totter. That stately chapel, which stands at the east end of the neighbouring abbey, was erected by its founder in order that masses might be said for his soul "perpetually, for ever, while the world shall endure." In less than forty years the "blessed mutter of the Mass" had been silenced by the order of his own son. Surely these facts are not without a lesson.

Say not then, "Lo here, or lo there," point not to sumptuous buildings or stately ritual, but to the increasing domination of the eternal laws of right and wrong; of a strong faith in God and a humble estimate of self. Of no avail are those outward signs if they foster superstition instead of that religion which is pure and undefiled. Orthodoxy, zeal, ceremonial observances, are of little moment, unless they minister to produce a clean heart and a new life. These are no words of mine, they only state what my Master has said again and again. Are no false standards of right and wrong current among us? No false ideals exalted for our imitation? Hear we no passionate insistence on the tithing of mint, anise, and cummin? Judging from what we sometimes hear or read, we might think that the eternal laws of right and wrong depended upon the cut of a garment; or the grace of God could not operate unless a man stood on a particular stone in the pavement. We cast away once, as a Church and a nation, the superstitions and fancies which had been engrafted into the simple spiritual truth of the Gospel, and we are being slowly dragged or enticed back again to them by those who should be among the first to warn and to protest.

This is not the only change for the worse. Time was when men could work and wait. We have now become feverishly impatient; we must have the fruit as soon as we have sown the seed. Thus things are judged by their immediate, not by their ultimate results; apparent and rapid success is the one thing valued. Superstitious observances, exaggerated statements of Gospel truths, extravagance in word, gesture, and action, are thought to be sufficiently excused by the statement that they attract people, whether to church or

chapel. They attract them, but do they make them better men and women. They minister to morbid cravings for excitement, they divert the thoughts from the essence to the outside; do they lead to newness of life? Prostrations and genuflections are easy, a humbling of the spirit is hard; a change of garments is easy, but not so a change of heart; beating drums and shouting hallelujah in the street are less difficult than leading a new life at home.

This constant craving for excitement, this habitual indulgence in mental stimulants, has produced its usual effect. The calm judgment, the sober good sense which distinguished the Englishman are disappearing; he is becoming impatient, hasty, petulant, sentimental, hysterical. As a result the Nemesis of disproportion, as it has been well termed, has befallen him. Each particular crotchet, each pet scheme which has aroused his enthusiasm, now looms so large before his mind that all other interests, all the duties of life are subordinated to it. From this loss of all sense of proportion results the morbid conscientiousness which is now so common. We become so acutely sensitive to some single evil, as to be practically dead to all other obligations. Many a man and woman will strain at a gnat and swallow a camel, will have many scruples about food or drink or raiment or ordinances, but apparently none about garbling or exaggerating facts, circulating misrepresentations or even untruths, palliating the evil deed by the excellent intentions of the doer. Some, if they cannot persuade the majority to favour their special crotchet, become like ill-tempered children, nay, regard it as a positive duty to stop, so far as they can, the progress of business, and waste the time of the nation. Ah me! vanity or ill temper has a great habit of putting on the mask of conscientious motives. But worst of all, darkest feature of the present day, is one intimately connected with the Nemesis of disproportion, with this exaltation of the individual conscience over the general consensus of society. This is the increasing disregard of all law, the subordination of its obligations to the tribunal of the individual conscience. In old time men were expected to obey the laws of the land, whether they liked them or not; now, to many, disobedience seems the most natural form of protest, and we are calmly told that the popular sentiment, not what is right and wrong, is to be the measure of a criminal code.* The common sense view is the right view: The law of the land may be wrong; if so, I am bound to use every lawful effort to get it changed, but to obey it meanwhile is none the less my duty. In following my con-

science I may be wrong, while in disobeying the law I must, *ipso facto*, be wrong. Thus, if the law forbids me to use a particular ritual, or teach a particular doctrine, it is no excuse for disobedience to appeal to some practice or ordinance of the Church in ancient days, which forms no part of the existing covenant. If the law forbids me to provoke a breach of the peace by a procession, I am not justified by my anxiety to carry the Gospel to those in the streets, or to alleviate the sufferings of the poor. If the State has imposed a particular tax, or has sanctioned a particular contract, I should be very cautious in refusing to pay the one or execute the other, and am in no case justified in entering into a conspiracy to deprive individuals of their lawful dues. Yet confederacies for this end are coming into fashion on this side the Channel, and euphemistic names are getting common for what is nothing better than fraud and dishonesty. What are we to say to that other conspiracy, which under the sacred name of liberty is enslaving one part of this kingdom, for which no weapon is too foul, no crime too atrocious. The worst deeds of its agents are characterised by a mean cowardice, a diabolical recklessness of suffering without a parallel in history. One would have thought that every Christian man would have sternly refused to listen to any alleged tale of wrong till that nation, as represented by its leaders, had purged itself from all complicity with those who murder under cover of darkness, and who wage war with infernal machines against women and children. Our forefathers, whatever their faults, at least were men. It is reserved for the invertebrate sentimentality, for the molluscan Christianity of this generation, to extenuate such deeds as the ebullitions of misguided patriotism, as if the wounded sentiments of a nation were permitted to expunge the Decalogue.

Some may complain that I am treading on the ground of party politics, rightly discountenanced in the pulpit. If I am, which I should not admit, I could think of no more bitter censure on the present age. I am simply asserting that individual caprice, fancy, or sentiment cannot abrogate the moral law of the Old Dispensation, or the law of Christ in the New. Foul weapons cannot be cleansed by fair words; foul deeds cannot be consecrated by high-flown phrases. If we are indeed forbidden to assume that men of every political party agree on the common grounds of morality and social obligations, I pity that party, which adopts as its creed these new readings of our duty to God and our duty to man; I pity our land because its people have become divided on such questions as these.

If, then, the evils to which I have pointed exist among us, can we venture to assert that the kingdom of God is advancing in our land? There is a fair show, but there is little soundness within. We want less talk and more deeds; we want less

* Words which, if correctly reported, fully justify this statement had been used the week before by an English member in the House of Commons. Some speakers in the late debate on the "Crimes' Bill" appeared to hold a similar view.

shouting and more working, less sounding of a trumpet before us, and more of that patient faith which can be content to labour and wait God's time. We want more reverence for truth and honesty, for modesty and self-restraint, and those other virtues which flourish ill in a land of advertisements, among a people nurtured on daily newspapers.

How shall these things be mended? you may ask. By yourselves. Your Bibles tell you what a man should be; go thou and do likewise. Determine that you will be just before you are generous; that you will prefer truth to falsehood, righteousness to success, honesty to expediency, fair dealing to windy sentimentality; that you will endeavour to make the law of Christ the law of your daily life; that you will do your work, whatever it be, as in the sight of God and in the trust that He will let the good prevail at last, not as pleasing men, or in the spirit of self-seeking. Call evil good and good evil, put bitter for sweet and sweet for bitter, and you will suffer for it. God's mill grinds slow but sure. But it grinds for good as well as for ill, for reward as well as for punishment, and a day shall surely come when they that do His commandments shall be blessed, for they shall eat of the Tree of Life, and shall dwell in the City of the Redeemed.

THE PEACE OF CHRIST.

BY THE REV. C. W. FULLMER, CHAPLAIN OF SEISDON UNION, AND CURATE OF WOMBORNE-WITH-TRYSULL, WOLVERHAMPTON.

SERMON PREACHED ON CHRISTMAS DAY.

"On earth peace, good will towards men."—LUKE ii. 14.

THE Romans were at peace. For the fourth time since the foundation of their city the gates of the temple of Janus had been closed. The closing of those gates signified that no hostile sword disturbed the repose of the heathen empire. Secure in victory, triumphant in policy, the Emperor swayed all the millions of the civilised world. The ever-increasing power of the State—great with the growth of seven centuries—was all centred in one man. Poets and painters and musicians and architects, genius in all its types, abounded. And all lauded the blessedness of the present age, and the power and magnificence of Augustus. The thoughts of the Romans dwelt proudly on the grandeur of their marble-built capital, and fondly imagined it eternal. All outwardly spoke of might irresistible. All outwardly spoke of plenty and of happiness. All outwardly spoke of glory in its earthly highest. All outwardly spoke of peace on earth.

The shadows of night lay on the fields of Judæa;

the chill breeze moaned gently over her pasture-grounds; the world was wrapped in sleep, and all was outward peace! But the *heart*? What of that? Was there peace there? Ah! what reck emperors, statesmen, and historians of the heart? Its religion contemned, its priesthood degraded, its independence dying, and freedom gone, the treasured hopes of ages seemingly doomed to disappointment, and its piety apparently petrifying into formalism, Judæa slept!

The "peace" of the world was the torpor of down-trodden humanity. The darkness of that first Christmas night was a symbol of the grosser darkness that covered the people; and the chill of the evening dew was the symbol of the winter that had overtaken the heart. The wail of the sufferer, the agony of the afflicted, or the cry of poverty was seldom heeded. Charity was an unknown name, and scarce any man pitied his brother. The rich feasted while their means lasted and tyrants let them; the Lazaruses prayed, and wept for death as their only relief. Such was the peace and such the glory of one of the grandest and most wonderful of epochs in the history of heathen civilisation. It was as if God designed that man should fully know and feel the utter emptiness and vanity of the highest of human efforts, the mockery of its peace, the hollowness of its grandeur, the heartlessness of its pleasure, the nothingness of its religion, and the vanity of its hope, ere the fulness of His time should be come. And so not only had night settled down upon the human soul, but at last some of the greater thinkers in the world had begun to recognise the fact. God's Spirit was at work, brooding upon the dark waters as of yore, and many a sigh went up for the morning. The ill-remembered prophecy of the Star that should arise out of Jacob yet dwelt in the dreams of heathendom, although the dreamers knew it not.

But God had not left His people, nor had He forgotten His promise to "all the families of the earth." And now the night was far spent, the day was at hand. And in the hour of densest darkness was the welcome voice uplifted. It spake to all. The aged widow, the espoused maiden, the venerable priest, the devout Joseph, the royal Magi, and the lowly shepherds, representatives (as it were) of every age and station, were all, in varied ways, addressed. The "glad tidings of great joy" were for all mankind.

"A Saviour":—alas! the need of such a gift was but too clear! The world had learned that other help than its own was wanted to make the rough places of life plain, and its crooked things straight. But, like a child resisting its nurse, and leaning upon her aid at the same time, the world asks for a Saviour, and yet turns away from its physician's remedies.

And so it still welcomes the Babe of Bethlehem. Joy and gladness is the answering cry of earth to the angels' message. Christmas wakes us all to

happy greetings, and rouses the mirth of every heart. But its true message is heard by few!

The shepherds were "abiding in the field, keeping watch over their flocks by night." The turmoil and strife of daily life were still. They were looking only on the things of God—the stars above them glittering silently, the sheep quietly reposing before them—apt and familiar figures of the Lord's people depending on His love and care. Perhaps, like the Psalmist, these men, favoured of the Lord, were musing over His wonders of old, meditating over His long-delayed promises: "Give ear, O Shepherd of Israel; Thou that leadest Joseph like a flock, Thou that dwellest between the cherubims, shine forth." Such had been the yearning prayer of many a devout heart. Why may it not have been theirs? Meanwhile, waiting for the Consolation of Israel, they "watched their flocks." The world might sleep, but they forgot not their appointed task. "Whatsoever thy hand findeth to do, do it with thy might." And so they watched, and the zeal with which they performed their earthly task met a heavenly reward. My brethren, it is ever so. We need not travel far to meet our God. In our own allotted task He will meet us, as He met these shepherds in the field, as He met the sons of Zebedee at their fisher's toil, and Matthew at his toll-house counter. We need but "to watch," and the messengers of His mercy shall appear; we need but to be wakeful, and the voice of His love shall be heard!

"Peace on earth": what a message! Well had they learned that the world's peace was no peace! But now it was God's peace that was proclaimed to them: "Peace on earth, good will towards men." The degradation of their own beloved country—the Holy Land, the glorious land; the prostitution of the throne of David; the decay of religion; the biting and oppressive tyranny, reaching the meanest as well as the proudest of the nation, had depressed and saddened their hopes and expectations. And now "good will towards men." How blessed must have been the reassurance of the Lord! No: He had not forgotten to be gracious, neither was His promise clean gone for evermore! The Saviour, the Anointed, the Prince of Peace is here! The night is departed, the day-star has arisen! What wonder if angels rejoice? What wonder that the earth is glad?

The world's peace was an outward peace—an apparent peace; but concealed within were agony and grief and tears. God's peace is peace within, be what there may without. It is a real peace, not a seeming peace; a lasting peace, not a passing peace. The soul that, like the simple shepherds, hastes to the Christ whom God has given; the soul that believes and feels its want of a Saviour; the soul that receives with joy the glad tidings of the messengers of Heaven; the soul that staggers not at the seeming insufficiency and want of promise

in the means that God provides for the salvation of His world—to that soul is the promise sure, "My peace I give unto you." Where is the heart that needs it not?

Who (for example) is he who has not known the sting of ingratitude? Some wandering child, some thoughtless or unfeeling brother or sister, some fickle friend, some harsh superior, some sinning parent,—oh, how often does the barb strike home! We long for love, we long for sympathy, long for some fond bosom perfectly one with ours, on which to lean in sure and fullest confidence: and long, how oft, in vain! And yet, if for awhile we gain it (perhaps in that most blissful of God's earthly gifts—true wedded love), how is its enjoyment marred by the thought of its transitoriness? Peace—perfect peace—is not of earth. Ye who seek it, seek it not in the little rills of happiness that earth at her best for a short period affords. The riches of a Saviour's love is as the ocean in comparison with these, free, boundless, everlasting! But form all your friendships and base all your earthly love for others in, and subject to, that one great love, and ye shall intensify them, as well as super-add them to that all-consuming, inestimable affection. For inestimable it is! Apart from Christ, we live from day to day in darkness and uncertainty. We feel that we owe duties and affections to One outside ourselves, whom we fear, yet know nought of. We feel that our life is in some way missing its true aim. It can never have been intended to be the thing of eating and drinking, waking and sleeping, laughing and weeping, in wearying alternation, that we mostly make it. And surely it must have a better end than the frequent one of inflicting pain on others, or the suffering pain inflicted by others, until the grave closes in darkness and forgetfulness over our woes and our crimes.

"Youth," writes Disraeli, "is a blunder, manhood a struggle, old age a regret." And is it so? Of such a life it is. When, by God's grace, the heart awakes to these thoughts, the vision of misspent years, the consciousness of a possible hell, and the knowledge of a just and offended Lord, lift the veil of worldly disguises which thinly covers the enmities and horrors amid which it has been content to dwell—how inestimable then is the love of Christ, the peace of God, the good-will of Heaven. The prayer is at last uttered, the gift of God is at last grasped, and man, forgiven, goes forth to forgive. Yes, for the "peace" is not only with the disciple, but in him. He cannot share the good-will of Heaven without seeking to further the peace on earth, to promote which his Saviour came. Is there one who has injured him? He seeks to overcome his hatred by forgiveness. Has he an enemy? He heaps coals of fiery love upon his head to melt the hard metal of his soul. Are there those who belie him, and speak all manner of evil against him falsely? He returns it in bless-

sings. None can really injure him now. There is a peace within, there is a love around, there is an everlasting arm beneath him, that turns all evil into good. He only *sorrows* for those who would harm him; for they can but harm themselves, not him; by their evil deeds. He does good to them that hate him, and prays for them that despitefully use him and persecute him.

The sandal tree perfumes, when riven, the axe that laid it low;

Let man who hopes to be forgiven, forgive, and bless his foe;

says a Persian poet. Oh, if ye would enjoy the full blessedness of the Christmas message, if ye would realise the deep gladness of the angels' song, ye must not only "haste" to the joy of Bethlehem, but, like the shepherds, ye must make "known abroad the saying which was told them concerning this Child." Your lives and words must be lives and words "glorifying and praising God for all the things that ye have heard and seen." Ye must be "men of good-will," for as some copies of the Bible read, the proclamation is, "Good-will towards men of good-will." Be ye then "men of good-will"! Has any suffered at your hands? Restore to him fourfold, as did Zaccheus. Have you suffered at any's hands? Forgive! Forgive and bless, even as God, for Christ's sake, has forgiven you. Let there rest a tear in no eye that you can wipe away! Be there to-day a cloud on no brow that you can chase therefrom. Earth is seeking to degrade the Christmas message into cause for selfish and unmeaning revelry and riot. It is yours to make it the Feast of Christ,* yours to help win back from the Devil's uses, one of those glorious days which the Church has dedicated to God alone. Will ye do it? "Peace on earth"—will ye seek it? "Good will to men"—will ye share in it? What a joy may ye make of Christmas, if ye will. The angels' song shall then never cease to sound. It shall dwell in your hearts for ever. Its tones shall ever grow sweeter, its promise brighter, and its love deeper. Yea, and not only shall it be the angels' song—it shall be your song too! Your voices shall swell its power. Your hearts shall intensify the influence of its love. You too shall "tell it out among the heathen that the Lord is King." And, as at first it sounded from amid the glories of the opening heavens, so, when Paradise opens to receive your spirit, a heavenly voice shall greet your raptured ear: "Blessed are the peace-makers, for they shall be called the children of God." "Glory to God in the highest, and on earth peace, good will towards men."

OWING to increased infirmity the Ven. John Wynne Jones, Archdeacon of Bangor, has placed his resignation in the hands of the Bishop.

* Christ-Mas.

BRONCHITIS, ASTHMA.

COUGHS, COLDS, CONSUMPTION,
and all Pulmonary Affections can be immediately relieved and rapidly **CURED**

by simply using the

AMMONIAPHONE

Used and recommended by the Royal Family, and principal Physicians, Clergymen, Vocalists, and Public Speakers throughout the country. New illustrated Pamphlet with copies of Thousands of Testimonials may be had on application to **Medical Battery Co. Ltd.**

FREE OF CHARGE

52, OXFORD STREET, LONDON, W.

21s. post free. WILL LAST FOR YEARS.

Corner of Rabbittone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, APRIL 16, 1887.

THE TITHE RENT-CHARGE BILL.

IN September last we suggested that Lord Salisbury's Government should undertake the adjustment of the complicated and difficult question of tithes. They have done so, and their Measure is now before the country. Its provisions, although objected to by many of the clergy, appear to us to be eminently just, and if anything to favour the interests of the tithe-owner rather than those of the tithe-payer. The great defect of the Measure, in our estimation, is that it does not make the redemption of tithe *compulsory*. Redemption is the only true, satisfactory, and final remedy for the tithe difficulty, and we regret that the present Government has not seen its way to carry it through once for all. The proposal to make the landowner primarily and personally liable for the tithe is a move in this direction, and for this reason only is it expedient and justifiable. In all other respects it is quite contrary to the sound English principle of connecting duty with property and service with salary. This is one of the moral evils of the Bill, which we fear will render the Church of England more the Church of the landlords than it is said to be at present. Many are vehemently objecting to the 5 per cent. discount that is proposed to be given to the landowner, in consideration of his assuming the personal liability to pay the tithe. Misled by the term rent-charge, which tithe is not and never has been, they think that tithe is a first charge on the land, and that the land itself is a security for its payment, but this is not the case. Before 1836 the tithe-owner had a right to take one-tenth of the produce of a farm. There was no money debt due to him from any-

one, and in practice he always got the worst pig, the worst calf, and the worst of everything, besides being at great expense in collecting and dealing with this produce. The Act of 1836 turned this payment in kind into a money payment, and inasmuch as money was not to be found growing on the land, it was necessary to say whose money the tithe-owner should have. The landowner was made nominally liable, but the Act created no rights of recovery that did not exist before. Tithe was not made, and never has been made, a personal debt from the landowner to the tithe-owner. In case of default the tithe-owner can seize stock on the farm, or he can obtain a judgment placing the land in his own hands for the purpose of cultivation; but, unlike the owner of a mortgage, rent or ordinary charge, he cannot sell one inch of the land, nor can he sell the landowner's goods.

Clergymen having found it a disagreeable thing to seize and sell farmers' cattle, Lord Salisbury proposes that, instead of this, they should have power through the Law Courts, in case of default, to seize the landowners' goods, books, furniture, etc., and to sell his land. As this entirely new and disagreeable liability is imposed on the landowners, it is proposed that he shall be compensated for it by a reduction of 5 per cent. on the amount of the tithe. To say that the landowner is only asked to fulfil his existing obligations is to beg the whole question. The law, on which alone the right of the tithe-owner to any money payment whatever is based, has never recognised tithe as a debt, to be recovered by selling the landowner's estate or house or furniture. If this new power is created in the interest of the tithe-owner, it is distinctly just that the landowner should have a compensation for the new liability to which he is subjected.

The abolition of distraint for the recovery of tithe seems to meet with the general approval of the clergy. There is no necessity for its retention if the land itself, as well as all the property of its owners, is to be the future security for the payment of the tithe. We propose to examine the other provisions of the Bill next week. Meanwhile we trust that the clergy will not cry out against the reduction of 5 per cent. in consideration of having the landowner's entire property made their security. This 5 per cent. will be far more than swallowed up by the allowances he will be compelled to make to his tenants when the tithe is made part of their rent. The Measure is a step in the right direction, and confers a great moral advantage on the tithe-owners, and has unquestionably been framed in the interest of the clergy. It will, therefore, be most unwise and short-sighted of them to oppose its main principles.

BISHOP CRAMER-ROBERTS, late of Nassau, and assistant of Manchester, will enter on his duties as vicar of Blackburn on Sunday next.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 165).

CHAPTER XVI.

THE UNITED IRISHMEN.

THE French Revolution broke out in 1789. The Bastille was stormed. The ancient Bourbon dynasty, the venerable Gallican Church, the aristocracy of France, went down amid a storm of popular execration, and the new evangel—Liberty, Equality, and Fraternity—preached by a nation drunk with enthusiasm and blood, spread over Europe, and in Ireland was hailed with the most unbounded delight. The grandeur and freedom of the new creed commended it, at first, more especially to the Ulster Presbyterians, who threw themselves eagerly into a movement which they regarded as a revolt against worn-out tyrannies. Irish Roman Catholics sympathised also in the struggle because they hoped that the success of any such revolutionary scheme, extended to Ireland, could hardly fail to prepare the way for the establishment of their Church in all its pre-Reformation splendour, and the recovery of the lands by the descendants of the dispossessed proprietors. To theorists like Wolf Tone, a regenerated Ireland might mean a Utopia, from which all strife of creed and party should be banished for ever; but the peasant who toiled hard for daily bread on the bleak side of a barren mountain, or amid the dreary wilds of an Irish morass, cared little for these dreamy abstractions. His views were possibly more contracted than his leaders', but they had this advantage, they were simple and they were practical. The views of the United Irishmen agreed sufficiently with those of the peasantry to secure cordial co-operation, at least up to a certain point. They proposed that Parliaments should be annual; that the kingdom should be divided into 300 electorates as equal in population as possible; that neither elector nor representative should be disqualified for want of property; that every man of twenty-one years of age who had resided six months in one place should have a vote; that no representative should hold place or pension under Government; that members of Parliament should be paid. The Society of the United Irishmen started on its perilous course in 1791. Independent Ireland now determined to merge into the "Irish Republic." Grattan had declared that "the Irish Protestant never should be free till the Irish Catholic should cease to be a slave." His idea was emancipation and reform; but the United Irishmen looked beyond this, and aimed at a free nation, independent, self-sustained and united. Grattan's idea was civil and religious equality for all, and his views found favour with the majority of the educated population. The broad and tolerant spirit of the age is reflected in the sermons of Walter Blake Kirwan, the most popular preacher of the period. This illustrious divine, though a convert from the Church of Rome, tried to banish from his discourses all topics likely to foster ill-feeling between the two Churches. At a time when the Senate and the Bar were adorned by men of rare wit and glowing eloquence, the Church was cold and lifeless. Under the shadow of the Four Courts were to be seen Barry

Yelverton, better known as Lord Avonmore; burly, swaggering, but good-natured Bully Egan; Plunket, to whom Magee dedicated his work on the Atonement, and whom he described as a man "eminent for private worth, for public virtue, and for intellectual endowments"; Curran, "a spare, diminutive, untidy-looking man, with dark, far-reaching eyes"; and many others whose names are treasured and had in honour by an appreciative country. In the Senate men listened spell-bound to the stately eloquence of Grattan, or followed the close reasoning or cogent arguments of Fitz Gibbon, or brightened into merriment at the sparkling wit of Curran; but though the ranks of the Church were crowded with men of rank and wealth and power, her fire burned low, emitting scarcely a ray of light or a momentary glow of warmth. At such a crisis it was that Kirwan entered her ministry. His commanding eloquence moved the crowds that heard him, and swayed them like the wand of a magician, but it could not open to its possessor the gates of ecclesiastical preferment. Grattan, speaking in Parliament, June 19, 1792, thus describes the treatment he received: "And what has the Church to expect? What is the case of Dr. Kirwan? This man preferred our country and our religion, and brought to both genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover in themselves a mine of charity, of which the proprietors had been unconscious. In feeding the lamp of charity he has almost exhausted the lamp of life. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light. Round him a train, not such as crouch and swagger at the levee of princes, not such as attend the procession of the viceroy-horse, foot and dragoons—but that where-with a great genius peoples his own state—charity in ecstasy and vice in humiliation; vanity, arrogance, and saucy, empty pride appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence. What reward? St. Nicholas Within or St. Nicholas Without! The curse of Swift was upon him—to have been born an Irishman and a man of genius, and to have used it for the good of his country!"

Kirwan described the mass of the people as "brutal in vice, brutal in ignorance, ferocious of soul, and panting for the signal of revolt and blood." * This description cannot be said to be overdrawn. The principles of Paine had been diligently inculcated, and his writings freely circulated, so that the leaven of infidelity had been extensively diffused amongst the educated classes, while the poor earth-tiller remained uneducated and uncared-for, repaying the neglect and contempt of his superiors with a hatred all the more intense because it dared manifest itself only in scowling looks and muttered curses. The condition of the peasantry on the whole has been steadily improving during the past eighty years, what then must have been their lot in 1793? Half-a-century later the Devon Commission described the Irish labouring class as "the worst fed, the worst clothed, and the worst housed in Europe." Presently we shall have to trace the fierce outburst of a popular rising, let us bear in mind, as we read its gloomy details, that those who made no effort for the instruction or the civilisation of the cottier and the squatter

must bear their share—and that too no light one—of responsibility for those lawless and savage excesses which marked the rising of '98. The leaders of the United Irishmen were Theobald Wolf Tone, a Protestant barrister, Samuel Neilson, proprietor of the *Northern Star*, Hamilton Rowan, Russel, Napper Tandy, Thomas Addis, Emmet, and several others. Tone was, however, the moving spirit of the confederacy. Light-hearted, an inveterate plotter, a republican, and deeply imbued with the French opinions of the day, Tone hated the English Government with a deadly hatred. He formed a club in Dublin, whose members shared in his political opinions, and, in course of time, the Catholic Committee merged also into a branch of the United Irishmen. The aims of the Union were threefold:—(1.) The emancipation of Ireland from England; (2.) Reform of Parliament; (3.) The union of all Irishmen, of every class and creed, in a common cause. Keogh, the leader of the Catholic Committee, viewed the new society with much favour; but the more cautious members of the Roman Catholic Church held aloof from the Union in the early days of its existence, and when the Catholic Committee drifted into the hands of Wolf Tone, the nobility and gentry ceased to have any connection with the society. At the same time, the claims of Roman Catholics to further concessions were urged with unceasing pertinacity. The country became more and more agitated. When the Roman Catholic question came before Parliament, in 1793, Ireland was in a state of smothered insurrection.

Louth, Meath, Cavan, Monaghan, Dublin, and Drogheda, were greatly disturbed. Defenderism again appeared, men were daily drilled, arms and uniform provided, and the houses of loyal persons broken into and rifled of arms. In June, 1793, the house of Mr. Wilson, of Castlecomer, was burned, and Mrs. Wilson shot as she tried to escape from her blazing home. In Limerick there were serious riots; Bruff, a small town twelve miles from Limerick, was seized by an armed force of insurgents, who occupied the houses, threw up barricades in the streets, fired upon the military, and held out until they were dislodged with cannon. In Kilfinane, eight miles from Bruff, a body of wild desperadoes swooped down upon the town and burned it to the ground. On October 25, the Rev. Mr. Butler, Chaplain to the Bishop of Meath, was shot dead by an assassin, from behind a hedge at Ardracran. At Belfast and Newry the people were also in a state of smothered but intense excitement, and Government seemed powerless to cope with the lawless spirit of the times. The Roman Catholics were bent on securing emancipation. The Dublin Committee, under Keogh,—famously known as the Back Lane Parliament—had thrown in its lot with the United Irishmen. They prepared a petition to the king, and nominated a committee of nine members to carry out the objects which the Catholics had in view. Sir Thomas French, Christopher Bellew, James E. Devereux, Edward Byrne, and John Keogh, were appointed delegates to convey the memorial to the king. They went through Belfast, where the horses were taken from their carriage, and they were drawn in triumph out of the town by a party of the Belfast Volunteer Artillery, amid shouts of "Union, union, may we be always found to pull together." They were received with courtesy, and their case was referred to the favourable consideration of Parliament—the result was another Catholic

* Kirwan, Sermons, Second Edition, London, 1816, p. 163.

Relief Bill. By this measure Romanists were enabled to hold military and civil offices—to exercise the franchise—to attend universities, fill professions, and enjoy full freedom of worship.* The debate was bitter and instructive—Dingenan, a Fellow of Trinity and a convert from Romanism, opposed the Bill. “The Irish Catholics,” he said, “to a man esteem all Protestants as usurpers of their estates. To this day they settle those estates on the marriage of their sons and daughters.” “They abhor all Protestants and all Englishmen as plunderers and oppressors, exclusive of their detestation of them as heretics.” “English Ministers are simply blind; I tell them they are greatly deceived, if they have been induced to believe that an Irish Catholic is, ever was, or ever will be, a loyal subject of a British Protestant King, or a Protestant Government.”

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—I am glad to see that Mr. Heber Evans withdraws from the untenable position that, because of Latinisms and Syriacisms in the Gospel of Mark, it was therefore written at Antioch. My last letter has shown that such an inference is uncritical. I should like now to point out one argument in his last letter, of which he has hardly made enough, and then criticise some statements which cannot pass unchallenged. We shall not, when our discussion comes to an end, enjoy that “sweet simplicity” of mind which arises from want of contradiction, but I trust that, in a better sense than our first parents, our eyes shall be opened to know good from evil on both sides of the argument.

My opponent adduces the “fiery trial” of 1 Peter iv. 12, as possibly foreboding Nero's alleged persecution in Asia. This argument deserves resetting and considering. The Authorised Version incorrectly uses the future, “the fiery trial which is to try you”; this is corrected in the Revised Version, “the fiery trial among you which cometh upon you to prove you.” (cf. 1 Peter i. 7). Whatever it was that Peter referred to was then existing, and had been for “a little while.” (1 Peter i. 6). Now this “fiery trial” afflicting the *diaspora* is, in the Greek text, expressed by the word *πύρωσις*, “conflagration.” It occurs in only two other places in the New Testament, viz., Rev. xviii. 9, 18, where the conflagration spoken of by the Seer of Patmos is that of the mystical Babylon, *i.e.* Rome. It cannot be assumed, on account of the late date of Revelation, *circa*. A.D. 95, that Peter had that book before him when he penned his first Epistle; he might have if the Syriac version of the Apocalypse is correct in attributing his banishment to Patmos, not to Domitian as Irenæus does, but to Nero; at any rate the great conflagration of Rome under Nero may have suggested the use of the word to both Peter and John, and the idea of its final conflagration to the latter. The *ἀντίδικος διάβολος* may mean “the accusing adversary,” in the sense of the malicious informer, the base tool of the “roaring

lion” (1 Peter v. 8; cf. 2 Tim. iv. 17. where the lion from whose mouth Paul was delivered means Nero), bringing sufferings on Christians. All this is possible, but it must not be taken as historical evidence. Peter's language is too vague for that. Besides, persecution of some sort was the chronic state of Christians (2 Tim. iii. 11). The Gospels suggest it, and the Book of Acts and Paul's Epistles endorse it. Where persecution was general, it is hard to say that any particular and definite one is meant in Peter's first Epistle. Some low degree of probability is all that can fairly be claimed.

With regard to the words that Mark does not use in his Gospel, were they really “unsuitable for his Gentile readers,” as Mr. Heber Evans alleges of *δικαιοσύνη* “righteousness” and *νόμος* “law?” True, they are not found in Mark, but they occur repeatedly in the Epistles of the Apostle of the Gentiles and in Luke. Were they at fault in using these two words for their Gentile readers, or were Mark's readers different from those of Paul and Luke? Surely not. Then Mr. Heber Evans's allegation falls to the ground.

He is speaking enigmatically when he says that Mark does not “on his own account refer even once to the angels” in his Gospel. “Angels,” “holy angels,” “angels of heaven,” are undoubtedly mentioned in Mark. What can Mr. Heber Evans mean? Perhaps the pith of the remark lies in the words “on his own account.” But that cannot be either, for Mark was not an eye-witness of Gospel events. Does Matthew, who was, refer to them once “on his own account,” to say nothing of “constantly,” as Mr. Heber Evans asserts. It is a puzzle. Again, “kingdom of heaven” (or heavens), occurs in Matthew some thirty times, but not in Mark. He uses “kingdom of God,” instead. Mr. Heber Evans spies latent Judaism in the former form, and would have us believe that Mark consciously discarded it for the latter. The plural form, “the heavens,” is supposed to be banned as “a Jewish mode of thought and speech.” Now, first of all, be it noted that the expression “kingdom of heaven” (or heavens), does not occur in the LXX. at all, the only Jewish book Gentiles practically came in contact with, while “kingdom of God” does occur (Wisd. of Sol. x. 10); and, secondly, the plural form, “the heavens,” does really frequently occur in Mark. (See i. 10, 11; xi. 25, 26; xii. 25, xiii. 25.) Mr. Heber Evans cannot have considered these facts. But granted, for argument's sake, that Matthew's “kingdom of heaven” has a Jewish savour about it, and further that Mr. Heber Evans's unfounded assertion is correct that Matthew's was “the only authorised version” at the time Mark wrote his Gospel, what right had he to go and alter the *ipsissima verba* of Jesus Christ in that authorised version, from “kingdom of heaven,” to “kingdom of God,” for any susceptibilities of Gentile converts? Clearly he had none; and the only way out of the dilemma is to put aside the figment that Mark had Matthew's Gospel before him at the time of writing.

Mr. Heber Evans has asserted more than once that Mark “does not himself once quote the Jewish Scriptures.” This is hardly correct. In Mark's Gospel there are twenty quotations from the Old Testament, and five general references. Of these twenty, seventeen are common to Matthew, and three out of the five references. There are thus three quotations and two references which are peculiar to Mark. They are chiefly context ones, *i.e.*, they form

* 33rd George III., chap. xxi.

some portion of the narrative. One at least forms an exception, viz., Mark xv. 28 : "And the Scripture was fulfilled which saith, And He was reckoned with the transgressors." I am aware, however, that there is some doubt about the genuineness of this text. Paul frequently quotes the LXX. to his Gentile converts ; so also does Peter. The sub-Apostolic Fathers abound in such quotations. It is difficult to believe that Mark's paucity of quotations involves any principle on his part or even intention. More probably he was guided by the form of the "primitive tradition" before him.

No doubt Mark wrote for Gentile readers. Nobody denies it. But to say that he wrote an epitome of Matthew's Gospel with a distinctly Gentile purpose, is to attribute to Mark the clumsiest work possible. For surely, with that purpose, he should have made the most of Gentile tendencies in the first Gospel. I do not say that Mark does not apparently alter the text of Matthew in a Gentile sense. A list of such alterations lies before me. What I do say is that Mark, on that hypothesis, most unaccountably overlooks distinctly Gentile passages in Matthew. For instance, the visit of the Magi, that Gentile Epiphany, Mark passes by unnoticed, and with it also that Gentile verse, "Out of Egypt have I called my Son." So also the upbraiding of the Jewish cities, where Jesus had done His mighty works, the condemnation passed upon the men of his generation by the (Gentile) men of Nineveh, and the preference accorded to Gentile cities, Tyre and Sidon, in the Day of Judgment, followed by the catholic words of comfort at the close of chapter xi. Matthew and Mark both record the parable of the householder who let out his vineyard to husbandmen, and went into a far country ; but it is the Jewish Matthew who adds the distinctly Gentile declaration : "Therefore I say unto you, the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." This Mark, on Mr. Heber Evans' theory, skips altogether, although no words of Jesus could have been better suited to his purpose for the national scope of the parable. The woes declared by Matthew on the Scribes and Pharisees at some length (chap. xxiii.) are also neglected by Mark, so also is the un-Jewish division of the sheep and the goats in Matthew xxv., with its unsectarian explanation. These are instances of such inexplicable oversight, I will not say in an inspired evangelist, but in any writer of ordinary capacity, that they cannot be reconciled with the "Gentile purport" of Mark's Gospel, and the allegation that Matthew's Gospel was open before him as he wrote. I anticipate the reply that these omissions arose from the abbreviated character of his work. The argument is uncritical. There are many verbal and descriptive amplifications in those sections where Mark agrees with Matthew. There are besides eighteen passages, four sections, and one parable which do not occur at all in Matthew's Gospel—altogether twenty-three passages of new matter, besides numerous amplifications, which this alleged epitomist, Mark, introduces into his Gentile Gospel, while none of them—and here is the point of the argument—at all approach in Gentile tendency those passages in Matthew which I have enumerated above. On Mr. Heber Evans' theory we are driven to convict Mark of incapacity in his task. Happily we may avoid this deplorable conclusion, by rejecting as false the unproved assertion that Mark had Matthew's Gospel before him when he wrote.

YOUR REVIEWER.

NO IRISH NEED APPLY !

SIR,—A contemporary was asked last week about the new question and answer thrust into our Irish edition of the Church Catechism ; the editor's reply was, "They are not in the English Church Catechism, and were manufactured out of the 28th Article." So it is pretended is our New Preface. But this is not the fact. They are made out of the Article and the Church Catechism combined—a maiden's body with a fish's tail. I wrote to the paper in question, showing that the whole thing was a trick for the purpose of getting rid of the words of the Article, "given, taken, and eaten." These the Puritan majority in our Synod would not have at all. They were told that our being thus afraid of them would, by Rome, be interpreted as if we could not explain away their Romish meaning. Was it fair to refuse me an opportunity of thus correcting a mistake ? I was refused ! My letter was sent back, without any promise to correct the error. As I knew myself a *persona non grata*, I sent, along with my name in full, an alias, "An Anti-revisionist." But, even with a mask I was not to be allowed a hearing. This is the way we Irish are treated ! If left alone we would not complain. But we are misrepresented in every way. Thus the plunder of the Irish Church was built on the G.O.M.'s fables about our founding by Queen Elizabeth and endowment by Parliament. He was backed up by English Church papers, and we could not be heard !

C.C., V.-G.

Reviews and Notices.

"THE BRITISH AND FOREIGN EVANGELICAL REVIEW." April, 1887. London : James Nisbet & Co.

THE second article in the April number, on "The Gnostic Sects of the Second Century," is perhaps the ablest in this number of the *Evangelical Review*. Few subjects are more interesting to the student of early Christianity than Gnosticism, and few subjects better repay study, for Gnosticism has left a permanent mark, not wholly for good and not wholly for evil, on the outward form of Christianity. Dr. Marshall Lang is quite right in saying, "Every contribution to the exposition of what [Christianity] was, is a contribution to the understanding of what the nineteenth century is. Let the student exercise the grace of patience ; let him not summarily dismiss the Gnostic speculations of the second and third centuries, as, in the words of Mosheim, 'mere revels of a disordered imagination.' Let him remember that sometimes truth and fiction are so aptly mixed that all seems uniform and of a piece ; and seeking for the one in the fantastic shapes which are the Gnostic dress of the other, he will find many guesses and gropings after higher things ; he will detect those attitudes towards human thought which rendered Christianity the civiliser of the world ; he will note that, although the theories built on such speculations rapidly dissolved, their effect has remained in apprehensions and teachings still influential."

Mr. Robinson Gregory writes on the Millennium and the Second Advent, either without having ever read Dr. Milligan's "Lectures on the Apocalypse," published by Messrs. Macmillan & Co. about a year or more ago—by far the ablest book on the Apocalypse we have ever seen—or else without thinking Dr.

Milligan's ideas worthy of notice. We should venture to advise Mr. Gregory either to read Dr. Milligan's book, or to re-read it.

Mr. Murphy writes on the necessity of dogma. We should have thought except to Mr. Bernard Coleridge, who thinks abstract law more important to be obeyed than the law of the land, and to such persons, if any, as agree with him, the necessity of some dogma, like the necessity of some written laws, was obvious. In the days of Israel's judges, every man did that which was right in his own eyes, there was no dogma, and as little respect for law as there is amongst Irish Land Leaguers; but neither precedents are very encouraging. Only, what dogma? and how much?

Dr. Orr, while praising on the whole Professor Bruce's book, "The Miraculous Element in the Gospels," yet finds fault with much of his argument, and with some of his concessions. We have not seen Professor Bruce's book.

Mr. Johnson's article on "The Saintly Life in its Old Testament Setting" is very scholarly. The other articles are on Jacob, the Resurrection of the Body, and the inevitable one on Evolution.

We have received from Messrs. Nisbet & Co. the March and April numbers of the *Biblical Illustrator*, bringing the work as far as St. Matt. xvii. 21.

"UNIVERSITY SERMONS." By William Lee, D.D., Archdeacon of Dublin. Dublin: Hodges, Figgis & Co. 1886. Pp. 332.

THE name of Archdeacon Lee has been before Churchmen for many years past, and now that he has gone to his rest, it is interesting to read these manly, noble sermons, preached before the University of Dublin, together with the brief memoir of his life which is given in this volume. The sermons deal with various topics; they exhibit great originality and depth of thought, and the more they are read the more is their intrinsic beauty revealed.

The first sermon is entitled, "The Night Cometh," and is very striking in its thought and conception, and must have arrested the attention of all who heard it. Speaking of the responsibility that rests upon the human race, the author urges his hearers to remember "that we are all hastening on to death, as the day sinks into night; and as the night draws near we have still less time to finish the work which we have to do. The truth is, the sentence of death has passed already upon every one of us, while it is known to God only when that sentence is to be put into execution." So also "every year, every day, every hour which has been wasted or abused is for ever lost to us." Now while all this might be considered as the repetition of mere truisms, and what is known to every one of us, yet it needs to be impressed on men that time, the greatest gift of God, is to be valued, is to be redeemed. So again, a little further on, speaking of the Christian's duty, that the whole of it is comprised in two particulars, faith and repentance, "Faith," he says, "makes us disciples. Repentance makes us servants of the Holy Jesus." Speaking also of the delusion which places sorrow for repentance, he explains the true character and position of each. "Repentance is a whole volume of duty, while sorrow is but the title-page." "It is therefore a fatal error to imagine that mere regret, however bitter, either now, or when deferred to the close of our days, can fill up the

measure of that holy and happy repentance, which is the business of a life-time." It is extremely pleasant to read such words from the pen of this able divine, and it is to be devoutly wished that these words may find an echo in many a heart, for we believe that this, the true aspect of repentance, is oftentimes lost sight of by a great number of preachers in the present day. The whole of the popular revival system, as far as we have seen it, seems to lose sight of the prominence given to repentance, as the means "whereby we forsake sin." On the other hand, we know of earnest Mission preachers who teach the great importance and necessity for true and genuine repentance, as the step towards true conversion.

There is a wondrously striking passage in the sermon on "The Parable of the Tares," that we cannot forbear quoting. In showing the nature of our Blessed Lord's teaching he says: "The orator who, by the mysterious power of his eloquence rivets the attention of his fellow-men, has discovered no mightier agent for captivating his hearers than some happy illustration borrowed from the events of the day, or some simile, the beauty or aptness of which can be at once comprehended. The poet who melts the soul, or entrances the imagination, has found in the natural objects which surround us, and which escape the observation of others, the most potent spell whereby to influence and to charm. By a method not dissimilar He who knew what was in man has touched the feelings of our common nature. The emotions of a father who welcomes to his home his erring but repentant son; the rapture of a mother who clasps her new-born child, image forth in Christ's discourses the loving reception of the penitent and the bliss of the redeemed." And so all through there is the same marvellous power of bringing home the great truths that he wishes to convey.

The difficult problem of the "Unpardonable Sin," which has called forth so many different opinions at one time or another, is dealt with in a sermon on that subject; and in it the author contradicts many of the false theories that exist on this subject, and also shows in what the sin actually consists, and what it is: "The sin, which is simply punishable, our Lord represents as speaking against the divine Ambassador, in this case against the Son of Man, while the unpardonable sin represented under the Old Testament as blaspheming the name of Jehovah, is now described as speaking against, or as 'blaspheming' the Holy Ghost." So again: "The blasphemy against the Holy Ghost, the matured expression of hateful contempt and denial of God, which constitutes the unpardonable sin, means opposition to the direct and conclusive testimony—a testimony, too, by which he who yet contradicts and resists is entirely convinced, and consequently sins with the most complete knowledge and will."

The most clear and striking of all the sermons in this volume is the one on the Athanasian Creed, printed soon after it was preached, at the request of the Divinity Students, at a time when there was a great controversy with regard to this creed, and which the compilers have thought well to introduce into the present volume. The decision of the Canterbury Convocation, "That the Confession of Faith commonly called the creed of St. Athanasius continue to be used in its integrity in the public services of the Church; and that the present Rubric remain unaltered," is the reason why the author deemed it necessary to enter upon the subject, and at the same

time stating that the decision should be welcomed with thankfulness to God by every believer in Jesus Christ. He also states that "When one bears in mind the growing hostility to all definite religion which, for some time past, has marked the age in which we live, it is plain to common sense that the key-note of the popular outcry against the Athanasian Creed has been sounded by the enemies of all creeds and all belief." He also protests very strongly against any alteration as likely to strengthen the hands of the assailants of Christianity, who will naturally and fairly make use of any concession as a step to some further inroad upon the foundation of the faith. With regard to the authority of the creed he shows that we accept it according to the Article, as being agreeable to the word of God, and further: "We receive this creed as true in all its parts, with the whole Latin Communion, with the whole Greek and Russian Communion (if we except the seeming reference to the double procession), with the whole Lutheran, Belgic, Swiss and Bohemian Protestant Communities, with our own Colonial Churches, and the Scottish Episcopal Church. Some of these communities regard the Athanasian Creed as edifying for public worship; a great portion, as obligatory for common devotional use; but all as *true*. The Reformation, while it shook the entire theological system of Europe, spared the Athanasian Creed. In this, if in nothing else, the greatest Reformers and the strictest opponents of the Reformation were all agreed."

We must apologise for the long extracts we have given, but trust that they will help to show the great depth that there is in many of the sermons. There is a truly spiritual tone pervading the book. Every clergyman, both in the English and Irish Churches, must feel thankful to Drs. Salmon and Dowden for having brought out such a choice selection of sermons as are here presented to the reader.

THE *Broad Arrow* calls attention to the fact that we have in England a veteran and a retired soldier whose military experiences and memories date even farther back than those of Kaiser William. At Micheldever, in Hampshire, now resides the Rev. G. R. Gleig, late Chaplain-General to Her Majesty's forces, once a subaltern officer in the 85th Light Infantry, who accompanied the Great Duke from the siege of San Sebastian till the repulse of the sortie from Bayonne. He was present at Bladensburg, and New Orleans; then a distinguished Churchman and *littérateur*, the contemporary of Byron, Scott, Campbell, Sydney Smith, Brougham, Jeffery, and one of the shining lights of the earliest Blackwood essayists, as well as the author of "The Subaltern," "The Light Dragoon," "The Siege of New Orleans," and one of our best histories of England. Mr. Gleig still writes, and writes well, and though a grateful nation has not made him a Bishop, nor given him any reward, except his small pension, for his long service with sword and pen, his name is a justly honoured one in any circles of the elder school, who now read of the ninetieth birthday of this illustrious contemporary.

PREFERMENTS AND APPOINTMENTS.

Alderson, Rev. F. C., M.A., Rector of Holdenby; Honorary Canon of Peterborough Cathedral.

Betts, Rev. Ernest William Peto, M.A., Rector of Drayton Beauchamp, Bucks.
 Bowers, Rev. W. H., Curate of St. Paul's, Walworth; to the Charge of St. Nicholas's, Deptford.
 Bromby, Right Rev. Charles Henry, D.D., late Bishop of Tasmania; Warden of St. John's Hospital, Lichfield.
 Brown, Rev. J. B., Curate-in-charge of the Cherry-tree District, Feniscowles, Blackburn.
 Browne, Rev. Blundell, Curate of St. Thomas's, Douglas; Vicar of Rushen, Isle of Man.
 Clarke, Rev. Joseph James, B.A., Perpetual Curate of Selside, Kendal.
 Darbyshire, Rev. Benjamin Stewart, M.A., Chaplain of Her Majesty's Troops at Altcar.
 Foster, Rev. B. K., M.A., Precentor of Gloucester Cathedral; Chaplain of the Gloucester Infirmary.
 Gantillon, Rev. P. J. F., M.A., Chaplain of Cheltenham Hospital.
 Hignett, Rev. Harry A., Vicar of Kingway, Altrincham; Rural Dean of Bowdon.
 Hindley, Rev. William Talbot, Vicar of Holy Trinity, Margate; Vicar of St. Barnabas's, Holloway.
 Hughes, Rev. J. T., Curate of Llandovey; Vicar of Llanfilangel-ar-Arth.
 Lynes, Rev. R. F., Public Preacher in the Diocese of Salisbury.
 Marks, Rev. R., B.A., Vicar of Norton, Gloucester.
 Nind, Rev. Hubert George, M.A., Vicar of Southstoke with Woodcote, Oxon.
 Paice, Rev. Arthur, M.A., Curate-in-Charge of St. Mark's, Barford; Vicar of Hartshill, Stoke-on-Trent.
 Palmer, Rev. R. J., Curate of Gresford; Rector of Ozleworth.
 Peek, Rev. Edward, M.A., Public Preacher in the Diocese of Salisbury.
 Percival, Rev. H. C., Junior Chaplain of Edinburgh Cathedral; Second Chaplain.
 Philby, Rev. James Bridger, B.A., Perpetual Curate of Leighland.
 Schuster, Rev. W. P., M.A., Vicar of West Lulworth, Wareham.
 Sherwen, Rev. William, Rural Dean and Rector of Dean, Cockermouth; Honorary Canon of Carlisle Cathedral.
 Smith, Rev. Benjamin Frederick, M.A., Rector of Crayford and Honorary Canon of Canterbury; Archdeacon of Maidstone.
 Smith, Rev. Harry, Vicar of Bourn; Rector of Mamhead, near Exeter.
 Spencer, Rev. Francis Ernest, Vicar of All Saints', Haggerstone.
 Thwaites, Rev. William, Rector of Egremont, Cumberland.
 Tudor, Rev. Hugh Aldersey, B.A., Oxford, Priest-in-Charge of Medicine Hat, Diocese of Qu'Appelle, North-West Territory, Canada; Rector of All Saints', Winnipeg, Manitoba, Canada.
 Warren, Rev. William, M.A., Perpetual Curate of Horningsea.
 Wheeler, Rev. Alfred William, Rector of Hoo St. Mary, Rochester.
 Williams, Rev. Canon, M.A., Vicar of Gainsborough; Chaplain to the High Sheriff of Lincolnshire (Sir H. B. Bacon).
 Wilson, Rev. J. Bowstead, M.A., Rector of Knightwick; Chaplain to the High Sheriff of Worcestershire (Mr. W. E. Everitt, of Finstall, Bromsgrove).

CLERICAL OBITUARY.

Burton, Rev. Charles James, M.A., Chancellor of the Diocese of Carlisle, and Vicar of Lydd, Kent, at Shadwell Lodge, Carlisle, on the 8th inst., aged 95.
 Fish, Rev. J. H., B.A., Vicar of St. Paul's, Burton-on-Trent, on the 5th inst., aged 41.
 Hotham, Rev. Frederick Harry, Rector of Rushbury, Salop, at Rushbury, on the 11th inst., aged 63.
 Hymers, Rev. John, D.D., J.P., at Brandesburton, East Yorks, on the 7th inst.
 Mathews, Rev. Henry Staverton, forty years Rector of the parish, at Bentworth Rectory, Alton, on the 6th inst., aged 68.
 Meade, Rev. E., M.A., Prebendary of Sarum, for forty-five years Rector of the parish, at the Rectory, Winkfield, Wilts, on Easter Eve, aged 79.
 Wilkinson, Rev. Henry, for eleven years Rector of Otley, in Suffolk, at St. Leonard's-on-Sea, on the 9th inst., aged 50.
 Wilson, Rev. Robert, for the last eleven years Curate of Stoke Albany-cum-Wilbarston, at Wilbarston, Market Harboro', on the 29th ult.



The Church of England Pulpit.

THE PERMANENCE OF THE CHURCH.

BY THE LORD BISHOP OF RIPON.

AN ABSTRACT OF THE BAMPTON LECTURE,
PREACHED BEFORE THE UNIVERSITY OF OXFORD,
ON SUNDAY, FEBRUARY 27TH, 1887.

"He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open."—JOHN i. 51.

IN Dante's great poem there is a scene which vividly reminds us of the contradictory dispositions of the present age, where the spirits of avarice and prodigality meet and assail one another with mutual reproaches, the one crying, "He gives too little," the other, "He gives too much." So it is with our own generation. It has the dispositions both of old age and of youth: of age—such as avariciousness, dissatisfaction, disbelief in progress; of youth—recklessness about old beliefs, refusal to see anything great or good except in the future. It is sometimes asked whether our age has lost her power of faith. She looks back indeed with regret on the past; she has buried much: "she stands by the grave of a thousand yesterdays," but with spring flowers in her hands, and belief in the glorious promise of tomorrow.

But has it lost its faith in religion—in the Christian religion? Let us ask the question first in its more general form, and answer it in three ways. In the first place, we of to-day are not unlike the man in the Gospel—we are pulling down our barns, but only to build greater ones. There is faith still in the future—in the future of religion, and in the religion of the future. In the second place, there is the evidence of the past. Religion often looks dying, but always survives. "The whole past is one great funeral procession:" Greco-Roman, Teutonic, and Scandinavian mythologies, the religions of Tyre and Carthage, of Egypt and the Incas, all are gone; for all that, the history of the past is the death of religions, not of religion. Thirdly, there are the facts of the case. The things which remain—though it is a truth we often forget—are more and stronger than those which perish. The eternal heart of things is unchanged. Man's nature does not change; he is more learned or less, better or worse, but still at bottom the same: how otherwise explain our interest in literature? The ancient drama appeals to us, for it speaks to every

age. "Mr. Pecksniff is not of one period only." Or take Marion Crawford's books. They transport us now to the East, now to the West; they place us now in Zoroaster's age, now in our own. But man is still man, and woman is still woman; woman jealous, man ambitious, still. One thing then is certain about man, his invincible and incorrigible religionism. The veriest savages ever have a religion of their own, though often a concealed one; like that Australian tribe among whom lived an Englishman, so trusted that he was made a chief, who yet was ignorant for twenty years, and then discovered but by accident, that they possessed a religion with elaborate convocations and solemn worship.

Is religion to perish? No. Man may reconstruct, he will not destroy; and a reconstructed religion is often a transfigured religion. Man will not throw off the nurse who cherished so carefully and so tenderly his earliest years. "Ah, then you mean she will be kept on, though the child has outgrown her care and is come to manhood, in recognition of past services, as a familiar in the house, an ancient and venerable burden?" No, no. She is transfigured and revived; she will walk step by step with him in his mature, as in his earliest life.

But will the Christian religion pass away? That will depend on what answer we can give to the question, whether it suits the unchanging parts of man's nature, for such there are, "and here I would speak with all diffidence," said the preacher, "yet you would not wish that I should not say just what I believe."

There are then four laws which express this permanent side of man; the law of environment, "as we think, so we are"; the correlative law, that "as we are, so we see"; the law of progress and achievement through sacrifice; lastly the law that nothing is attained save by indirectness.

1. It is true that doctrines do and must affect character, however much man may have suffered from over-dogmatism. "The doctrinaire may be a nuisance, but he is not essentially a fool." So Emerson, "The thought is the key of the man;" so Quinet, "Every new earth requires a new heaven." What is taught to-day is acted tomorrow. The great French preacher said truly, "I can revolutionise a people by changing their ideas." Therefore, man's religion must minister to his thoughts, or if he thinks without her he will soon learn to live without her. Exaggerated, this becomes over-dogmatism; but dogmas—essential principles—every philosophy must have. So much is meant by the sovereignty of ideas.

2. As a man is, so he sees." The heart has its influence as well as the mind. So in the Holy Grail, Lancelot looked and could not see, for he was sin-enwrapped; Galahad saw, for the purity of his soul; Percivale saw, but the Grail was veiled. "Ye have seen what ye have seen," said

Arthur. So the Laureate himself, "sixty years after," "I think grey thoughts, for I am grey." As we are, so we see. "Blessed are the pure in heart, for they shall see God."

3. The law of sacrifice is linked again to the last law. One thing and another hinders man's power of fulfilling his vision; whatever is in the way must be sacrificed. The great discoverer is the man who sacrifices pride, pleasure, time, on the task of verification; the Michael Angelo mixing his own colours to find the secret of permanence.

4. The law of indirectness is the heart of true religion. Every religion has aimed at the other laws—at true principles, at moral perfection, at sacrifice; but not all at this. What hinders man is the shadow of self, self-consciousness; the danger of life is the being proud of our virtues, of our heroism and self-sacrifice: and so the bloom is lost, which is at once the beauty and the preservation of the fruit. The orator is no true orator if he is thinking of making a fine speech; the singer no singer if he thinks "of the gentility or successfulness of his performance." To this end let me quote two voices, from the far East, and the far West. St. Paul, after his enumeration of perils—perils of water, perils by robbers, perils by his own countrymen, perils by the heathen—shrinks back into himself, "I am become a fool in glorying, ye have compelled me." "I have found, as I thought, that only as a man does not seek happiness in itself, will he be really happy," wrote John Stuart Mill.

We cannot do without any of these; without ideas, or morals, or sacrifice, or purification by love: though their exaggerations be doctrinism, and moralism, and sacrificialism and mysticism.

Hereafter heaven will be open. Nay, heaven was open once; for only in One Life was there perfect truth, ethical tone so stainless, sacrifice so complete, love so pure; the angels of man's aspirations and God's mercy ascending and descending upon Him who was truly Son of Man.

HINDRANCES TO FAITH.

BY THE REV. F. J. CHAVASSE, M.A., RECTOR OF ST. PETER LE BAILEY, OXFORD, AND EXAMINING CHAPLAIN TO THE BISHOP OF EXETER.

SERMON PREACHED BEFORE THE UNIVERSITY OF OXFORD ON SUNDAY, FEBRUARY 20TH, 1887.

"How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?"—ST. JOHN v. 44.

IT has been said that one sufficient proof of the grandeur and awfulness of our nature lies in our capacity for believing in God, for no finite being can possibly believe in the infinite. Cer-

tainly, the history of the last thirty years has shown us to what nobility of character, and to what greatness of action, faith in a living God can lift men of like passions and like weaknesses with ourselves. The lives and deaths of Bishop Coleridge Patteson, of David Livingstone, of Charles George Gordon, of the late Lord Shaftesbury, and of that group of heroes, who, in the hour of mutiny, saved our Indian Empire, such as the Lawrences and Herbert Edwardes, have shown to the present generation what faith in a living God can accomplish. And as to-day we look out over the Church and the world, we see how urgent is the need for men of like faith with theirs. In the Church there is a wide-spread spirit of unsettlement, of anxiety, and of unrest. Men are drifting from their old moorings into a darkness deeper than death. In the political world the old order is changing, making way for new, and all around us is distress of nations with perplexity. In our social life we are confronted by the most shameless luxury and selfishness, by appalling suffering and want, and by hideous sin; and men are saying that the days of the giants are gone by, and that no great personalities are rising up to lead the people of God, as Moses and Joshua led them in the days of old. And we want men of faith, who fully conscious of their own littleness and their lack of power, but equally conscious of the presence and power of a living God, will not sit idly complaining and full of despair, till some great Deliverer come, but will themselves rise up and do, in God's strength, the work that lies at their very door.

And where, my brothers, can the English people and the Church of Christ look more confidently for such men than to our Universities? Here, on the training-ground of much of the manhood of the English race, where enthusiasm, and energy, and Christian culture, and chivalry ought to find a congenial home, the Church may expect to find the men she needs. And to those true and ardent spirits, whose hearts have been fired by the sight or the report of what faith can do, our Lord Jesus Christ proclaims three great conditions for its attainment, and they are obedience, love, and humility.

You will remember that He had healed a man on the Sabbath day, and the act had aroused the enmity of the Jews. When He had defended His conduct by the memorable saying, "My Father worketh hitherto, and I work," they had sought to kill Him, because He had not only broken the Sabbath, but said that God was His Father, making Himself equal with God. He meets their charges with calm and fearless reasoning; He is equal to God. "That all men should honour the Son, even as they honour the Father," the divine work of judging and of quickening men had been committed to Him. He claimed the support of three great witnesses. There is St. John the Baptist, that bright and shining lamp, in whose

light they were, for a season, willing to rejoice. There is His own life and work, in which every responsive soul may trace the form and voice of God. There are the Scriptures, in which the honest heart which will pierce below the letter down to the spirit might find Him everywhere. And if this threefold witness failed to convince, the fault lay not with the witnesses, but with themselves. Self-will, self-love, and self-conceit blinded their eyes. They had the light, but they did not use it.

The first hindrance that our Lord mentions to faith, and to great faith, is self-will. "Ye have not the word of God abiding in you." The men whom He addressed had heard St. John the Baptist preach, and had listened, as if enchanted, to his words; and yet they did not believe in Him of whom he spake. They had seen the Lord's works and life; and yet because He was not the kind of Messiah they expected, they refused to receive Him. They studied and honoured their Scriptures; they counted the very words and letters, and yet they rejected Him, of whom the Scriptures told them. They refused to use the light they had; and gradually the light left them.

My brothers, one, and not the least fault of the Christian Church to-day, is that its members wilfully play and trifle with the truth of God. We know part of it; we admire and praise it; we talk and write about it; we fling it on to canvas; we turn it into poetry; we carve it in marble; we wrangle about it; we use it as a ladder to profit and preferment, but we do it not. And so the truth becomes unreal, unsatisfying, and unsuited to the trifling and self-willed heart; and by one of God's great laws, by which a gift misused or unused is taken away, the vision of truth fades before our eyes. A great English thinker has said that if we would realise a truth we must translate it into action, and another expressed the same thought in different words when he wrote that to the question "What is truth?" two answers have been given; the Jews said, "Study, and you will find it;" Christ said, "Act, and you will know it." If we would be men of faith, we must be first men of obedience; we must live up to what light we have. Do we profess to-day to believe in the existence of God? Let God be a factor in our daily life. Do we believe that the resurrection of Jesus Christ is God's great "Amen" to Christ's "It is finished," the chief proof of His Godhead and of His Divine mission? Let us revere Jesus Christ as God, and keep His commandments. Do we believe in the presence and indwelling of God the Holy Spirit? Let us honour Him by heart-reverence, by personal purity, and by ready expectation of His help. If faith quickens obedience, obedience quickens faith, and to the open and the honest heart the secret things of God are made plain. Obedience, honest obedience, is the first condition of great faith.

The second great hindrance that our Lord

notices is self-love. "Ye have not the love of God in yourselves." The men to whom He spake were not unbelievers, in the Jewish sense of the word. They were strictly orthodox, most punctual in their religious observances, in fastings, in prayers, and in alms-giving, held in high repute amongst men for their sanctity. But they lacked love. They served God without adoring Him; they ministered to man without loving him; they had the form of godliness, but they lacked the power; they belonged to the body of God's Church, but not to its soul. And so their righteousness was practically worthless. It blinded their spiritual perceptions; it hardened and cramped their hearts; and without love they failed to understand the spirit of the teaching of the God of Love, and to recognise Incarnate Love when He lived and moved among them. Do we sometimes complain of the difficulty we have in believing or in attaining to greatness of faith? Let us remember that one condition of great faith is love, and love is to go out of self. If we regard the living God as a stern and Almighty Master, and forget that He is our Father; if we pay Him the tribute of a formal and exterior service; if we give Him the work, not of a son, but of a slave; if our only motive for doing right is honour or self-respect, or perhaps the very low motive indeed of fear of punishment; if we would do wrong, if we could do it with impunity, how can we rise to great faith in God? Or, if our hearts be full of bitterness, selfishness, and cynicism; if they be wide as our coffin with only room for ourselves, or as wide as our particular party, or school, or clique; if we cherish a supreme contempt for all who differ from us, how can we believe in Jesus Christ and in the God of Love? Christ tells us that the second condition of great faith is love. He bids us be men of love, and God's bidding is God's enabling. Therefore love, love to God and love to man, lies to-day within the reach of us all.

Let me indicate one means by which it may be attained. We may rise from the lower love to the higher, from love to the creature to love of the Creator. We may go forth and, for the sake of God, work amongst those whom God loves, and who need our help. The poor lie at our very door. They swarm in our great cities; they sicken and they die in our dark alleys; they live, many of them, under conditions which make purity and self-respect impossible. Too often they are practically without God, without Christ, without hope in the world. The selfishness of man has ground them down and crushed the brightness and the hope out of their life. Men grow rich by feeding on their vices, and by imposing on their poverty. And we have leisure, even the busiest of us, leisure for travel, leisure for the enjoyment of the masterpieces of music and art; leisure for the following out of our favourite tastes; leisure for the river, the playing-field, or the pleasant

country walk. Let us give some of that leisure to work amongst the poor. Forgive me, my brothers, if I speak with too great boldness, but is it enough, think you, to subscribe what we never miss to support a mission in the East End or in some great centre of poverty? What God needs is our personal service. As He gives us opportunity, He calls us, from the oldest to the youngest, to seek to improve the condition, and to relieve the needs of those whose cry is going up to heaven from the crowded cities of England, as of old it went up from the streets of Jerusalem. Dr. Arnold once said that two of the greatest props of the spiritual life are prayer and working amongst the poor. He spoke from his own experience, and at least one great truth was made plainer to him by visiting the fatherless and the widows in their affliction. Let us try it. It is hard work. The romance will soon wear off. We shall meet with imposture, with deception, with ingratitude; we shall have revealed to us unsuspected depths of sin; we shall despair at times of human nature; but if bravely, patiently, and unselfishly, for the sake of God, that we may do His will and love Him better and believe on Him more truly, we will but persevere and grapple with this mass of pauperism, and ignorance, and sin, and wrong, we shall learn at least two great lessons; the first to love self less, and the second to love God more. And when the heart is warmed with the first beams of love to God, faith becomes easier, and the vision of Christ near, and real, and satisfying.

The third and last hindrance which our Lord mentions to faith, and to great faith, is self-conceit. "How can ye believe which received glory one of another; and the glory that cometh from the only God ye seek not." Every man must have some ambition, and the ambition of these Jews was to stand well with their fellow-men, to have a name for holiness, for strict fidelity to the Law, for Scriptural learning; to escape censure and ridicule, to be in harmony with the spirit of the age, and to have a reputation for insight and for foresight. And in such an atmosphere Jesus Christ tells us faith is stifled; such a spirit fosters a kind of moral idolatry. It places society on the throne of God. It makes man's word our law, and man's opinion our standard. God is hidden behind self, and faith is killed. For faith is the sight of the unseen, and thirst for praise is resting on and acquiescing in that which is seen. Are there some of us to-day who are longing to believe? Let us examine ourselves, and see whether the fault lies not in our self-conceit; whether self is not blinding the eye of the soul and hiding God.

Humility is a third condition of a great faith. Humility is to have a low estimate of self, and a low estimate of self is best gained by having a high idea of God. If God be great, self will be small; if God be unreal, self will be very great. If we compare ourselves amongst ourselves, with

the men of our common room, or our college, or our University, or our own particular clique, we shall find, in the ingenuity of self-conceit, some one point on which we are at least equal, if not superior to the best of them. But if God rise up on our horizon; what can we think? Those who have only seen the hills which gird in this city might deem them mountains, but those who have looked upon the white crests of the Alps, count them scarcely hillocks. He who compares himself with his companions finds much to feed his vanity, to flatter his self-complacency; but when he places his strength beside Omnipotence, and his wisdom beside Omniscience, what can he think? Think! The thought would crush him, were it not that Jesus Christ has taught us that the All-wise, Almighty God has a Father's heart and cares, as Bethlehem and Calvary declare, for the least of the beings whom He has created. And He has promised, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Obedience, love, humility—these are the three essentials for a great faith. The place and the hour demand that we should lay our Divine Lord's lesson to heart. The supreme need of our Church to-day is for men of saintly character and of prophetic soul, and without faith we can have neither. In a University city we live more or less an artificial life; we breathe more or less an atmosphere of repression and of suppression. In our fear of other people's criticisms, some of us are sometimes apt to be secretly false to our higher selves, and we want a new and a sublime power which will lift us high up above the fear of man, above the dread of criticism, and will make us true to our well-grounded convictions, and will help us to carry out into our daily life the spirit and the teaching of Jesus Christ. Such a power is his who has a living faith in a living God.

My brothers, if in this coming Lent we will earnestly set ourselves to seek for this living faith, and to know better the God who has revealed Himself to us in the person of His Son Jesus Christ; if we ask for the help of God the Holy Spirit who dwells with the Church, that He may take of the things of Christ, and show them unto us; if we cultivate the three great conditions of obedience, love, and humility, we shall have what we desire, and those ardent and honest hearts, who in this congregation, long to be true to God, and true to themselves, and to leave the mark of God on the generation in which they live, shall become men full of faith. They shall see the Unseen, and shall go forth from this University, to serve God in Church or State, bearing with them the leaves of that Tree of Life, which are for the healing of the nations; for the healing, not only of men's spiritual diseases, but of their social and their political sores. With a living faith in a living God, the weakest are made strong, and

those whom the world despises become the saints and the prophets of the Most High.

Still to the lowly soul
He doth Himself impart;
And for His cradle and His throne
Chooseth the pure in heart.

A SILVER gilt chalice and paten, designed by Mr. Butterfield, the stem of the chalice being decorated with enamels, have been presented to Lincoln Cathedral by some lay members of the Church, and were used for the first time at the early celebration on Easter Day. The offer of a silver gilt altar cross, to be designed by Messrs. Bodley and Garner, from the past and present students of the Scholæ Cancellarii, has been accepted by the Dean and Chapter.

ON Saturday, the 16th inst., the first of a series of meetings which it is proposed to hold in the diocese of Chester in support of a proposal to establish a Victoria Jubilee Clergy Pensions Fund for the diocese was held at Chester. In the unavoidable absence of the Duke of Westminster, the Bishop occupied the chair, and in his opening remarks explained that the late Mr. Christopher Bushell, whose name they could never mention without expressions of sincere affection and regret, laid before the diocesan conference last October a proposal that the Churchmen of the diocese should celebrate the Jubilee by trying to create a fund sufficient to provide for the retirement of those clergymen who, by reason of age or infirmity, were no longer qualified to retain their livings. Mr. Bushell's desire was to obviate the necessity for clergymen drawing a pension, as at present, from the funds of the livings with which they had been connected, the result of the present system being, he thought, to seriously impoverish the livings. In Chester, as they all knew, there were a large number of small livings. The livings in the gift of the Bishop were, as a rule, small, and those which could not be so described had overwhelming populations. He had no living in the diocese which could be regarded as a promotion, and the result was that a great many of these small livings retained the services of their incumbents after those incumbents had reached an age when it seemed a hardship to ask a man to keep grinding away, wearing himself out and overtaxing the patience of his congregation. Mr. Bushell's idea was that by collecting a handsome sum—say £30,000 as a nucleus—they would be able to provide a fund from which pensions could be provided which would meet the more crying cases of that kind. Mr. Bushell's idea was that in no case should the pension exceed £200 a year. A personal canvass had been made in support of the scheme, and there had been promised or received sums amounting to upwards of £10,000. On looking at the list of donors, and seeing how many names were "conspicuous by their absence," he thought no difficulty should be experienced in raising the £30,000 that was wanted. Mr. Tollemache, M.P., moved:—"That this meeting cordially approves of the Diocesan Clergy Pensions Fund, and commends it to the hearty support of every Churchman in the diocese." He regarded the scheme as one well worthy of support. The motion was unanimously adopted. Judge Lloyd, who also expressed his approval of the scheme, moved a resolution of sympathy with Mrs. Christopher Bushell and her family in their bereavement. The motion was seconded by Mr. G. Barbour and adopted.

A BOON TO SUFFERERS. HARNESSE' ELECTROPATHIC BELT.

Testimonial
From Mrs. LAVANIA FOWLER, 2, New Pond Cottage,
Romsey, Hants.

"It affords me great pleasure to state that your **ELECTROPATHIC BELT** has not only removed the pain I have so long suffered, but has been the means of so strengthening my **SPINE** as to prevent the recurrence of any difficulty I have had in breathing."

SPINAL WEAKNESS.

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicing, and remit 21s. for HARNESSE' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials POST FREE. **MEDICAL BATTERY CO. LTD.**
52, OXFORD STREET, LONDON, W.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, APRIL 23, 1887.

THE TITHE RENT-CHARGE BILL. No. II.

LAST week we examined in detail two provisions of this Bill which seemed to favour the interests of the tithe-payer, viz., the abolition of distraint on the occupier, and the discount of 5 per cent. allowed to the owner of the land for assuming that liability and for prompt payment of the tithe. Considering the present severe agricultural depression, we have no hesitation in saying that these provisions are much more advantageous to the receiver than to the payer of tithe, especially of Clerical tithe. Instead of inveighing against these clauses of the Bill as "monstrous," the clergy ought to be grateful, and congratulate themselves that Lord Salisbury so stoutly maintains the contract of 1836, when a less resolute and just minister would be tempted to yield to the pressure for revision, if not to the outcry against the Church and other landlords. This Bill does much more than maintain the former contract, it greatly improves the title and the security for the payment of tithe by constituting it a rent-charge in reality, as well as in name, on the land and its owners. This additional security is, in our judgment, worth much more than the abatement or discount of 5 per cent. We must, however, admit that these benefits will be somewhat lessened in case the land of England and Wales ever comes to be divided up and owned by a multitude of peasant proprietors—the Utopian dream of many Radical politicians. In view of this widely-held Radical aspiration and panacea for all the ills of English society, we should have been glad if Lord Salisbury had devised some effective and workable clauses for the speedy, if

not compulsory, redemption of the tithe-charge. The clause sanctioning redemption by twenty years' instead of twenty-five years' purchase is a move in the right direction, but we question whether it will tempt many owners to avail themselves of it. With the present value of tithe at 87, we believe twenty years' purchase to be a strictly fair and just price between vendor and purchaser. But, as the value of tithe is rapidly falling, and experienced men believe that it will go to 75 per 100 of the commutation, if the clergy and other titheowners desire to attract purchasers they will have to make the redemption a profitable transaction to the purchaser, to be effected at as small a cost as possible. In some few cases the offer of redemption at twenty years' purchase will doubtless be accepted, especially in the case of suburban accommodation and building land, but in the cases of purely agricultural land it will be a prohibitory price. It seems, therefore, undesirable that one and the same price should be absolutely fixed by law for land of every description and locality, whether owned in large or small plots. Would it not be possible and expedient to allow some public official or commission to sanction and confirm any just and reasonable price of redemption, that might be agreed upon by the parties interested? Or a jury, as under the Land Clauses Consolidation Acts, on the demand of either tithe-owner or payer, might assess the price to be paid in each individual case. If tithe is no longer to be paid by the occupier of the land in consideration for the moral and spiritual instruction and advancement that he receives by the ministrations of the clergyman; if the wholesome *nexus* between salary and service is for the future to be abrogated; if tithe is to be constituted as proposed in this Bill, a variable fee-farm rent upon the land, and made a personal debt upon its owner, we fear that it will stimulate and strengthen the demand for Disendowment. This complete shifting of the liability to pay tithe from the resident tenant to the absentee landlord at once abolishes the reason for the existence of tithe, and the landlords will ere long complain, with no little reason, of the injustice of paying for services and benefits in which they do not participate. The burdens upon land are so enormous, and the profits from it so infinitesimal, that the owners would be more than human if they did not endeavour to remove any unnecessary and apparently unreasonable and gratuitous burden from their shoulders. The landowners, although now comparatively few in number, still have and are likely to continue to have great political influence. If Joe Chamberlain and Jesse Collings are in the near future to multiply the landowners a thousand-fold, it is absolutely certain that the political influence of the many, if not of the few, will be exerted for Disendowment, in case the tithe rent charge be not speedily redeemed. It appears, therefore, to us, when we

look around and before us, that the necessity to the Church for tithe redemption is paramount and very pressing, and means ought to be adopted to carry it out, even at a pecuniary sacrifice if necessary, as speedily as possible.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 189).

CHAPTER XVI.—(continued).

THE measure passed through the Commons with but a few dissentients. In the Upper House, Fitz-Gibbon delivered a most remarkable and telling speech, in defence of the disabilities which the State had found itself compelled to impose upon the Roman Catholics. "Religious bigotry," he said, "produced Tyrone's rebellion. Religious bigotry produced the rebellion of 1641, and the horrid excesses which attended it. Religious bigotry produced the rebellion of 1688, and the tyrannies and proscriptions of James II. and his Parliament, and I am sorry to say that religious bigotry is at this hour as rank in Ireland as at any period to which I have alluded." "The Penal Laws enacted in this country were a code forced on the Parliament by hard necessity, and to these old Popery laws I do not scruple to say Ireland stands indebted for her internal tranquility during the last century." "The avowed object at this day of Irish reformers and Catholic emancipators is separation from Great Britain, and if they succeed, separation or war must be the issue." "Great Britain can never conciliate the descendants of the old Irish to her interests upon any other terms, than by restoring to them the possessions and the religion of their ancestors in full splendour and dominion."

The Bill was then allowed to pass. The Romanists welcomed it with enthusiasm. The Roman Catholic Committee expressed "their heartfelt thanks for the substantial benefits which, through His Majesty's gracious recommendations, they had received from the wisdom and liberality of Parliament."

The gain of the elective franchise virtually emancipated the Roman Catholics, as it conferred upon them a commanding political position* from which future appeals to Parliament could be effectively directed. They were not slow to avail themselves of the advantage. In 1794, Dr. Troy, Roman Catholic Archbishop of Dublin, addressed to the Viceroy a memorial from himself and the prelates of the Roman Catholic communion in Ireland, setting forth their loyalty which never "suffered the reproach of disaffection," and petitioning for a separate academy, wherein to educate the youth of the country for the Roman Catholic priesthood.† The matter was taken up by Government, and in the following year Maynooth was endowed. About £40,000 was granted for building purposes, and £8,000 per annum for current expenses. The new seminary was opened October, 1795, under the presidency of Dr. Hussey, the friend of Burke

* Plowden, "Hist. Review," I., p. 464.

† See Plowden, II., p. 445; Killen, II., p. 349.

and subsequently titular bishop of Waterford, but the country seemed in no respect improved by the concession, and the conspirators pursued the even tenor of their way, goading the peasantry slowly but all too surely into revolution. In 1794, the Rev. William Jackson, a Protestant clergyman who had been secretary to the notorious Duchess of Kingston, came over with authority from the French Government to negotiate with the leading United Irishmen. He confided his mission to an attorney named Cockayne, who turned out to be a Government spy. When Jackson had been introduced to Tone, Rowan, and Lord Edward FitzGerald, and had received from Wolf Tone a paper of instructions, Cockayne gave information to the Castle, and Jackson was seized with the proofs of his guilt in his possession. He was brought to trial and found guilty of treason. On the morning that he was to be sentenced, his wife visited him in prison and gave him some tea. On his way to court he turned ghastly pale and became suddenly ill. Arrived in the dock, he whispered to his counsel—Curran—"We have deceived the Senate." He had taken poison to escape the gallows. When the judge was about to pass sentence of death, the prisoner was so ill that a doctor was summoned. "Is the prisoner competent to hear the judgment of the court?" asked the judge: "My lord, he is dead," was the reply.

Then followed the usual fatal policy which has worked in Ireland such deadly mischief—conciliation of avowed traitors and concession to violence, of demands refused in answer to peaceable remonstrance. Westmoreland was recalled to make way for Lord FitzWilliam, the friend of Grattan and the declared advocate of a policy of concession. He found the country in confusion; the revolutionists active, daring, and hopeful; the Protestants not averse to Roman Catholic emancipation, and the Romanists fully persuaded that his appointment was in effect a pledge that their demands would be conceded. But Pitt felt that further concession might endanger the chance of passing the Union. He suddenly veered round, and FitzWilliam was recalled and his policy discredited. Fierce was the storm of indignation that blazed forth when the news became public. The carriage of the departing viceroy was drawn by crowds to the water-edge. Dublin closed her shops in sign of mourning; the mob received the new Lord Lieutenant with every token of riotous indignation and contempt. Defenderism broke out in Armagh with renewed violence, and on September 21st, 1795, the two parties met in armed conflict at the Diamond, where the Defenders left forty-eight men dead upon the field. Wild rumours of approaching war and intended massacre spread abroad, and were credulously swallowed by the excited people; and that same night Wilson and Sloane founded in Armagh the Orange Association, the most powerful political organisation ever started in Ireland, which, in dark and troubled times, held steadily to the principles of civil and religious liberty, and formed a solid phalanx of resolute yeomen, which force could not intimidate, and in whose fidelity loyalists could implicitly trust.*

Wolf Tone had gone to America, but in 1796 he returned and endeavoured to enlist the French Go-

vernment in the service of Ireland. He had interviews with Hoche and Madgett, but they do not seem to have been favourably impressed by the volatile conspirator. Matters assumed a different aspect, however, when Lord Edward FitzGerald and Arthur O'Connor appeared on the scene. The son of the Duke of Leinster commanded the attention of the Directory, and a plan was formed for a descent upon Ireland, but the winds proved unfavourable. The French fleet beat about the southern coasts for days, unable to effect a landing, and after many casualties returned to France. Then they sought aid from Holland, but the wind proved inexorable, and the expedition was abandoned. The English Government began to think that matters had gone far enough. On February 28th, 1798, O'Connor and a priest named Quigley were taken at Margate,* and on March 12th the whole provincial committee of Delegates were arrested, on the information of Reynolds, at the house of Oliver Bond. They were committed to prison, and their papers fell into the hands of the authorities.

The hopes of the revolutionists now rested entirely upon Lord Edward FitzGerald. He was, however, closely watched, and on May 19th he was tracked to the house of a feather merchant in Thomas Street, named Murphy. Town-Majors Swan and Sirr and Captain Ryan with eight soldiers surrounded the house. Lord Edward was found lying, in an undress jacket, upon a bed in an upper room. Swan attempted to arrest him. "But below his citizenship, ran the fierce, wild blood of the Geraldines. Springing from the bed he levelled a pistol at Major Swan's head; the pistol missed fire, and he leapt on him with a dagger and stabbed him through and through. It was the work of a moment. Captain Ryan had followed at his best speed, and when he came in he found Swan bleeding on the ground, and Lord Edward striking at him; Ryan, too, snapped a pistol. The flint lock failed him. He had a sword-cane, and made a lunge with the blade which bent on Lord Edward's side and forced him back upon the bed. In an instant he was up again; Ryan closed with him. Lord Edward, naturally a powerful man, and now with the added strength of rage and despair, hurled him to the ground, rolled upon him, plunged his dagger into him again and again with such fury, that in a few seconds he had given him fourteen wounds. He then sprang to his feet and attempted flight. Major Sirr now entering, met Lord Edward struggling towards the door, endeavouring to extricate himself from the grasp of the two officers who, though lying on the floor with the blood streaming from them, still clung to his legs. Major Sirr's pistols were in better condition than his comrade's. He fired: Lord Edward fell, struck heavily in the shoulder, and surrendered.† Ryan died a few days later, and Lord Edward, having lingered a fort-

* See Froude, "English in Ireland," III., pp. 177-9, 196. In 1797 the Lodges mustered 20,000 men. Compare "The Annual Register," 1813, p. 93: "They are the persons most to be trusted with arms in either kingdom."—Camden to Portland, March 29, 1798.

* Quigley was found guilty and executed. Tone told Hoche: "When we get to Ireland the aristocracy and gentry are so odious that I am afraid we shall not be able to save them from a general massacre." The avowed object of the United Irishmen was at first reform; but Tone's Memoirs, the Report of the Secret Committee of the House of Commons, the correspondence of Camden, and the political tracts of the time, prove beyond doubt that the society very soon drifted from reform into revolution.

In 1797 the Parliamentary party led by Grattan seceded altogether, and declined to attend the House any longer. In country districts a reign of terror was established, and murders were perpetrated with savage malignity, and too often with perfect impunity.

† Froude, "Eng. in Ireland," III., p. 393-4.

night, died in prison June 4th. John and Henry Sheares were arrested. Two nights after their arrest, on May 23rd, the keeper of Newgate saw a man muffled in a cloak reconnoitring the gaol; he seized him, dragged him inside, and found that he had taken Neilson. His capture disarranged all the plans of the Dublin insurgents.

CHAPTER XVII.

NINETY-EIGHT.

THROUGH the whole of 1797 preparations for the coming struggle were actively carried on. Munster and Connaught were organised, and Ulster became daily more and more disturbed. The Northern Presbyterians at first sympathised more or less with the views of the United Irishmen. They were oppressed by the depression of trade resulting from the war; they complained with good reason of the political disabilities under which, in spite of their industry and loyalty, they had been for a long time insulted and distressed, but as early as 1797 their sympathy with the Union began to decline. Roman Catholics not connected with the movement poured in loyal addresses, in which they painted in glowing terms the loyalty of their co-religionists, and threw the odium of inciting insurrection upon the Northern Protestants. The latter, believing that this course was dictated by religious animosity, were alienated from the revolutionary movement, and gradually returned to their allegiance. Throughout Down, Antrim, Donegal, and Derry secret societies spread their ramifications to an alarming extent. Armed men assembled by night and cut down trees in the demesnes of the local gentry for pike handles. They disarmed loyalists, carried away quantities of lead for bullets, threatened with death those who opposed their views, and committed many outrages. General Lake, who held the military command in Ulster, received orders on March 3, 1797, to disarm those districts, and on March 13 he issued a proclamation which virtually amounted to placing those counties under martial law. The troops acted with great vigour in the work of disarming the peasantry. They acted in many cases with violence and cruelty, attacked the houses of innocent loyalists on bare suspicion, and often burned them over their heads, plundered and ill-treated respectable farmers, and committed many acts of wanton and unprovoked barbarity. But the necessity for stringent measures of repression was proved by the fact that Lake collected twenty-two cannons, 50,000 muskets, and 70,000 pikes. The *Union Star* published lists of obnoxious public men, whom it held up as subjects for assassination. The excesses of the extreme wings of the party of revolution produced in Parliament a complete revulsion of feeling. On May 15 George Ponsonby moved a series of resolutions in favour of Parliamentary reform, but the arguments of the Patriots fell on ears that would not hear, and of 200 members 170 followed the Government against the motion. Grattan felt that his cause was hopeless, and retired with his followers from the Irish Parliament. The secession of the Opposition left Government face to face with revolution. Early in 1798 Sir Ralph Abercrombie was appointed to the chief command of the Irish army, but he found it in such a licentious and demoralised condition that he resigned

his command, and General Lake was appointed to succeed him. Lake proceeded to disarm the peasantry of the South and West in the same way that he had acted in Ulster. His troops were scattered in small parties through the country, and placed on free quarters. The pitch-cap, the triangle, and the lash were freely employed, and the people, ripe for revolution, were goaded into savage fury by the excesses of the troops. The arrest of their leaders, already mentioned, disarranged the plans of the insurgents, but they had gone too far to submit without a struggle, and accordingly, when on May 23 the appointed signal was given—the stopping of the mail-coaches from Dublin—Leinster rose in armed rebellion. But Government had accurate information beforehand, and on the night of the 23rd patrols scoured the country for twelve miles round Dublin, and warned the military to be on the alert. The warning came in time. Large bodies of men collected at various points outside the city, waiting for the signal from their friends within that they were up and doing, but the signal was not given, and the bands broke up next day slowly and sullenly, and dispersed to swell the forces of treason elsewhere. Within the city the alarm was profound. Martial law had been proclaimed; the courts of justice were closed, except for civil cases; barristers pleaded in uniform, and with side-arms; Baron Metdge appeared on the bench in uniform, and the names of the inmates of every house were required to be posted upon the door. Dublin assumed the appearance of a huge barracks. At Rathfarnham the rebels were dispersed by Lord Roden's dragoons, popularly known as the Fox-hunters. Dunboyne, seven miles from Dublin, was taken by the insurgents, and the loyal inhabitants were put to death. Dunshaughlin met the same fate as Dunboyne, but in general the rebels fared badly around Dublin, and numbers of them were captured, tried by court-martial, and hanged upon the bridges through the city. But at some distance from the metropolis the insurrection assumed formidable proportions. Naas was attacked early on the morning of the 24th by a large body of rebels. The garrison, commanded by Lord Gosford, consisted of 225 men, with two field-pieces. The attacking party entered the town in four divisions, and bore three volleys of grape and musketry before they gave way. Then they broke and fled, leaving thirty men dead in the streets, while nearly ten times that number were slaughtered in the pursuit. In Kildare the peasantry, incited doubtless by the example of their natural chiefs, the FitzGerald, threw themselves into the insurrection with fierce enthusiasm. Prosperous, a thriving little town two miles from Clane, was the scene of a desperate slaughter. Captain Swayne arrived there on Sunday, May 20, with a detachment of the North Cork Militia, and twenty-three dragoons of the Ancient Britons. One of the officers of the Clane Yeomanry was Dr. Esmonde, a Roman Catholic of good family, brother of Sir Thomas Esmonde, and popular in the neighbourhood on account of his religion, his family, and his pleasing manner. While professing the most ardent loyalty, he was secretly attached to the cause of the United Irishmen, and had drawn over many of the yeomanry to his own views. He professed a desire to aid Captain Swayne in disarming the neighbourhood, and went with him on his arrival to the chapel, where the priest, Father Higgins, admonished the people to bring in their arms and submit to the authorities.

Esmonde, as a Catholic, advised them in the same strain. On the 23rd he dined with Captain Swayne, and did not leave him till a late hour, when he proceeded to carry into effect his cold-blooded design of betraying his host. At two o'clock in the morning the insurgents, under his guidance, entered the town, piked the sentinels, and with a fierce yell rushed down upon the barracks. Captain Swayne was stabbed as he was springing out of bed. The soldiers rallied, seized their arms, and drove out the assailants. The lower rooms were full of straw. The insurgents fired the house. Driven by the flames from story to story, the troops fought as long as they could hold out. Some leaped from the upper windows only to be caught upon the pikes below as they fell. Some sallied out, resolved to sell their lives as dearly as possible, but they were soon overpowered and slaughtered without mercy. Then the mob turned to plunder. An Englishman named Brewer had established a cotton manufactory in Prosperous. He was a quiet, industrious, inoffensive man, whose enterprise had provided employment and food for the poor of the town, but he was an Englishman and a heretic, and such were not required in the regenerated Ireland that was to be. The mob surrounded his house. His head was cleft open, and his body held up to view as "the body of a heretic tyrant." Mr. Stamer, the owner of most of the town, was next hunted down by the furious crowd and murdered. Meantime an attack had been made upon Clane which was not so successful. The rebels succeeded in entering the town, and attacked the houses in which the soldiers were billeted, but the men gallantly fought their way from house to house until they were able to fall into line, when they charged with the bayonet, and drove their assailants out of the village. Outside the rebels met their friends on the way from Prosperous to their assistance, some of them dressed in the uniform of the slaughtered North Cork Militia. They returned to the attack, but were met with a deadly volley from the military, and after a vain attempt to rally they again broke and fled. After the battle Griffiths learned the treachery of Esmonde, but he had no time for investigation, for an orderly came in at full speed with word that Lord Gosford was hard pressed at Naas, and required immediate help. Griffiths fell back upon Naas, when the traitor, who had joined his corps at Clane in time to take his place at parade, was arrested. He was sent to Dublin, tried, and hanged. On the second day of the rising the United Irishmen had not met with much success. They had attacked Carlow, Hacketstown, Monastereven, had come into conflict with the military at Rathfarnham, Dunboyne, Clane, Naas, Prosperous, Tallaght, Lucan, and elsewhere, but on the whole they had failed, and their losses had been tremendous. But they had shown neither panic nor fear, and in some cases had fought with great gallantry and remarkable steadiness. At Old Kilcullen they entrenched themselves in the church-yard, and repulsed the cavalry sent to dislodge them by General Dundas. Dundas fell back upon Naas, and the whole district round Kilcullen lay at the mercy of the insurgents. They were not inclined to show much mercy to those of the loyalists who opposed their progress. At Rathangan they committed some horrible atrocities, but those outrages were, for the most part, committed by the mob, and were not sanctioned by any leader of eminence on the side of the rebels. To the Irish peasant there was only one test

by which loyalty to the cause of Ireland could be judged, and that was the test of religion. Men like Bagenal Harvey and Wolf Tone might delude themselves with the vain idea that they were about to introduce a new era in Ireland, a state of society in which religious animosity should disappear, and all religions should be equally tolerated before the law. The peasant of Leinster did not share in the delusion. He could not act upon fine philosophical distinctions. To him every Protestant not with him in arms was an Orangeman, and every Orangeman a friend of the Saxon invader. It is painful to dwell upon the scenes of this sanguinary war. The people were without discipline and without education. They had been badly treated, and the hour of vengeance had come at last. Private malice no doubt accounts for some of the cruelty practised during the rebellion, yet, making every allowance, the cruelty on both sides was abominable, and the task of the historian is melancholy in the extreme. When General Dundas retreated the insurgents gained confidence, and attempted to surprise Carlow. They mustered in the park of Sir Edward Crosbie to the number of several thousands, and early on the morning of the 25th marched upon the town, led by a farmer named Roche. They poured down Tullow Street, cheering as they rushed on, that the town was their own, but in the market place they were met with a close and deadly fire of musketry from the garrison. They recoiled, broke, and fled. Flinging away their pikes the fugitives sought shelter in the houses, which were fired by the soldiers, and a miserable scene of slaughter ensued. It is computed that the rebels lost 600 men in the attack upon Carlow. Sir Edward Crosbie was accused of complicity in the design, tried by court-martial, and executed. Some of the insurgents, to save their own necks, accused him of being concerned in the attack, and his witnesses were terrified into absenting themselves by threats of violence. It has been generally believed that he fell an innocent victim to the fierce spirit of revenge which had been roused by the excesses at Prosperous and elsewhere. Amid scenes of violence and blood there were not wanting indications of the better and nobler spirit that marks the Irish people when they are not hurried away by passion. When Richard Watters, a yeoman of Killeslin, was placed upon his knees and told that he had but three minutes to live, Patrick Hickey, a young student for the priesthood, flung his arms round his neck and cried, "I'll die for my friend. Shoot me in his place." They spared the doomed man, who lived to save in return not only the life of the gallant youth who so nobly interceded for him, but even that of the foe who hounded on the insurgents to shed his blood.

The reckless manner in which punishment was meted out to suspected persons is sufficiently illustrated by the case of Thomas Judkin FitzGerald, High Sheriff of Tipperary. A man named Wright having been brought before him on suspicion of being disaffected towards the Government, FitzGerald accepted as sufficient evidence of guilt a letter found on the prisoner written in French. He was tied up, got 500 lashes, was thrown into prison, where he lay a week without having his wounds dressed, and was treated with great barbarity. The letter turned out on examination to be quite harmless; the case against the sheriff was so clear, that after the rebellion, when party feeling ran high, a jury awarded Wright £500 compensation. Such occurrences were not calculated

to allay the popular fury; they gave a colour to the report which designing fanatics spread industriously through the island, that the Protestants were plotting the murder of all the Roman Catholics, that a common toast among Orangemen was, "That the skins of the papists should be drum-heads for the yeomanry," and that the framer of this toast had been appointed secretary in Dublin Castle. The Meath insurgents also took the field on the 25th, and occupied the Hill of Tara in force. Here they were attacked on the following day by a small body of troops under Captain Preston and Lord Fingal, and routed with the loss of about 400 killed and wounded. The position of the Kildare rebels was thus rendered serious. They still held out at Kilcullen, but their friends had been beaten in Dublin, Carlow, and Meath. Dundas still lay at Naas, too disheartened to undertake energetic measures. The defeat inflicted upon him at Old Kilcullen seemed to have paralysed his energies. The rebels invited him to a conference and he accepted the invitation. He rode over to Old Kilcullen, treated the insurgents with civility, took off his hat to them, thanked them for their good behaviour, and accepted their submission. They dispersed with the greatest alacrity, leaving behind them thirteen cart-loads of pikes. Whether this conciliatory policy on the part of Dundas would have produced a beneficial effect or not cannot now be decided, as an unfortunate occurrence took place at the Curragh immediately after which added fresh bitterness to the feeling on both sides. A large body of insurgents assembled at Gibbet Rath, on the Curragh, with the intention, as was stated, of laying down their arms on the same terms as had been granted at Kilcullen. While negotiations were in progress Sir James Duff arrived from Limerick with reinforcements for General Dundas. Duff advanced to the Curragh to receive the submission of the rebels, but while his men were approaching a shot was fired from the rebel lines. One account says that the musket went off accidentally, another ascribes the shot to vain bravado on the part of one of the insurgents, who fired off his piece declaring that he would never give up a loaded musket, while a third account says that the shot was fired at the soldiers and killed one of them. However this may be, the military charged the rebel ranks with the bayonet, and dispersed them with the loss of about 350 men.

Meantime events were happening in Wexford which demand a separate notice.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

UNIVERSALISM.

SIR,—I should have asked you sooner to allow me to make a few remarks on the letters of Mr. Sandlands and "Presbyter" in the PULPIT of March 19th and 26th, but that, in addition to a permanent cause of delay in my detestation of writing, there has been much occupation of my time with work in connection with the relief of distress in this neighbourhood resulting from the late earthquake. Before entering upon the subjects of this letter, may I devote a few

lines to asking if any of my clerical brethren could kindly grant an offertory for this work? Any contributions will be thankfully received by the British Vice-Consul, John Congreve, Esq., S. Remo, and will be carefully applied to the relief of the distress, which is very great. Mr. Congreve, the Rev. Gilbert Smith, Rector of Barton, Somerset, and myself, have visited a number of the little hill villages, specially those of the Valle Argentina above Taggia, and have found the greatest want prevailing. Most of the houses have been rendered uninhabitable, and the people, who had already suffered much from the heavy rains of last autumn, and the severe weather of the winter, are many of them still without any shelter. It takes a long time and much money to supply them with planks for the erection of huts, and many of the people are almost without food. The Italians have responded nobly to the appeal which was made to them—Genoa alone subscribing over 340,000 frs. (over £13,600)—but more funds are needed. The Italian Committee here works hard, and the English Committee keeps in touch with them, so that nothing may be done twice over. And now to the subjects of my letter. Mr. Sandlands says that my remarks (in letter in PULPIT of March 5th) are "only intelligible on the supposition that 'Eternal Punishment' is an awful fact"; that "if there were no punishment to be feared, there were no atonement to be desired." The point I endeavoured to make clear in my letter was that the "needs-be" of the Atonement arises from sin itself, and not from the punishment of sin. I may observe, too, that I have never stated that there is no punishment to be feared. I believe that there is an awful punishment to be feared (ought I not rather to say, "to be hoped for"?), but it is not the punishment, but the sin itself which constitutes the "needs-be" of the Atonement. I do not think that in careful reasoning from the human to the Divine we are likely to go wrong, but that if we are not careful to avoid reasoning as if God were altogether such an one as ourselves, we are almost certain so to do.

I did not mean to use a *tu quoque* to Mr. Sandlands, though I see now that what I wrote presented that appearance.

In a letter I wrote to you about two years ago, I endeavoured to meet the question, "What saith the Scripture?" and to show that the answer is decidedly in favour of universal restoration. Mr. Sandlands objects to "human reasoning." Does he use superhuman? Is not every understanding of the letter of Scripture, every translation, every decision as to the true reading, every spelling out of even the simplest word in it, an exercise of "human reasoning." *Cui bono*? Is it no advantage to show that God can be utterly trusted, that He will never cease to seek to save us from sin, that His righteousness and His love will be untiring in their efforts to bring all to righteousness?

✱ I thank "Presbyter" much for his letter. I was far from meaning to imply that all Theists hold the view I was combating; but I think that view is held by a good many, certainly among the unthinking, and even by some who do think. In a book which I have read since writing the sermon referred to, and another touching on the same subject, Mr. Fiske's "Idea of God," the author refers to the facts that Leibnitz objected to the law of gravitation, and Agassiz to the Darwinian theory, on the ground that they dispensed with the Divine action, and substituted a physical force for it.

I may be wrong in regarding the passages I quoted as expressing such a view, and "Presbyter" may be right in regarding them as only expressing concessions for the sake of argument (and he, having written much on Theism, is more likely to be right than I); but certainly the impression left on my mind by the books and sermons I referred to was that such was the view of the writers. The point I wished to bring out was that causality is not physical, but that, as "Presbyter" so well puts it at the end of his letter, "(God's) Will is the ultimate force which energises in all the parts of the Universe, and fashions all its growths." My sermon was addressed to Theists; but I think the endeavour to call attention to the fact that causation is not physical (or phenomenal) is valid in argument with non-theists.

HAMILTON STUART VERSCHOYLE.

S. Remo, April 7th, 1887.

THE IRISH ECCLESIASTICAL GAZETTE.

SIR,—On April 9th, this paper made an attack upon me. You will say, "Of course it allowed you to defend yourself?" No such thing! My mouth is stopped and my hands bound, whilst it assails me itself, and allows all its flatterers to do likewise. I sent it my defence, but it says: "It is impossible to insert your letter which simply repeats in an aggravated form, statements which we have already repudiated, and proved to have no foundation in fact." Repudiating is one thing, answering is another. It would have been true if the Editor had said, "It is impossible to answer your letter, and so we will not insert it." However, my answer will appear in other papers, and then it will be seen why it was not inserted.

2. But now we come to the astounding part of the Editor's notice of my rejected letter. "We nowhere asserted that our clergy and laity may fairly build on Scripture a belief in a local presence, and the practice of adoration thereof." This is the most unblushing statement I ever met with!

3. It stated on December 4: "A man may fairly say I take our Lord's words literally, and I base my Eucharistic adoration thereon." Does not "fairly" mean logically? Is not this saying that we may "fairly" build on Scripture the belief and the practice referred to.

4. But, perhaps he will say that all he meant was that Romanists may do so, and not our own "clergy and laity." But that won't serve, for on January 8th, the same sub-editor says: "I am simply standing up for the tenableness of the so-called Ritualistic view *within the Anglican Communion*," so that he was proving that "our clergy and laity may fairly build on Scripture" what he had stated just above, that our Lord's Body may be in ninety places at once. But, even if he were talking only of Romanists, it is false to say that they may "safely" build their false doctrines on Scripture; "safely" means logically and legitimately. "May be proved thereby" is the language of the 6th Article. If Popery may be proved by Scripture, or "safely" held, then it is the Gospel truth.

5. Whether he will rest anything on "a local presence," I know not. Nothing is impossible. But there is really no other presence possible except either a local presence, as of the sun in the sky, and a presence of effects, as of the sun in my room or garden.

If there be a *tertium quid*, let it be stated and explained. I maintain a presence of grace and effects. My opponents must agree, or assert a local presence.

6. On March 5th the editor came out very boldly. He spoke of our actual contact with our Lord's perfect humanity in the Eucharist. This "contact" is touching, which implies a local presence.

7. We have the *crasate repetita* of a good Romanist being better than a drunken Orangeman. But we were not talking of a good Romanist, but of a dishonest clergyman, who signs against the Popery, which he believes, and asserts, and would force down our throats, from an Editorial Chair.

8. We are met by a long passage from Jeremy Taylor's "Liberty of Prophesying." But it proves nothing, but that he was against persecuting people for their religion. The Editor says the passage "runs on all fours" with his Popery. But this is not so. "They," Romanists, he says, "are engaged in a great mistake"; and of this Popish gloss he says, "if that sense were intended" in the Bible, and again, "they mistake infinitely in the manner of His presence," which is the whole question between a local presence, and one of grace.

9. Again we have a passage from the Bishop of Derry. But it is just Jeremy Taylor over again, and far from going on all fours with the Editor's Romanism.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

Reviews and Notices.

"INDUSTRIAL IRELAND: A Practical and Non-Political View of 'Ireland for the Irish.'" By Robert Dennis. London: John Murray. 1887. Pp. 202.

WE congratulate Mr. Dennis on having written an exceedingly interesting and readable book on the condition of industrial Ireland. It is refreshing to turn to it in the midst of the virulence and venom of Irish politics. Indeed, the reader will put down the book with the conviction that, whether Home Rule be a good or a bad cry, Ireland, to hold her own in the great industrial race of nations, wants a far deeper and more radical change than any political convulsions can effect. Perhaps, as Mr. Bright suggests, the present anarchy arises from her discontent at being distanced by more energetic, and therefore more successful, competitors. Not that there is in Ireland any want of natural resources. Mr. Dennis shows that they are ample, and yet successful trades are, with three exceptions, linen, porter, and whisky, just as numerous as snakes are in Iceland. Agriculture, as everywhere else, is in a depressed condition; wheat-growing is dying out, flax is deficient in bulk and quality, and pasture land is largely deteriorated. Beasts are poor and unsaleable, hay is wasted or sent to the market untrussed. Butter, badly made, is elbowed out of the market in London and Dublin itself by the choicer article from Denmark and Normandy. Absurd sub-division of land and ignorance of the proper rotation of crops intensify the evil. The bacon trade doubtless is large, but the export of live stock not only entails the waste of "sweating," but involves many subsidiary losses. With large flocks

of sheep, there was not a blanket made in Ireland five years ago, as the North Dublin Board of Guardians found out; shipbuilding on the Suir at Waterford has died out; flint-glass works have dwindled down to one; pin-making is no better, and the solitary survivor of a once flourishing trade in dial-plates at Dublin has left for England. His plant is now on exhibition, as a curiosity, in the Museum of the College of Science. With abundance of coal distributed over six coal-fields, and valuable iron-stone in Antrim, no smelting is carried on now, and all pig-iron is imported. The granite in Ireland is particularly fine, as the Albert Memorial and the Thames Embankment testify, yet Ireland imports granite from Cumberland and Scotland. It is a curious fact that till quite lately Irishmen practically boycotted Irish goods. Railways foster no trade. In places they remain unfinished for want of support. Mr. W. Sinclair, of Drumbeg, stated before Earl Cowper's commission last year, that, in the case of the branch line from Stranorlar to Donegal, not a single share could be sold. In consequence the station halts just four miles from the seaport of Donegal, much to the injury of the fishing and other interests of the place. Let any one compare this inactivity with the statement made this month by Sir Edward William Watkin, M.P., respecting railway enterprise at Great Grimsby. This fishing port, a few years ago, did not send away "a sprat or herring," while now, thanks to the railway, it has a yearly traffic of 75,000 tons of fish. With a well-indented West coast swarming with fish, Ireland positively imports 8,000 tons of salt fish, instead of exporting double the quantity. Kelp ruined the fisheries; there are no decked boats, no proper curing establishments, no piers. Foreigners carry the deep sea fish off her banks. Not that kelp pays now. Iodine from Peru and bromine from the Continent have supplanted it. A general paralysis is affecting the industrial vitality of the island. Derelict mills in the towns match derelict farms in the country. Credit at the banks has fled, and even the "Gombein" man has no more cash to advance. Tenant-rights are unsaleable. A potato famine would finish the miserable picture. Mr. R. Dennis draws with a firm hand the sketch of Ireland's industrial decadence and ruin. But he is not without hope for the future. State intervention, private enterprise, self-help, and above all, the recovery of the industrial habits, these he points to in his concluding words. He is not afraid even to whisper the word "Protection." The reader should peruse the little book for himself, and we promise him that he will not be disappointed for his pains.

PREFERMENTS AND APPOINTMENTS.

- Anderson, Rev. T. W., Curate of Stanwix, Carlisle; Perpetual Curate of Temple Sowerby, Westmoreland.
 Annesley, Rev. Henry Arthur, Perpetual Curate of Hipswell, Yorkshire.
 Barraclough, Rev. Edwin Arthur, Vicar of West Haddon, Northamptonshire.
 Bean, Rev. Alexander Henry Stillingfleet, M.A., Vicar of Maltby, Yorkshire.
 Burton, Rev. Richard C., Alverstoke; Licensed to Officiate in the Diocese of Winchester.
 Cheshire, Rev. Howard S., M.A., Curate of St. Andrew's, Haverstock Hill; English Chaplain at Havre, France.

- Clowes, Rev. James Aaron, Rector of Boyton, Suffolk.
 Crisford, Rev. Alexander Thomas, Rector of Ovington, Norfolk; Rural Dean of Beccles and Thetford.
 Davys, Rev. Canon, Rector of Wheathampstead; Rural Dean of St. Albans.
 Deane, Rev. Francis Hugh, B.D., Rector of South Kilworth, Rugby.
 Egar, Rev. William John, M.A., Rector of Geldeston, Norfolk.
 Evans, Rev. Arthur Cornwallis, M.A., Chaplain; Naval Instructor.
 Gaud, Rev. J. W., Curate of Christ Church, Plymouth; Perpetual Curate of St. Paul's, Stonehouse.
 Harrison, Rev. Thomas Martin, Curate-in-Charge of All Saints', Habergham; Vicar of St. James's, Briercliffe, Burnley.
 Heygate, Rev. William Edward, M.A., Rector of Brighthelm; Honorary Canon in Winchester Cathedral.
 Hopper, Rev. Edmund Carles, M.A., Rector of Starston, Norfolk.
 Kitson, Rev. E. B. B., Chaplain to the Forces at Woolwich; Chaplain of Shorncliffe Camp.
 Kittoe, Rev. E. H., M.A., Vicar of Boldmere; Rural Dean of Sutton Coldfield.
 Luckman, Rev. A. G., B.A., Junior Chaplain, Bengal (Calcutta) Establishment.
 Lamplugh, Rev. A. B., B.A., Rector of Etchingam, Sussex.
 Langley, Rev. Edward, M.A., Vicar of Alveston, Gloucestershire.
 Macduff, Rev. Hector, Chaplain of Madura; Surrogate for the Diocese of Madras.
 Meggy, Rev. G. W., Rector of Rimpton, Somerset.
 Owen, Rev. John M. Dorset, M.A., Vicar of Holy Trinity, Habergham Eaves, Burnley; Chaplain to the High Sheriff of Montgomeryshire.
 Phillips, Rev. Thomas, Curate-in-Charge of St. John-the-Baptist's, Pilling, Fleetwood.
 Ponsford, Rev. W., Chaplain of Shorncliffe Camp; Chaplain to the Forces at Malta.
 Raffles, Rev. Thomas Stanford, M.A., Rector of Ownby, Lincolnshire; Rector of Langham, Essex.
 Russell, Rev. Thomas William Cusack, B.A., Vicar of Wield, Alresford.
 Seton, Rev. A. R. W., M.A., Vicar of Stowupland; Rector of Elsted and Trebyford-cum-Didling, Sussex.
 Stoneman, Rev. J. W., B.A., Vicar of Longborough with Seizencote, Gloucestershire.
 Stork, Rev. John Henry, M.A., Vicar of Ashby St. Legers, Rugby.
 Symonds, Rev. Henry, Vicar of Thornton-cum-Bagworth and Stanton, Leicestershire.
 Tindall, Rev. Peter Francis, Curate-in-Charge of the Church of the Transfiguration, Lewisham; Vicar of Sandgate.
 Whytehead, Rev. Henry Robert, Vicar of Norley, Cheshire; Rector of St. Peter's, Marlborough.
 Wilkins, Rev. John, B.A., Vicar of Pelton; Vicar of the Venerable Bede, Gateshead.
 Winfield, Rev. Benjamin, Head Master of the Manchester Commercial Schools; Vicar of St. James's, Burnley.
 Woolmer, Rev. Charles E. S., M.A., Vicar of St. John's, Sidcup, Kent.
 Wright, Rev. George Farncomb, M.A., Rector of Lambourne, Essex.
 Young, Rev. A. S. W., Vicar of Kingston-upon-Thames; Rural Dean of Kingston-upon-Thames.

CLERICAL OBITUARY.

- Linton, Rev. Henry, late Rector of St. Peter-le-Bailey, and Hon. Canon of Christ Church, Oxford, at Stirtloe, Huntingdonshire, on the 14th inst., aged 84.
 Melville, Rev. William Rylance, M.A., for forty-eight years Rector of Matlock, at Matlock Rectory, on Easter Day, aged 74.
 Stoek, Rev. J. Russell, Rector of All Hallows the Great and Less, Upper Thames Street, and Prebendary of St. Paul's, at Nice, on the 11th inst., aged 68.
 Thornton, Rev. John, M.A., Vicar of Aston Abbots for thirty-three years, at Aston Abbots, Bucks, aged 78.



The Church of England Pulpit.

THE NEW COMMANDMENT.

BY THE REV. A. PLUMMER, D.D., MASTER OF
UNIVERSITY COLLEGE, DURHAM.

SERMON PREACHED IN DURHAM CATHEDRAL, ON
MAUNDAY THURSDAY, APRIL 7TH, 1887.

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.—ST. JOHN xiii. 34, 35.

IN his first Epistle St. John seems to be referring to this all-embracing commandment, when he speaks of the commandment which is both old and new. "Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. Again a new commandment write I unto you, which thing is true in Him and in you."

The command to love one another was *not* new to mankind. It is as old as the human race itself. It is an original human instinct, a fundamental obligation. Wherever first two human beings lived together, there the obligation to mutual affection existed, and was attested by the inward promptings to affection of which each was conscious. A Divine sanction was at once imposed, for the first breaches of it were fearfully punished. When woman first transgressed it by robbing man of his innocence, her sentence was, "I will greatly multiply thy sorrow and thy conception." And when Cain transgressed it by robbing Abel of his life, he was told by the Almighty that the earth which he had polluted with his brother's blood should no more yield its strength to him when he tilled it, and that he should henceforth be a fugitive and a vagabond on the face of it. No; even to the Gentile, whose whole life was, generally speaking, one long violation of it, the command to love his fellows was not in the strictest sense new.

Still less was it new to the Israelite. Every well-instructed Jew knew that it stood written in the Book of Leviticus: "Thou shalt not hate thy brother in thine heart. . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. I am the Lord." If the obligation to love one's fellow-man was as old as the human race, the obligation to love him *as oneself* was as old as Judaism. It was an original precept of the Mosaic code, and lies at the bottom

of many of its minute ordinances. No; if not to the Gentile, still less to the Jew, was the command "Love ye one another" a new commandment.

St. John, then, is amply justified in calling it "an old commandment which ye had from the beginning." But what does he mean, and what does our blessed Lord mean, in calling it so emphatically a new one?

First, it had been promulgated afresh. It had been proclaimed anew, and that in much clearer language. The original instinct of mutual affection, born in Heaven and renewed in Paradise, had long since been almost forgotten; and even by those who had some faint recollection of it, it was persistently ignored. Other instincts, far more congenial to man's fallen will, had stifled it or driven it out of court. Its faint whisperings were scarcely heard among the blatant voices of selfishness and policy and passion. A Socrates or a Cicero might here and there suggest beautiful precepts of self-restraint, benevolence, and toleration; but "what were they among so many?" And what chance had they against the self-indulgence which long generations of practice had stereotyped into a habit, and which even philosophers had formulated into a system? Nor did the Jew need a fresh promulgation of the law of love much less than the heathen. He had so narrowed the scope of the command to love his neighbour, so overlaid it with qualifications and exceptions, that the word of God was made of none effect. In a large majority of cases it was easy to bar the way against this inconvenient obligation by raising the previous question, "And who *is* my neighbour?" And when it was quite evident that at any rate a man's own parents must be considered as among his neighbours, there was the monstrous device of Corban to fall back upon. While, as regards the whole of mankind *outside* Judaism, the Divine command had been not only evaded, but turned upside down by the portentous addition, "Hate thine enemy."

But Christ's law of love was a new one for other reasons than because it was promulgated afresh. It was not merely the old instinct of our fallen nature, dragged from its obscurity, and quickened into new life. It was not merely the old Mosaic precept, freed from glosses and perversions, and set forth once more in its original simplicity and comprehensiveness. It was all this, but it was a great deal more. It was the old instinct, the old precept, so transfigured, so enlarged and glorified, as to be indeed "a *new* commandment." It was new in its extent, new in its sanction. It was no longer the old vague principle of loving one's fellow-man. It was no longer the old standard of loving him as oneself. It was no longer the old sanction of loving because God had commanded us to love, and would punish us if we did not. No: "Even as I have loved you, that ye also love one another." *That* is the new standard; *that* is

the new sanction ; "the measure of the stature of the fulness of Christ." Not the measure of our love for ourselves is to be our standard in determining how we should love others, but the measure of Christ's love for us. Not fear, not even obedience, is to be the mainspring of our love, but love itself. Love is to kindle love, and the new-born fire is to know no limit but that of the fire that kindled it. "Even as I have loved you." In discovering our duty towards others it is not enough to ask, "What, if our positions were reversed, should I wish them to do to me?" That is an exceedingly practical and very useful question ; it will help to clear the ground. But it is not the final question, and it may lead us into grievous mistakes, for we often wish others to do for us what would be anything but really beneficial to us. The final question is this : "What would Jesus Christ do in my place?" And, when we have answered it, and find our selfish wills shrinking back from the answer, let us confront them with another question : "What has Jesus Christ done for me ? What is He doing for me still ?" "Even as I have loved you, that ye also love one another."

On this Maunday Thursday, this *Dies Mandati* or "Day of the Commandment," as it used to be called in days gone by, let us ask ourselves what *we* are doing towards the fulfilment of the command. This is a question of a serious kind. It is a *test* question. Nay, by the appointment of Christ Himself, it is *the* test question. "By this shall all men know that ye are My disciples, if ye have love one to another." This is the true note of the Church. Not *miracles*—miracles are no absolute test of truth. Christ has warned us that "there shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect." Not *formularies or discipline*, for both of these may change, and a past discipline may be a present heresy. Not *numbers*—numbers are no test of truth. Truth may be on the side of an Athanasius or a Galileo, against the large majority of Christendom. The ultimate, absolute test is *love*. Where is the man that loves Christ's little ones, loves his neighbours, loves his enemies, and loves them *because* Christ has loved him and *as* Christ has loved him ? There in the noblest form is the true Christian. Tertullian, after declaring the affectionate care which Christians in his day showed towards all in want, or in weakness, or in trouble, goes on to say that it is mainly the working of love of this kind which has caused the heathen to put a brand on them. "See," they say, "how these Christians love one another !" For they themselves hate one another. "And how they are willing to die for one another !" For they themselves are more ready to kill one another. What account would the heathen give of each one of us in this respect, if they had the opportunity of observing us closely ? Would the one feature in

our conduct which impressed them most profoundly be this—the self-sacrificing affection which we habitually display towards our fellow-men ? On this solemn evening, while we follow our blessed Lord from that upper room, in which He instituted the Sacrament of Love, to the garden in which His love triumphed over the extremity of human suffering, and even welcomed it for our sakes, let us be honest with ourselves and with Him, in giving the answer to this question. Do not let us shelter ourselves under vague generalities, as we complacently think of all the blessings to society of which Christianity has been the author or the augments. They are numerous and great, and we are bound to give thanks to God for them. But what have *we* contributed towards them ? What is each one of us doing day by day, to make mankind, and especially those with whom we come most closely in contact, healthier, happier, holier ? "See how these Christians love one another !" Oh ! dear people, can any of us dare to appropriate such words as these, and not feel that they are a bitter sarcasm ?

What are our daily thoughts ? Those unworthy suspicions of the motives of others, those pitiful jealousies of our neighbours' advancement, that miserable sensitiveness about the deference paid to ourselves, that diabolical gloating over what brings shame to others ;—are thoughts of this kind quite unknown to us ?

What are our daily words ? Those impatient rejoinders, which seem to imply that the whole world is bound to satisfy us ; those explosions of anger, when our wills have been thwarted ; those harsh criticisms on the conduct of others ; that eagerness to repeat what is discreditable to our neighbour, without any attempt to verify it, or to consider whether any *good* can come of repeating it ; that stirring up of strife, which but for our biting tongues would have died out ;—can we plead "not guilty" to such things as these ?

And what are our daily acts ? Let us cast our minds back over the last few days, and roughly calculate how much of our time and energy have been bestowed upon unselfish attention to the wants of others, how much upon selfish promotion of our own personal interests ; and what kind of a balance-sheet can we present to our consciences and to God ? How many kind acts have we performed ? and how many unkind ones ? How much money have we spent on good works ? how much on our own pleasures ? Have we cared whether our influence has been good or bad on the souls for whom Christ died ? Have we been liberal with our prayers, trying at least in that way to alleviate suffering and to lessen sin ? As we amuse ourselves with our newspaper, do we ever send up to God a momentary prayer for those whose sufferings or whose shame has been a pastime to us ?

When St. John was so old and infirm that he

had to be carried to church, he used, instead of a sermon, to say Sunday after Sunday to the congregation, "Little children, love one another." At last they asked him, "Master, why dost thou always say this?" "It is the Lord's command," he replied, "and if this is fulfilled, it is enough." If this is fulfilled. "By this shall all men know that ye are My disciples, if ye have love one to another."

THE COSMIC FUNCTION OF THE SON OF GOD.*

BY REV. HAMILTON STUART VERSCHOYLE.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men."—SR. JOHN i. 1-4.

"Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."—COL. i. 15-17.

WHILE the redemptive work of the Son of God is that which is more specially dwelt upon in Holy Scripture, it is yet not the only aspect of His work which is there brought before us. Some parts of Scripture lead us farther, to that which is metaphysically and, in a certain sense, temporally prior to that redemptive work, His work, namely, in the creation and continuance of the Universe, and in so doing remind us that the redemptive work was not the setting up of a new relationship between God and man, but the manifestation of a relationship in which we were created and are.

The Nicene Creed seems to recognise the close connection between the creative and the redemptive work, as we find the statement of the latter following without pause upon the words, "By whom all things were made." In this the Creed follows in the steps of St. Paul in Col. i., Eph. iii., and Rom. xi.

While, then, following the guidance of the Scriptures and the Church, we dwell more specially and constantly on our Lord's redemptive work, it is well to follow their guidance also, in at times turning our thoughts to His cosmic relation. With a view to this I ask you to join with me in considering the passages I have taken for my text.

At Ephesus, where St. John probably wrote his Gospel, and at Colosse, there was very prevalent a

form of thought soon afterwards called Gnosticism. The Gnostics generally regarded this world as the handiwork of a being inferior to God, which they called a Demiurge, and many of them inserted between God and the Universe material and spiritual a number of intermediate beings. In one word, they separated God from His Universe. They also looked upon matter as utterly opposed to spirit, and as springing from a thought-less ground.

St. John and St. Paul meet this false Gnosticism with a true Gnosis. St. John teaches that "all things were made (became) through Him, and apart from Him did not anything become. That which became in Him was life." In Whom and through Whom? In and through Him Who is the Eternal Word or Thought of God. And St. Paul teaches the same Jesus Christ, through Whose Blood we have redemption, even the forgiveness of sins, is "the Image of the Invisible God." And the Image of the Invisible must as such be invisible, must be spiritual, and so is the same as the Word or Thought in St. John. The teaching of St. Paul anticipates that of St. John, and indeed is carried further. "In Him all things (the all things, the whole Universe) were created . . . the all things were created through Him and unto Him, and He is before all things, and in Him the all things consist."

But what has all this to say to us at the present day? No one now accepts Gnosticism (might not the most prevalent error—Agnosticism—seem the very reverse of this?), no one traces the origin of the world to a Demiurge. So it might seem that this teaching were now a slaying of the dead. But is it so? We have seen that one prominent and pervading Gnostic error was the separation of the Universe from God. Is there nothing of this at the present day? Do we not see materialists endeavouring to account for the Universe without God, denying that there is a God, and so separating between the Universe and God by the chasm between what is and what is not? Do we not find Agnostics telling us in doubly self-contradictory language that "the Power which the Universe manifests is unknown and unknowable," thus separating between God and the Universe? And not only so, but do we not see not a few believers in God unintentionally playing into the hands of both the former by granting their false premiss that, so far as anything can be explained by what are called natural causes, so far it is taken out of the hands of God, and His immediate working dispensed with? And what is this but a separating between the Universe and God? In a previous sermon I quoted from various Theistic writers passages which seemed to show that this idea is not confined to the unthinking, but is countenanced to some degree by thinkers.*

* I cannot sufficiently express my obligations in general, and in the preparation of this sermon in particular, to Principal Caird's magnificent work, "An Introduction to the Philosophy of Religion." I am also much indebted to Hegel's "Philosophy of Religion," and to Professor Caird's great work on Kant, and to Professor Morris's small but most able and suggestive work on the same philosopher.

* Since writing these sermons I have read Mr. Fiske's most able and interesting little book, "The Idea of God," in which he contrasts the Athanasian with the Augustinian

The passages I have chosen for my text point us to a juster view of the relation of God to His Universe, and at the same time suggest to us the essential difference between theories which are in ultimate analysis opposed to Theism, and those which harmonise with it. This difference lies in their answers to the question, "Which is the first principle—thought or matter?" St. John answers this question thus: "In the beginning was the Thought." And this is the answer reflection should bring us to, for matter pre-supposes space and time, which are forms of thought (though not merely of subjective thought), while thought does not, they being its own forms. But Scripture teaches us not only the priority of thought and the production of all things by the Divine Thought, but also that even matter has in it, as its essential element, as its substance or ground, an element of thought—"In Him were the all things created, and in Him the all things consist."

Let us ask ourselves, does this teaching of the Apostles respond to any demand in our own minds? Can we find in thought within us any demand for a universal Thought? I think we can. The common, unthinking method of regarding the relation of the mind to the external Universe is this—they are looked upon as two separate, independent beings, the Universe influencing the mind, and the mind receiving ready-made impressions from it. But this is not the true state of the case. What really occurs when we have a perception of anything in the external Universe is, that there are a certain number of sense modifications, and thought thinks them into unity under its own categories. The sense modifications have no meaning, are in fact nothing, except so far as they are thus thought. Thus for us the Universe "consists" (literally "stands together") in thought, and the element other than our subjective thought must be fundamentally of the same nature, otherwise it could not unite with thought into one whole.

But the Universe exists independently of the thought of each individual. We are conscious of an element in it other than our individual thought, and the Universe existed before there was a man or any sentient being. The thought, then, which is its essential element, must be a Thought transcending individual thought—an Absolute Thought. Analyse matter as far as we will into its constituent molecules, and these into their constituent atoms, an atom or a molecule is nothing, except so far as an element of thought enters. And in the very

consciousness of the distinction between ourselves and the external world there is implied a Thought which transcends that distinction, for without embracing both sides the consciousness of the distinction could not arise.

Thus, as far as the material Universe is concerned, we are led towards the teaching of St. John and St. Paul—that an Eternal Thought is ultimate ground or substance of all things. [It is not a little remarkable that the greatest of modern philosophers (if not of all philosophers) should have been led by an independent line of thinking to this same truth, and should have called his Science of Being "Logic," or the Science of Thought.]

And this, which we have found to be true of the material Universe, is in a still deeper sense true of the spiritual Universe. In the consciousness of ourselves as individuals there is implied a Thought thinking in us which transcends our individuality,—a Thought beyond our individual thought. How else could we know ourselves as individuals? The consciousness of a limit implies that the limit is transcended in thought. Thus not only the all things visible, but also "the all things invisible, are created in and through Him"—the Eternal Thought or Image of God—"and in Him all things consist." "In Him we live and move and are." This truth which we perceive within us on the intellectual side, we perceive there, too, on the moral side. For what is the command and the light within us, which we feel to be the very centre of our being, but a Light and a command above us?

The tendency of modern science is supposed by many to be towards materialism and atheism, and doubtless if we should admit that the explanation of phenomena from what are called natural causes, renders superfluous the action of God, at least in the present, such would be its tendency. But when we bear in mind this teaching of St. John and St. Paul, and enter into and perceive its truth, we shall, I think, find that science has not this tendency, but the very reverse. That popular fallacy seems to rest on a conception of the relation of God to the Universe analogous to that implied in Paley's famous simile of the watch—that, as a watchmaker makes a watch and leaves it to go on without him, only interfering to rectify disorders, so God made the Universe, and wound it up once for all, and left it to its own forces, only interfering by miracle to rectify disorders.

But when we realise that the ground or substance of the whole Universe is the eternal Word or Thought or Image of God, that "that which became in Him was life," that all being is in ultimate analysis an eternal doing, that so all causality is His working, all existence His continued acting, then we find science tending to confirm and deepen our faith in Him.

idea of God, and notices how Leibnitz and Agassiz, from attaching themselves to the latter idea, were led to reject, the one the Newtonian theory of gravitation, and the other the Darwinian theory of the "Origin of Species," on the ground that these theories appeared to substitute the action of physical forces for the direct action of the Deity. I trust Mr. Fiske's book may be widely studied by both scientific men and theologians.

In the first place science proceeds on the assumption of the intelligibility of nature, *i.e.*, on the assumption of thought in nature. But not only is there this general confirmation, but some of the particular discoveries of science seem to lead straight in the same direction. Take, for instance, those important connected truths, the Correlation of Forces and the Conservation of Energy—*i.e.*, the oneness of force under all its forms (light, heat, electricity, magnetism, elastic force, gravity), and its indestructibility, and we shall find, I think, their tendency to be purely spiritual. For if we analyse matter we shall find that it is only expressible in terms of force, that any conception of it other than that which regards it as consisting of a number of unextended force centres is beset with contradictions, while the only possible conception we can form of force is will or thought force. As long as there were supposed to be a number of different forces, so long it might have been possible to believe in the absence of one ground of the Universe; but now, when we know that there is but one indestructible Force, then, if we are right in holding that matter consists of but various manifestations of it, and that its only conceivable meaning is Will or Thought-force, it seems but one step to the truth taught by St. Paul and St. John, that there is one eternal Thought in Whom the whole Universe consists.

Materialism, as a final explanation of thought, has these two main faults. 1st. It seeks to explain the more known by the less known. Thought we know directly, matter only indirectly. Any materialistic theory can only result as the conclusion of a chain of reasoning, each link depending on the previous one, and each resting only on probable evidence, and so the whole chain having a less probability than each link, while thought is given immediately and certainly. 2nd. The thorough-going materialist seeks to derive thought from matter, which matter, as we have seen, contains an element of thought as an essential element; and so the materialist starts with what he wishes to account for.

Bearing in mind the truth taught us in our text we shall fear no theories, however materialistic in appearance, for we shall know that the essence, the ground in which "all things," material as well as spiritual, "stand together," is thought, the Eternal Thought or Word of God. We shall, as I have said in a previous sermon, look upon each fresh, scientific discovery as a further revelation to us of *how* God works.

And the great truth we are considering serves to explain the effect upon us of the sublime and beautiful in nature and art. The sublime and beautiful have this effect on us, because in them the Eternal Thought, in Whom the whole Universe consists, in a special way *manifests* His presence.

We feel the sympathy with nature where it is most sublime and beautiful, because of that mani-

festation of the Thought, Who is the common ground of its being and of ours.

"In Him all things consist." This is true of the material universe; it is, in a more intimate manner, true of man. "That which became in Him was life, and *the life was the light of men.*" We have seen that not only in consciousness of the distinction between us and the world is there given a Thought which transcends that distinction, but that, in our self-consciousness as individuals there is given a Thought, thinking in us, which transcends our individuality. And we have seen this truth, too, on the moral side, where we find a Light within us and yet above us, a Light which is not our own, but "the true Light which lighteth every man." Every aspiration after good in any man, Christian or heathen, is from the spirit of God, is from the Eternal Word, every good action is the power of His working, and every evil action is a using of His power against Himself. How high and sacred does every duty to self and to others become when we thus regard it as directly duty to God!

God, the Eternal Word, is the ground of substance of all our being, body and spirit. "Your bodies are the temples of the Holy Ghost"; "What, know ye not that Jesus Christ is in you, unless indeed ye be reprobates?" (as though the Apostle would say, "If ye be reprobates ye know not this great fact.")

All teaching about religion has only its full efficacy when it wakens in us the sense of this relationship to God. Sin is acting as if we were separate from God, and it is a separation, as dimming and quenching the consciousness of that relationship. Christ came to take away sin by the sacrifice of Himself, by the manifestation of God which that sacrifice was, and thus to wake us up to a knowledge of that relationship, and so to atone us to God. He came, not to set up a new relationship, but to manifest the relationship in which we in our manner, as all creation in its manner, were created and are.

Some may say that the prominence given to these truths savours of Pantheism and is opposed to liberty. If so, then St. Paul was a Pantheist when he said, "*In Him we live and move and have our being.*" And it is not Pantheism; for Pantheism regards God as completely immanent in the Universe, this recognises and accentuates His transcendency. "These are parts of His ways." Pantheism regards the Universe as having an existence of its own, and identifies this with God; this regards the Universe as not having for one moment an existence of its own. Pantheism regards God as a dead substance; this regards Him as a living Thought, a living Person. And so far from being opposed to freedom, it is only so far as we realise this oneness, only so far as the will of God, which we do if we are serving him, becomes, not a Will

without us, but a Will within us, so far as our will becomes identified with His, only so far as we can say with St. Paul, "I live, yet not I, but Christ liveth in me"; only so far have we attained to perfect liberty.

As "all things are created in and through" the Eternal Son, so "all things are created unto Him." He is not only the efficient Cause of the Universe and its ground, but also its Final Cause. "Through the ages one increasing purpose runs," but that "to which the whole creation moves," is not merely "one far-off divine event," but one ever-present Person, the Eternal Thought or Son of God. And towards this fulfilment it is given us to work. Let us strive to be as St. Peter, "looking for and hastening the coming of the day of God."

I think the dwelling upon these truths may be a blessing to us, not only in delivering us from any possible fear that any scientific discoveries might be atheistic or anti-Christian in their tendency; but also in deepening our sense of the solemnity of life, of the sacredness of duty, of the awfulness of sin; in giving a fuller content to our belief in God, in helping us to realise His infinity, in delivering us from that too common idea of God on one side and man on the other as beings existing independently (which is to limit God by the finite and thus make Him also finite), in delivering us from this by leading us to realise that He is the Infinite Who contains the finite, and so, lastly, may these thoughts lead us to a deeper appreciation of that infinite Love and Self-sacrifice which led the Eternal Word to humble Himself and take our nature, as "the Man Christ Jesus," and to suffer and die to redeem us.

THE Archbishop of Canterbury has appointed the Rev. F. S. Dale, M.A., to the important vicarage of Lydd, vacant by the death of Chancellor Burton.

ON Tuesday next Westminster Abbey will pass into the hands of the Office of Works, for the purpose of preparing for the celebration of the Royal Jubilee, and will be closed until further notice. In order to avoid so prolonged a discontinuance of the services, the Dean and Canons have accepted an offer from the rector and churchwardens of St. Margaret's, Westminster, to place that church at their disposal, so far as parochial arrangements permit. St. Margaret's Church has always been in close connection with the Abbey, and the rector (Dr. Farrar) is Archdeacon of Westminster. The usual Abbey services will therefore be held in St. Margaret's Church at 10 a.m. and 3 p.m. on week days, and at 3 p.m. on Sundays. Holy Communion will be administered at 8 a.m. on Sundays and holy-days. The other Abbey services will necessarily be discontinued. Special preachers will be appointed for the Sunday evening services at St. Margaret's. Archdeacon Farrar states that—"By an ancient and acknowledged privilege, the erections in the Abbey on such occasions are regarded as belonging to the Dean and Chapter; but that whatever is thus given to them by the nation, will go exclusively to the repair and ornament of the national cathedral."

RUPTURE CURED!

IMPORTANT INVENTION.
MR. C. B. HARNESS, the renowned Inventor of Electropathic Belts and other Curative Electrical Appliances, has lately introduced a new **Washable Everlasting Truss**, known as

A NEW TRUSS.
Guaranteed to last a lifetime. All who suffer from Rupture should wear **Harness' Xylonite Truss**. It has a beautifully smooth flesh-coloured surface, of a washable and durable material; gives complete comfort and support without irritation; is cheap; and weighs only a few ounces.

Pamphlet and Advice on application to **FREE OF CHARGE** **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, APRIL 30, 1887.

THE TITHE BILL IN DANGER.

WE regret to read in the *Standard* of the 26th inst., "that, though the Tithe Rent-Charge Bill will be brought to a Second Reading, the Government will probably not persevere with it, in face of the opposition which it has raised." This opposition emanates from the farmers and landowners as well as from the clergy, which is reliable evidence that its provisions are in the main just and equitable. We are convinced that the clergy will never obtain more favourable terms for adjusting this dangerous and complicated question. It is to be hoped that our Bishop-legislators will intervene and save a Bill designed to confer such a great moral benefit on the Church and nation without, as far as we can judge, any pecuniary loss to the clergy. The opposition raised by the latter body is as unwise and short-sighted as it is apparently selfish. Perhaps there is no property so unpopular and precarious in its title and tenure as tithe; consequently it is very difficult and expensive to collect from any considerable number of payers. It may be, and probably is, a delusion to suppose that owners will prove more willing and prompt payers than occupants; but this Bill makes the owner and all his possessions liable for the tithe—a palpable gain to the receiver and an important step towards the eventual redemption of this variable and unsatisfactory charge upon the land. In the present rage for peasant proprietorship there may soon be more owners than occupants in a parish, and more quarrelling over sixpences than there is now over pounds. It is, therefore, eminently wise and statesmanlike of Lord Salisbury to offer facilities, if not a premium, for the redemption of

tithe—the only final and satisfactory adjustment of the question, and a measure essential for the prosperity of agriculture and for the welfare of the Church.

The Bill is unquestionably framed in the truest and most permanent interests of the Church, and we shall exceedingly regret if it be withdrawn in consequence of the opposition of any large section of the Clergy. Instead of developing an organised and clamorous opposition to this wise and beneficent measure of Reform, the clergy would do well not to put forward any selfish and unjustifiable claims, but to leave the defence of their material and worldly interests to the lay members of the Church. They may be assured that, even if the tithe of land-produce should be wholly diverted into other hands, their temporal wants will be supplied; because history proves that diligent and conscientious religious work always attracts money. Without entering upon minute calculations of the immediate profit and loss to themselves, and squabbles about the loaves and fishes, the clergy should appreciate the great principles of the Bill, and seriously consider whether or not it is desirable to have them enacted during the present Session. To us the matter appears to be one of urgency, and we would impress upon our readers, lay and clerical, the importance at once of petitioning the Government and the Parliament to press forward the Bill with all possible vigour and despatch.

PROFESSOR TYNDALL'S REMINISCENCES AND REFLECTIONS.

It is my privilege to have been born in Ireland. Twenty years of my life were spent continuously in Ireland; and many times, since striking root in England, I have revisited the "Emerald Isle." The light-houses on the Irish coast—models of cleanliness and good order in a country not famous for either—are known to have been objects of special interest to me. But I also visited Ireland as a traveller, seeking health, pleasure, or instruction. Friends helped me with their counsel in these excursions. A specially fine one, to Horn Head, Gweedore, and the wild west coast of Donegal, was planned for me by a most worthy Catholic Bishop — Dr. Doran, of Belfast. North, south, and centre, I have made the acquaintance of the Irish people. My memory, moreover, extends a long way back. With awe and horror, when a boy, I have watched the swaying to and fro of the faction-fight, where Irishman was pitted against Irishman — Catholic against Catholic — in deadly strife. From the seething crowd came the clatter of colliding sticks and the roar and murmur of infuriated men. Bloody and murderous work it often was; but not without a touch of chivalry at times. These were not the days of surgeons' knives and revolvers—of slugs for the legs of aged men and pitch for the shorn heads of maidens. They were the days of the "black-thorn," which, if savagely employed, was also wielded with a strength and skill worthy of our soldiers in their "assaults of arms." In the south of Ireland my

occupation on the Ordnance Survey brought me into contact with all sorts and conditions of men—with the labourers in the fields and the farmers in their houses, where I sometimes lodged. It is not, therefore, from one of those fledgling flights in which our callow politicians now indulge, and from which they return charged with wisdom for the edification of their fellow-countrymen, that my knowledge of the Irish people is derived.

Dark and vengeful propagandists of sedition came across me from time to time; specks in the sounder fruit; and such characters are the centres of infection in Ireland at the present hour. Let them alone: fail, through temporary cowardice, indolence, or incapacity, to eradicate them: then, as surely as the anthrax which destroys our flocks pushes inward from an infected puncture in the flesh, to the putrefaction and destruction of the whole body, so these "specks" of *contagium*, which have already spread so far, will continue to spread, to the destruction of all social order in the land. The people as a whole, when I knew them, were kind, unselfish, warmly hospitable, and obliging without haggling for reward. I well remember a poor labourer, standing in his cabin-door at midday, addressing me thus: "Arrah, sir, we have got a bit of fish to-day, won't you come in and share it?" This was representative; and in no other country in Europe have I met the like. On the other hand, the people could *lie* with astonishing ease and freedom, and freely commit themselves to promises which they never intended to redeem. Among themselves, however, the value of language was regulated by a knowledge of these peculiarities. Its value in Ireland was, until lately, distinctly lower than in England. It probably is so still, notwithstanding the lessons in shiftiness, inconsistency, and tergiversation which have been so abundantly rehearsed before the English people of late years. The delight felt by an Irishman in gulling an Englishman has often been set forth in Irish novels; and surely that delight must become altogether transcendental, when a despotic and credulous English statesman to whom age has failed to teach wisdom, suffers himself to be cajoled by the professions of the National League.

In early youth my political colour was taken from my environment; it was "orange" in hue. This faded as manhood was approached, and my politics became liberal—in some respects, indeed, radical. At no time, however, could I accept the creed of the "Separatist;" and to speak of Home Rule as distinct from complete separation implies either mendacity or delusion. We have pitiable examples of both—thank God! a minority—in our present House of Commons. But though I could not, to use the simile of Carlyle, agree to have our imperial house cut in two, and our back parlour left open to the burglar, I was often moved by the enthusiasm of the Young Ireland party. The kindling vigour of their songs laid such hold of me that I knew almost the whole of them by heart. Among these writers was the specially gifted Thomas Davis, full of grace, pathos, and power, who "swan-like" sang and died. There was John Mitchell, the Belfast Man, and many others whose songs I remember, but whose names I have forgotten.

I have made no attempt to refresh my memory of the literature of the time here referred to. The songs have clung to me since they first appeared in the columns of the *Nation*. Those Young Irelanders, I cannot but think, contrast very favourably with their

latter-day successors. Wild and unpractical they may have been; but they were, for the most part, high-souled, chivalrous and cultivated—men of a very different stamp from the rabble pushed by Mr. Parnell into the House of Commons. On public grounds I would have suppressed the Young Irelanders, though I loved them. With far greater alacrity would I suppress their successors, whom no man can love.

Were I called upon to speak about Ireland to the working men of England, who are so constantly exposed to the sophistries of the "calloso politicians" to whom I have already referred, I would in the first instance found upon my knowledge of the country my right to form an opinion; and I would try to impress upon my hearers the fact, that the statesman who legislates for a people of whose real character he is as ignorant as are Mr. Gladstone and Mr. John Morley of the people of Ireland, is sure to bring his country to grief. Mr. Gladstone comes to this problem manacled by a policy which he earnestly and confidently predicted would bring us peace, but which has brought us nothing but war. He cannot—he dares not—plead his experience and say, "I, as a veteran statesman, versed in public affairs, must understand this Irish question better than others." For, in relation to Ireland, he has proved an evil-doer and a false prophet throughout. If that which he has done be an earnest of the things that he will do, then his future, should he return to power, hides in it not "goodhap" but "sorrow." Mr. Gladstone's hands are already virtually reddened with the blood of heroes. But this blood, of which he seems so regardless, and which in point of *quality* leaves nothing to be desired, is small in *quantity* compared with what would flow if he had his way. The predicted amity between England and Ireland is pure moonshine. Give her Mr. Gladstone's Home Rule, and Ireland will hit England with redoubled strength and bitterness. She will work for complete separation, and will win it; and then our "back parlour" will be open to the "burglars" of the world. The infatuation is gross. The hatred that has been nursed so long, and which has been only intensified by concession, will not be dissipated because Mr. Gladstone, in his old age, has chosen, on the spur of the moment, to turn politically heels over head. The hate is durable, and will, alas! endure beyond the day of Mr. Gladstone. On the other hand, an empire still manned by Britons, and, though in part emasculate, in great part heroic, will not die without a fight. Should this be provoked, then a single word of a prayer now in common use will have to be altered, and the prayer rendered "God *help* Ireland!"

In no unfriendly spirit I would invite Mr. Parnell to reflect on this. To my mind he is urging his country on to certain ruin. It is with a feeling of moral nausea that I read reference after reference to "our venerable leader." Would that I could discern either in his work or in his character any basis for veneration! Is he not responsible for the seditious unrest in Ireland which followed his speech on the disestablishment of the Irish Church? Is he not responsible for the blood so fruitlessly shed upon Majuba Hill? Is he not responsible for the blood of Gordon, of Stewart, and of many another hero now covered by the sands of the Soudan? Is he not responsible for legislation in Ireland which has proved a course of unmitigated disaster? Above all, is he not responsible for his partially successful imitation of Jeroboam the

son of Nebat? for though his present following is a ragged one, he has, assuredly, as far as it is concerned, taught Englishmen to sin. And now, his work accomplished; when, instead of sinking to his rest with the calm glory of a setting sun, we find him converting his unrivalled rhetorical power into a blast-furnace wherewith to inflame the worst passions of his audience, setting man against man and class against class; when we find him accepting without protest the murder of men and the mutilation of animals, when we find him endeavouring to excuse and explain away the brutal maltreatment of innocent women; then I turn confidently to my friend the working man and say, "This is no hero; this is no 'venerable leader.'"

Of Mr. John Morley I would speak more in sorrow than in anger. To account for his lapse from what all his friends regarded as a life of true literary nobleness, I ventured to suggest, some time ago, the possibility of a "spot within the brain." A sceptical shake of the head was the response to my suggestion, on the part of a sterling Liberal friend who knew him well. There was no madness in the case. Mr. Morley had been nourishing the political lobe of his brain on the writings of the French revolutionists, and his patriotic aim was to transplant into England the wholesome doctrines he had thus imbibed. Through many years of our lives I ranked Mr. Morley among the most high-minded of my friends, little dreaming that so fine a spirit could be warped into the ways of the political agitator. His culture ought to warn him of the fate which usually awaits such men. He, better than most, ought to know that those who now give him the cheap huzzahs which seem to intoxicate him, will turn and rend him as a rag the moment he ceases to fulfil their often foolish aspirations. Turning from Mr. Morley in particular, the *Times* may be right in regarding the literary mind as unsuited to periods of storm and strife. For such times strength, rather than culture, is the one thing needful. Thus a single trumpet-blast from Chamberlain is worth whole atmospheres of uncertain sound from Sir George Trevelyan. We need, just now, that genuine force which rests upon individual conviction, to confront the spurious force which is a mere product of imitation. In the good old spirit of Protestantism, we want the private judgment of brave men to confront the decrees of an immoral Pontificate.—*St. James's Gazette.*

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—I cannot refrain from sending you some observations on "Your Reviewer's" last letter, although both you and your readers must be growing weary of this protracted controversy.

I. "Your Reviewer" speaks of "the late date of the book of Revelation *circa* A.D. 95." This is a direct contradiction of Archdeacon Farrar, who says: "Though it stands last in the order of our Canon, the Apocalypse was the *earliest*, not the latest, of the writings of St. John"; while M. Renan declares that

"the Apocalypse directly arose out of the persecution of Nero." The Archdeacon gives the date as "probably about A.D. 68." "Your Reviewer," consequently, is at least a quarter of a century out in his reckoning.

2. "Your Reviewer" disputes my statement that "St. Mark himself does not *once* quote the Jewish Scriptures." Now, if he will kindly turn to Archdeacon Farrar's very interesting and instructive "Messages of the Books," p. 56, he will find that "St. Mark has fewer references to the Old Testament than the other Evangelists, and only *one* (Mark i. 2, 3) which is *peculiar to himself*." In saying this, however, it seems to me that the learned Archdeacon is somewhat in error, for the quotation he specifies consists really of two quotations from the Old Testament rolled into one, both of which are to be found in St. Matthew, namely, ch. iii. 1, from the LXX., which here differs from the Hebrew; and ch. xi. 10, in which there is a bold change in the person of the original prophecy. Not only is this not peculiar to St. Mark, but it furnishes evidence of the way in which Mark has adapted and epitomised Matthew. The quotation to be found in our Bibles in Mark xv. 28, from Isaiah liii., to which "Your Reviewer" alludes, is rejected, by Alford as a gloss "that, being noted in the margin here, has come into the text from Luke." All the best MSS., A, B, C, D, X, and also Tischendorf's Sinaitic MS., omit it. My assertion is consequently, after all, substantially correct.

3. "Your Reviewer" says: "Where persecution was general, it is hard to say that any particular and definite one is meant in Peter's First Epistle." Not so do I read the very definite and impressive words: "The end of all things is at hand"; "Rejoice inasmuch as ye are partakers of Christ's sufferings"; "the fiery trial to try you"; "the time is come that judgment must begin at the house of God"; "if any man suffer as a Christian"; "be vigilant"; "your adversary goeth about as a roaring lion, seeking whom he may devour"; "whom resist steadfast in the faith"; "throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." All this seems to point to something very wholesale, very serious, and very definite. (1 Peter i. 1; iv.; v.)

4. "Your Reviewer" admits that Mark wrote for Gentile readers, but denies that "he wrote an epitome of Matthew's Gospel with a distinctly Gentile purpose." That remark evidently shows that "Your Reviewer" does not fully realise the precise circumstances of the early Christians. He does not at all apprehend the deep-seated, wide-spread controversy raging between the Judaising and the Gentile members of the Church. Baur, with all his errors and learned false conclusions, has placed this in the clearest light, and beyond all contradiction. Why should there be a Gentile Gospel at all? why would not the one original authorised Gospel do for both Jew and Gentile alike? Because there was this never-ceasing controversy on what appeared a most vital question. Why could not the fresh Gentile converts use the original Jewish Gospel of Matthew? Because the Judaisers (the Pharisees who had become Christians) said: "Except ye be circumcised, after the manner of Moses, and keep the law, ye cannot be saved" (Acts xv. 1, 24); because these factious, narrow-minded, blatant Judaisers were striving to bring the Gentile believers "under bondage to the beggarly elements of the law" (Gal. iv. 9). And to this St. Paul, the Apostle and guardian and champion of the Gentiles, would never consent. Hence any

Gospel "for the Gentiles" would necessarily be a Gospel "with a distinctly Gentile purpose." With "Your Reviewer's" leave, and asking the indulgence of yourself and your readers for any repetition, I will again resort to a simple statement of facts to bring out clearly the relationship of Mark to Matthew.

FACT I.—*The direct mission of our Lord (by birth a Jew) was to the Jews only.* (Matt. xv. 24.)

FACT II.—*The mission of the twelve Apostles, who were themselves Jews, was primarily to the Jews only.* (Matt. x. 5, 6.)

FACT III.—*Consequently the primitive Apostolic tradition of our Lord's words and work must necessarily have been Jewish.*

FACT IV.—*St. Matthew's Gospel, which gives the fullest account of our Lord's teaching (quite one-half of St. Matthew being devoted to this), is characteristically Jewish, while the other Synoptic Gospels (Mark and Luke) are designed for Gentile readers.*

FACT V.—*A strenuous attempt was made by the Judaising party of Pharasaic believers at Jerusalem to impose the Law of Moses on the first Gentile Christians at Antioch.* (Acts xv. 1, 5, 24; cf. Gal. ii.)

FACT VI.—*St. Mark's Gospel closely follows St. Matthew's Gospel in order, substance, and language.* "The narrative of St. Mark's Gospel, as far as it goes, coincides in a great measure with that of St. Matthew, both in substance and language. Indeed, there are clear evidences that it was St. Mark's design to repeat much that had been already said by St. Matthew." (Bishop Wordsworth.)

FACT VII.—*There are, however, certain distinct and pronounced divergences of Mark from Matthew, namely—*

(a.) *In being much shorter.*

(b.) *In adding explanations of Jewish words and customs.*

(c.) *In carefully expunging the distinctive Judaistic dogmas and precepts of Matthew: e.g., the writer of Mark does not mention the Jewish "Law," he does not refer to Jewish legal "righteousness," and he does not himself refer to passages of the Jewish Scriptures (as Matthew does) in support or illustration of his statements.*

From these simple and well-established facts the following conclusions seem inevitable:—

CONCLUSION I.—*The Jewish Gospel of Matthew, and NOT the Gentile Gospel of Mark, most nearly represents the primitive or common Apostolic tradition.*

CONCLUSION II.—*Mark is Matthew modified, and adapted for the use of the Gentiles. The first Gentile converts to form a distinct body of disciples—the first "Christians"—belonged to Antioch. After the attempt of the Judaisers (Acts xv.), it was clearly out of the question that these free Gentile Christians could continue to be instructed out of the authorised version, which bade them fulfil all righteousness, which the Pharisaic Christians would interpret "legal righteousness"; which told them that it was easier for heaven and earth to pass than for one jot or one tittle to pass from the Law, and that whoever taught men to break the least commandment of the Law was the least in the kingdom of heaven (Matt. iii. 15; v. 17-19), and that an offending brother was to be treated as a "Gentile" (ἐθνικός) and a publican (Matt. xviii. 17); The changed circumstances demanded a revised version of the Gospel. This we have in Mark. To give a few details: the word δίκαιος, which for a Jew had a specific, technical meaning, and which is one of the characteristic words of Matthew, who uses it*

fifteen times, is not to be found at all in Mark; *δικαιοσύνη* seven times in Matthew, not once in Mark; *τέλειος*, which also had a special technical meaning for Jewish ears, as applicable to those who like Zacharias "were *righteous* (*δίκαιοι*) before God, walking in all the commandments and ordinances (*δικαιώματα*) of the Lord *blameless*" (Luke i. 6)—this word *τέλειος* is twice used by Matthew, not once by Mark; *ὁ νόμος*, the Law, occurs seven times in Matthew, but not once in Mark; *ἄγγελος*, angel, occurs many times in Matthew, who in chaps. i, ii, iv., and xxviii., uses the word "on his own account," *i.e.*, in his narrative. Mark never uses *ἄγγελος* except in passages paralleled in Matthew, and, as I assert, taken therefrom. Mark's first use of the word, ch. i. 13, is a good example of the epitomising process he applies to Matthew (Matt. iv. 1-11). St. Matthew constantly speaks of the Kingdom of *Heaven* (plural, *of the Heavens*), *ἡ βασιλεία τῶν οὐρανῶν*; Mark not once. Why not? These quotations will, I expect, throw some light on this interesting fact. "It is a common expression in the Rabbinical writers." "The Jews commonly recognised *seven heavens*" (Alford). "*Οὐρανός* is *never* used in the plural by classical writers" (Liddell and Scott). The expression was well understood by the Jews, but it was not at all adapted for Gentile, especially Greek or Roman, ears. "The heavens" (plural) had no meaning for classical readers or hearers. Had Mark, to meet the difficulty, changed the word to the singular, the Gentiles would naturally have said, "Oh! yes, we have heard of *Οὐρανός* before; he was the father of the Titans, and of Chronos, the misguided parent, who devoured his own offspring; but is it possible that you Jews have journeyed all the way from Jerusalem, and Cyrene, and Cyprus, to talk to us about the Kingdom of *Οὐρανός*. We did not know till now that you took any interest in these mythological stories of our poets—these old-world fables which we have discarded long ago as childish nonsense."

So much for "Your Reviewer's" observations on the linguistic features of Mark, as to which he says: "Mr. Evans speaks enigmatically"; and again: "Mr. Evans cannot have considered these facts."

If "Your Reviewer" desires to see how closely and carefully Mark follows and reproduces the *written* Matthew let him ponder over the two parenthetical remarks, both of which Mark might have so easily omitted, especially when one obvious object of his is brevity, I refer to the *obiter dicta*, "For they were fishers" (Matt. iv. 18), reproduced word for word by Mark, (ch. i. 16); and, "Let the reader understand" (Matt. xxiv. 15), reproduced word for word by Mark (ch. xiii. 14). If he desires to see how Mark is Matthew expurgated for the Gentiles, let him note how in this 13th chapter of Mark which so faithfully on the whole reproduces Matt. xxiv., "the holy place" (that is the Temple), is expunged in verse 14 (*cf.* Matt. xxiv. 15); and sabbath-day in verse 18; (*cf.* Matt. xxiv. 18). If "Your Reviewer" desires to assure himself that Mark was "written with a distinct Gentile purpose," let him note that whereas some of the Jews had a notion that "the sabbath was observed by angels in heaven before the creation of man" (Westcott), in Mark alone of the Evangelists is to be found the declaration that "the sabbath was made for man, and not man for the sabbath." Should he desire still further evidence, he may find it in the words added by Mark (ch. vii. 16), to his account of Matt. xv: "This, he said, making all meats pure."

(Farrar)—words dealing with the special matters in dispute between the Jewish and Gentile Christians (Acts xv), and throwing much light on St. Peter's vision in Acts x; "the two verbs 'cleanse' and '*profane*'—both in a peculiarly pregnant sense—being the two most prominent words in the narrative of both events." (Mark vii; Acts x). (Farrar).

5. "Your Reviewer," refers to the "Primitive Tradition," from his other letters evidently implying that there was one common oral apostolic tradition in existence, and that this is best preserved by Mark. This is simply impossible. I know that it sounds plausible, and that it seems at present a favourite hypothesis even with eminent scholars; but it will not bear investigation. It is not true because it *cannot* be true. I cannot now attempt to deal with it fully, but I may just say that the Twelve Apostles would not have been able to agree on such a question.

(a.) Will High Churchmen, Low Churchmen, Broad Churchmen ever agree to accept a Prayer Book produced in their own day? These Apostles were men with different dispositions, opinions, aspirations. There was impetuous Peter, fiery James, contemplative John, saintly Bartholomew (Nathanael, an Israelite indeed), inquiring Jude, misunderstanding Philip, doubting Thomas, and bigoted Simon (the Jewish zealot). Each Apostle would have had his own reminiscences, his own observations, and his own views; and they could hardly have all agreed to piece their contributions together so neatly as they are fabled to have done in the case of the Apostle's Creed. What did John, one of the "pillars" of the Church, contribute? And why did he so ignore his own contribution when he came to write his own Gospel, which takes little account of the Synoptic narrative.

(b.) It is impossible to get any *two* men to repeat *any* story *verbatim* for a *single* year—how obviously impossible that *twelve* men should do so for *twenty* or *thirty* years—scarcely for (say), a quarter of a century, missing a word in their parrot-like lesson (*e.g.* *δυσκόλως*, Matt. xix. 23; Mark x. 23; Luke xviii. 24; *δαίμων*, Matt. viii. 31; Mark v. 12; Luke viii. 29)—what *would* have been the consequence if they had failed in their *memoriter* lesson?

(c.) This tradition could not have been like the Gentile Gospel of Mark, with all the Jewish characteristic words and doctrines expunged; and, as Christ first appeared as a Teacher, and spoke as *Judeus ad Judeos, apud Judeos*, the original tradition must have consisted largely of His discourses, and these must have had a Jewish tone and tinge—in a word exactly such as we find in Matthew.

6. "Your Reviewer" says that certain parts of Matthew omitted by Mark "are instances of such inexplicable oversight that they cannot be reconciled with the 'Gentile purport' of Mark's Gospel, and the allegation that Matthew's Gospel was open before him as he wrote." In spite of "Your Reviewer's" objection to such a reply, Mark may well have omitted some of them on the score of brevity. It is quite evident that he aimed at a brief compendium. He desired to present his readers with a few bright, vivid pictures of Christ as He appeared in energetic beneficent action. His Gospel was not for controversy, but for use. It was a great thing for the Gentiles to have a separate, authorised Gospel at all. That was all the triumph they wanted. They had gained their point; there was no need for further argument. Mark belonged to the comparatively early days of the

Gentile movement. Wait a few years, and when St. Paul reaches Rome, you will, in the third Gospel and the Acts, have the full historical, doctrinal, and apologetic Gospel for the benefit and defence of the Gentile Christians.

7. That Mark had Matthew's Gospel before him when he wrote, is maintained by Augustine, Grotius, Dr. Mill, Wetstein, Dr. Townson, Hug, Bishop Wordsworth. The sceptical writers Baur and Strauss also acknowledge that Matthew's is the earliest form of the Gospel narrative. My own minute research into the phraseology (especially), of the Synoptists convinces me that the only tenable hypothesis is that Mark *adapted* the *written* Matthew.

H. HEBER EVANS.

April 23, 1887.

NEW QUESTION AND ANSWER IN IRISH PRAYER BOOK.

SIR,—Will you allow me to say a few words about this Irish introduction into our Common Prayer Book, which, as you truly say, is not in the English?

1. You say it has been manufactured out of the 28th Article. So says our new Preface, which has thus led you astray. It is manufactured out of the Article and the Church Catechism, mixed together for a Puritan purpose, which I will briefly explain if you will have patience with me.

2. We had a Revision Committee, most unwillingly granted by our Bishops and the sound part of our Synod. It sent in its report in 1871. At page 28 it says "the teaching of the Catechism on this subject, 'the Presence,' appearing to us, as we have said (page 12.), to be less full than that of the Articles, we have thought it desirable that the following question and answer, taken from the 28th Article, should be added." Now, if it had been said here, and in the Preface, that the question and answer were taken from two authorities, we would not object. Besides, what the answer says is perfectly true, though thus manufactured.

3. What we object to is, that the Church Catechism is first snubbed, and then used surreptitiously.

4. What the Puritan party wanted, was to get rid of any mention of priest and bread, and giving and eating. At page 92 of this report we read, "All that the Article says about the 'giving' of Christ's Body, is that it is given 'after a heavenly and spiritual manner,' which certainly tends to connect the gift with a heavenly Donor rather than an earthly priest." Again, on same page, the grace of the Sacrament is separated from the bread, as if it came *directly* from Heaven, and not with the bread: "We are taught by the words of the Rubric, 'when he delivereth the bread,' that the function of the minister is to give the bread. *Who* it is that gives us 'the Body of Christ,' we learn elsewhere, for, in the Post Communion Thanksgiving, we address Almighty God as the giver of the spiritual food by which we have been fed."

5. Now, sir, you will see what this report was aimed at, viz., to get rid of the instrumentality of bread and priest. The gift was to come *direct* from God, and faith was to be the *only mean*, bread being wholly excluded. As the Catechism says that the bread is the mean on God's part, as faith is on ours, it is no wonder that the Church Catechism is pooh-poohed as less full. The real fact is that it was *too* full,

making bread a means, whereas the report, page 9, makes faith "*the mean*," not, be it observed, "*a mean*." But the object was to get rid of the bread, and yet to seem to keep steadily to the 28th Article.

6. But there was a difficulty. The Article says: "The Body of Christ is given, taken, and eaten only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith." Now what the Committee wanted was to say how the Body of Christ is, not "given, taken, and eaten," because that brings in priest and bread, but merely how it is "taken and received." When the question was proposed, "After what manner are the Body and Blood of Christ taken and received?" the sound part of the Synod wanted the words of the Article to be used, "How is the Body of Christ given, taken, and eaten?" But no! the Puritans would not have the words "given, taken, and eaten" at all. But, said our orthodox friends, if you will not define, if you are afraid to define, how it is "given, taken, and eaten," Rome will say that you dare not deny that it is given, taken, and eaten, as she defines. You leave an opening for Rome. But all in vain! Our Synod would not define how it is given, etc., though they were told that they could not get rid of the fact that given, taken, and eaten, *in some sense*, it is.

7. The Puritans fell into the Roman trap, as they did also as to the Visitation Service. They would not bind the clergy to use it, though they were told that the liberty they allowed would admit of any kind of a Romish service and absolution. They would strike down our orthodoxy, though Rome came in over our dead bodies.

8. They had their way as to the new Question and Answer. These are, as I have said, a mixture of Article and Catechism. The question is from the Catechism, "After what manner are the Body and Blood of Christ taken and received?" This is adopted because it is *less full* than the Article, "given, taken, and eaten." And then the answer is taken from the Article, though, as an answer to the question from the Catechism, it is no such thing. The Article says how the Body of Christ is given, taken, and eaten. The Catechism only speaks of "taken and received."

9. I hope, Sir, you and your readers will not think me tedious. I had to expose a specimen of dishonest manipulating, whereby the Article was made to appear to exclude bread as a means, and also the priest's act of giving, and the receiver's part of eating. And all is crowned by saying that it is taken solely from the Article, which it is not, whilst the Church Catechism, which is snubbed as less full, is resorted to for that very reason, because it *is* less full. And all this falsehood and Jesuitical manipulation is embodied in our New Preface, as a specimen to future ages of what Puritans will not hesitate to do when, as with us, they have a working overwhelming majority!

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

UNIVERSALISM.

SIR,—The Apostles' Creed and the Nicene Creed declare the forgiveness of sins, but not their punishment. Why is this? Not because the punishment

of sins is doubtful, but because in primitive times it appeared too obviously certain to be called a matter of faith at all; just as the same Creed declares the resurrection, but takes the fact of death for granted. The primitive Church needed to say, "I believe in the forgiveness of sins; I believe in the resurrection of the body." To say, "I believe in the punishment of sins; I believe in the death of the body," would have appeared needless. When we repeat the Creeds, we ought to remember that punishment and death are things of course, but forgiveness and resurrection are matters of faith, needing an effort to believe.

But there *is* forgiveness with God; Christ has borne and taken away the sin of the world; and when this is true, it is incredible that any man should remain unforgiven for endless time. I can understand a reasonable man denying the possibility of forgiveness. If I remember aright, the late W. R. Greg did so. But to believe in a partial forgiveness, and in an Atonement which has failed to save a great part of mankind, seems, to put it bluntly, a great absurdity.

JOSEPH JOHN MURPHY.

Belfast, April 17st, 1887.

THE RITUALISTIC QUESTION.

SIR,—In reference to the words "this is My Body," perhaps it may be permitted to quote as learned and valiant a champion of revelation as was Bishop Beveridge. He has the following on the 39 Articles (p. 476, 2nd Ed., Oxford, revised). "That which Jesus took was bread; that which Jesus blessed was bread; that which Jesus gave to the disciples was bread; and therefore that, of which He said 'this is My Body' must needs be bread too, as the Father's language acknowledged. And, truly, in reason it cannot be denied, for there is no other antecedent to the pronoun *this* but bread; for the Body of Christ that cometh after it cannot possibly be the antecedent to it. For according to the principles of our adversaries themselves, that had this opinion, the bread is not changed into the Body of Christ before consecrated, nor is it consecrated until the words 'this is My Body' be all pronounced; so that, when the priest says 'this' there is no such thing as the Body of Christ present. . . . So that 'this is My Body' is as much as to say 'this bread is My Body, this bread that I have taken, blessed, and given you, is My Body.'"

ANGLICANUS.

A MEETING of the Titheowners' Protection Association, which has been formed to resist all attempts to depreciate the value of tithe rent-charge as a property, and to furnish information and advice, will be held at the Westminster Palace Hotel, on Monday, May 9, Lord Bramwell in the chair.

The *Record* says it learns with much pleasure that the Bishop of Rochester has conferred the living of St. Peter's, Brockley, vacant by the death of Bishop Titcomb, upon the Rev. C. H. Grundy, Wilberforce Missionary for South London, and Organising Secretary to the Bishop of Rochester's Home Mission Fund. St. Peter's is one of the best livings in the Bishop's gift. Mr. Grundy has done a useful and important work in the diocese, and his many friends will be glad to hear that he has received such well-merited preferment.

PREFERMENTS AND APPOINTMENTS.

- Adams, Rev. Prebendary S., Vicar of St. Mary's, Taunton; Vicar of Yatton.
 Anderson, Rev. Edmund Preston, Curate of St. Gabriel's Hulme; Rector of SS. Simon and Jude's, Granby-row, Manchester.
 Archer, Rev. G., Vicar of St. James's, Halifax.
 Birley, Rev. H. H., B.A., Senior Curate of Chester-le-Street; Vicar of Pelton, Durham.
 Boyd, Rev. John W., formerly Rector of Denton-cum-Caldecot, Hunts; Rector of Upper Clatford, Hants.
 Boyer, Rev. John Plummer, M.A., Rector of Brantham, Suffolk.
 Bradstock, Rev. William Edgar, M.A., Vicar of Ripley, Derby.
 Cooper, Rev. Arthur Henry, M.A., Rector of Gautby, near Horncastle; Rector of St. Paul's Lincoln.
 Dale, Rev. Frederick S., M.A., Vicar of Dartford; Vicar of Lydd, Kent.
 Dearden, Rev. William Buck, Vicar of Alkington, Derbyshire.
 Earle, Rev. William James, Curate; Rector of Great Yeldham, Essex, and a Surrogate for the Diocese of St. Alban's.
 Grundy, Rev. C. H., Organising Secretary of the London Diocesan Society and the Wilberforce Mission in South London; Vicar of St. Peter's, Deptford.
 Howson, Rev. James F., Curate of Lambeth; Vicar of St. James's, New Brighton, near Birkenhead.
 Hunt, Rev. H. G. Bonavia, Mus.B., Evening Preacher of St. James's, Piccadilly; Incumbent of St. Paul's, Kilburn.
 Jubb, Rev. W. Rigby, Curate of St. George's, Sheffield; Vicar of St. Catherine's, Nechells, Birmingham.
 Kitchen, Rev. F. M.A., Incumbent of St. James's Church, Muthill, Examining Chaplain to the Bishop of St. Andrew's, and Diocesan Inspector of Schools; Senior Chaplain and Precentor of St. Mary's Cathedral, Edinburgh.
 Lee, Rev. Roger, M.A., Rector of Irsted, Norfolk.
 Marshall, Rev. Frederick Charles, B.A., Rector of Doddington, Cambridgeshire.
 Morgan, Rev. Charles, Rector of Bosheston; Rector of Rhoscrowther, Pembrokeshire.
 Nicholson, Rev. Horatio Langrishe, D.D., Perpetual Curate of St. James's, Forest-gate, Essex.
 Patterson, Rev. Sutton, B.A., Assistant-Curate of St. Andrew's, Wells-street; Clerical Organising Secretary of the St. John's Foundation School for the Sons of Poor Clergy, Leatherhead, Surrey.
 Powell, Rev. R., Rector of Withington; Chaplain to the High Sheriff of Herefordshire (Mr. H. Higgins).
 Preston, Rev. William Babington, B.A., Vicar of Marden, Wilts.
 Rosseter, Rev. R. M., Curate of Aldrington, Sussex; Chaplain to the High Sheriff of Sussex.
 Rowsell, Rev. John, M.A., Rector of Beccles, Suffolk; Surrogate for the Diocese of Norwich.

CLERICAL OBITUARY.

- Atkinson, Rev. William Raine, late Vicar of Barton, near Darlington, at Richmond, Yorkshire, on the 21st inst., aged 79.
 Caffin, Rev. Charles Smart, Vicar of Broadway, Worcestershire, on the 18th inst., aged 69.
 Coombes, Rev. Edwin, Rector of Sully, in the Diocese of Llandaff, County of Glamorgan, on the 19th inst., aged 60.
 Davies, Rev. Octavius, M.A., J.P., Vicar, at the Vicarage, Tregaron, after a short illness, on the 16th inst., aged 47.
 Hort, Rev. Wentworth Charles Josiah, Chaplain to the Forces, Retired, and Private Chaplain to H.R.H. the Duke of Cambridge, at Southsea, on the 20th inst.
 Kerry, Rev. William, M.A., the first Vicar of St. Thomas's, Bethnal-green, and late Vicar of St. Jude's, Pontypool, Bristol, at Weston-super-Mare, on the 29th ult.
 Mulcaster, Rev. Richard, M.A., at Anglesea House, Paignton, on the 20th inst., aged 55.
 Roughton, Rev. Wentworth Charles, M.A., at Harrowden Vicarage, on the 20th inst., aged 72.
 Tuck, Rev. William Gilbert, M.A., Rector of the parish, at Tostock on the 22nd inst., aged 76.
 Williams, Rev. Frederick Edgell, D.D., at 4, Bath-road, Reading, on the 19th inst., in his 70th year.



The Church of England Pulpit.

PRAYER FOR THE DEPARTED.

BY THE REV. AUGUSTUS W. GURNEY, M.A.,
RECTOR OF LITTLE HEREFORD, TENBURY.

SERMON PREACHED AT LITTLE HEREFORD, ON
SUNDAY, MAY 1ST, 1887.

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well."—2 TIM. i. 16, 17, 18.

"I believe in the Communion of Saints."—APOSTLES' CREED.

THE language of the Apostle, as I hope to show, admits practically of only one interpretation. I allude more especially to St. Paul's prayer in the text for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day." "That day," I may mention, in New Testament parlance or usage, when not plainly limited to some earthly period, stands commonly for the Day of Judgment; and all men are agreed that here it stands for no less. But what, unreasonably enough, has been treated as an open question, is the common-sense conclusion that Onesiphorus was dead when St. Paul thus prayed for him. You will notice, brethren, that the Apostle prays in the first instance, "The Lord give mercy unto the house of Onesiphorus." Why, it may be asked, does the Apostle first allude to the house or family, and not rather to Onesiphorus himself, if Onesiphorus had been at that time alive? The natural thing would have been to make mention in prayer of the living friend first, and of his family afterwards. But it is only in the second place that the Apostle allows himself to recall the excellencies of Onesiphorus, as thus, "for he oft refreshed me, and was not ashamed of my chain" (the allusion here of course being to St. Paul's imprisonment); "but when he was in Rome he sought me out very diligently, and found me." I need not say that an affectionate eulogium of this kind, recalling kindly actions in the past, is rarely employed, save with reference to the departed. From a living friend, knowing all his goodness, we expect further services, and are shy of enumerating his good deeds. We rejoice to acknowledge our obligations to the dead: And after this, the Apostle's heart being now warmed by the memory of the

dead man's friendship, he will not leave his soul in the spirit-world without the immediate benefit of a prayer, and so continues, "The Lord grant unto him that he may find mercy of the Lord in that day!" It is manifest that St. Paul could not thus pray for a living man, could not seem to confine the issue of his prayer to a distant day. There is no shadow of doubt that this was and is a prayer for a departed soul. The passage is completed by yet another allusion to the good deeds of Onesiphorus, all the more precious that they could not be renewed: "And in how many things he ministered unto me at Ephesus thou knowest very well." All this, I say, is a fond dwelling upon kindnesses that were for ever past. There is no faintest suggestion of any prospect of further favours to come from the same source. No, that pleasant page of friendship in the Apostle's arduous life is closed; but gratitude and solicitude live on, and take the form of prayer for the departed one. Does it need to be repeated, brethren, that we do not pray for a living man, "that he may find mercy of the Lord in that day"? The conclusion, to my mind, is absolutely irresistible, that St. Paul was here uplifting heart and voice for one who had passed from this life to the next. And were it not for a formidable prejudice derived from our reforming forefathers, based mainly on the fact that this ancient and godly custom was in some respects ill-practised and exaggerated by Roman Catholics, it would surely be the infallible instinct of every affectionate and Christian heart among ourselves to offer up prayers at the Throne of grace for our departed dear ones.*

Let me pass to unquestioned tradition, Jewish and Christian. Here all authority tells one way. The loving cry of the human heart was in neither Communion silenced, but in both Communions given the fullest play. To break away from a tradition such as I am about in fewest words to set before you was, on the part of certain foreign Reformers, nothing less than the height of self-will.† Such a breaking with the Christian past was only to be justified by the plainest contradiction of

* I call as witness to this instinct, "an Evangelical of the Evangelicals." Canning having died suddenly and unexpectedly, in 1827, Lord Ashley, as he then was, wrote in his diary as follows: "I do feel true compassion, and pray sincerely, God rest his soul." See "The Life and Work of the Seventh Earl of Shaftesbury." Cassell & Co.

† Yes, of *self-will*, though full recognition should be given to the great excuse for the Reformers' error, involved in paid masses and indulgences. These had become nearly the whole of religion, and exercised a stifling influence. The benefit of belief in corrective punishment was taken away by this highly immoral theory of chance-indulgences, making salvation seem a wholly arbitrary matter. This grievous state of things, no doubt, had to be put an end to. But the Reformers, when dealing with a disfigured glory of Christianity which it was their business to restore to pristine beauty, may be compared to bungling picture-cleaners, who destroy the original masterpiece, instead of merely removing the daub which overlays it.

Holy Writ. These men chose to take up the unscriptural position that men, when they died, went straight to highest heaven or to lowest hell. Who is not beginning to be ashamed of that position now? This really terrible error, sinning alike against reason and against God, took all meaning out of prayer for the departed. And so this sweet and most ancient and blessed custom passed out of a system that was too ungracious to find a place for it. You will not expect any display of learning in a sermon, brethren. Nor is it needful. There are no two opinions as to the facts of the case. There is no possibility of doubt as to the Jewish and Christian Churches having prayed for the dead in their solemn assemblies. The proofs of this are simply overwhelming.

First, to say something of Jewish tradition. In the second Book of Maccabees (xii. 43-45), not only is "prayer for the dead" pronounced to be "a holy and good thought," but further it is recorded with approval that Judas Maccabæus "made a reconciliation for the dead that they might be delivered from sin;" and this book, we are told, was written or re-written in its actual form some fifty years before the birth of Christ, meeting with great acceptance.* And every Jewish Liturgy, or Order for Public Prayer, was in strictest accord with this precept, that is to say, contained prayers for the dead; and what is more, if I mistake not, every Jewish Liturgy in actual use contains such prayers. A list is read in all Jewish synagogues of all the members of the congregation dead within the year, for whom prayers are desired, and further, prayer is offered for all the departed. Here let me quote briefly from Dean Plumptre, "According to the rules of the Rabbis it was the duty of the son or next of kin to say the *Kaddish*, or prayer for the soul of the deceased, for eleven months after his death, the limit of time being clearly connected with the thought of the twelve months of corrective punishment in Gehenna, as taught by Hillel, and Shammai, and Akiba."† And to quote again from the same learned Dean, "The inscriptions in the Jewish cemeteries at Rome, with their brief supplications for peace, tell the same tale, as also do those from a Jewish cemetery in the Crimea, the inscriptions in both places being of the first or second centuries after Christ."‡

And to speak briefly, in turn, of Christian tradition. All Christian Liturgies from the first pray

that the departed may find rest and peace. Now let any Christian man resist the force of my next words, if he can. Our adorable Lord and Master must have offered such prayers a thousand times at least, not indeed in Christian assemblies, which did not as yet exist, but in Jewish synagogues or in the Temple! You hear, brethren, our Lord and Master. Is it conceivable that He who is the Truth should have taken part in any prayer that was not acceptable to His Heavenly Father and to Himself? * Humanly speaking, our Lord is not unlikely to have prayed the *Kaddish* for the departed soul of His own foster-father Joseph, as also possibly for the souls of others, His near relatives, besides inevitably joining in the public prayer for all the departed. Here, once more, let me quote Dean Plumptre. "They" (these Jewish prayers for the dead) "passed, to say the least, unblamed by Him who laid His finger with such unsparing severity on the corrupt traditions of Pharisaism."† Now, dear brethren, what our Lord, so far from blaming, practised, and that, as I have said, a thousand times, let us not shrink from practising with all our hearts. As the servant is not *greater* than his Lord, so neither is he *wiser*. A last quotation from Dean Plumptre may best set before you the universality of prayer for the dead among the early Christians: "One witness, at least, to the truth of wider, happier thoughts as to the state of the dead than have recently prevailed among us, was borne, with no faltering voice, with no indistinct accents, by the Church of the first ages. In every form, from the solemn Liturgies which embodied the belief of her profoundest thinkers and truest worshippers, to the simple words of hope and love which were traced over the graves of the poor, her voice went up for the souls of the departed."‡

For fifteen centuries this heavenly practice endured. Alas that it should have been anywhere discontinued! Again I affirm, brethren, and herewith I pass from the testimony of the Jewish and Christian Churches, that this testimony is complete, and leaves nothing to be desired.

But it may be asked, why not trust our dead to God without prayer? As well might we ask, why not trust our living dear ones to God without prayer, since we can confide in His Fatherly goodness? Here comes in fitly, brethren, some consideration

* "The book itself is ascribed by experts to an Alexandrian writer of about B.C. 50; but it purports to be an epitome of a larger work by Jason of Cyrene, which is assigned to about B.C. 100. The evidence which the book gives as to the usage in question has accordingly every note of universality. It testifies to its existence among the Jews of Palestine, and of Egypt, and of Western Africa, for at least a century and a-half before the time of Christ."—"The Spirits in Prison" (p. 263), by Dean Plumptre. William Isbister, 56, Ludgate Hill.

† *Ibid.* p. 267.

‡ *Ibid.* p. 266.

* *Ibid.* p. 65. "There remains further the element of negative evidence. Prayers for the dead were at the time of our Lord's ministry offered in every synagogue. Sacrifices were offered in the Temple for those who had departed in an imperfect state of preparation. Not one word of protest is recorded as uttered by our Lord against that practice or the belief which it implied. His teaching, as we have seen, from time to time, at least falls in with that belief. He condemns other traditions of the Scribes and Pharisees, but not this. Are we to assume, looking both to the earlier and the later history of the practice, that such prayers lay altogether outside the range of His sympathy and approval?"

† *Ibid.* p. 25.

‡ *Ibid.* p. 25.

as to the meaning and the use of prayer. And how much might here be said where there is only time for so little! So let me say in fewest words, God inspires prayer and God answers prayer; and in the Communion of Saints each prays for all and all for each. There are living saints whose prejudices do not allow them to pray consciously for the dead, who yet unconsciously do so when they pray, "Thy kingdom come!" But how unsatisfactory is this. Affection has no part in it. The heart does not speak. True, our Lord's intercessions and those of departed saints may prevail when our intercessions are silent; but there is a special power in the prayer of affection, and our Lord says, "Whatsoever ye shall ask in prayer, *believing*, ye *shall* receive." We pray that God's Holy Spirit may enter the souls of our dear departed ones and draw their affections towards the source of all goodness. And is not this what you would all desire, brethren, in your own case? Conceive, for a moment, that to have already happened which, sooner or later, must needs be an accomplished fact; conceive that you are at the point of death, nay, that you have just yielded up the ghost! And let us suppose that the prayers of those who best love you and most care for your soul have cheered you to the very entrance of "the valley of the shadow of death." Shall you not miss those prayers if they cease once and for ever? No, you may say, not if He, my Lord, is with me as I walk through the valley. Be it so! though even then the murmur of those prayers would form a sweet accompaniment to your steps in the spirit-land.* But what if, for your unrepented sins, your Lord be not there to guide you? Why then, you may say, I should be beyond the reach of consolation. What! Would it be no consolation, no aid to repentance, to be made aware that friends, that children, that dear ones, that the Church of Christ, did not despair of your recovery from sin?† Would not the sound of loving voices besieging the Throne of God on your behalf cheer you and touch you in lowest depths of woe? Would not the knowledge melt and gladden you that loving prayers were going up for God's Holy Spirit to be poured out upon you? Be your allotted place of chastening where it may, there is no place where God's Holy Spirit does not energeise, as it is written: "If I go down into hell (Sheol), Thou art there also;" and inter-

cessory prayers can only prevail in as far as they promote a special efflux of His grace.

To write or speak on a subject so glorious as that I am now engaged upon should of right be reserved for men of a saintly conversation. I am not worthy to approach it in thought, far less to deal with it efficiently. Only men who have sent up countless petitions to the Throne of grace for their departed dear ones, and who therefore can speak with a holy experience, may hope to persuade the minds of Christians as to the urgency of this mighty and neglected duty. I have not set apart specially one day in every week, as some men have done, for such intercessions. I have allowed many a Communion to go by without any uplifting of the heart for my own departed dear ones. Broken and fragmentary at the best have been my prayers for those I love who have passed away; and the prayer of charity for all the departed has in my case remained too often unprayed. But a sacred compulsion is on me to speak out the conviction of my soul, and were it with stammering lips. And so much I may say with truth, when at any time I have prayed for the departed, a feeling of happiness has descended upon me, as if I were once more united with those who have gone before. There is a meeting, at such times, of my soul with theirs, before the Throne; and is not this a true part of the Communion of saints? And, be the effect what it may upon the souls of those departed ones for whom I have prayed, the effect of such prayer upon my own soul has been healing, has been blessed. And never forget! brethren, it has been revealed to us in the text that St. Paul prayed for his departed friend Onesiphorus.

But, setting aside Revelation, humanity surely counts for something. We are human beings, dowered with human affections. Does it not seem contrary to the instincts of human love, as well as contrary to reason, that, kneeling at the death-bed of a friend, we should pray for him acceptably one moment, and sternly stay our intercessions the next, as though these were guilty? True, the great change has meanwhile come, a wondrous change of outward condition—but scarcely of all that constitutes the real man. Such as the living man was in the hour of death, such is he when he opens his eyes in the spirit-world. Did he need prayer then, he needs it now. And the violent repression of the heart's true instincts works every way badly. Hence it too often comes to pass that we forget our dead. Do not put away from you that possible reproach, dear brethren, hastily; be not forward and anxious to justify yourselves; rather take the reproach to heart, if there be any truth in it; rather be willing to say, if the truth stands so, "We are verily guilty concerning our brother." It is the system under which you have grown up which is most to blame, a system that is

* The passing bell, which continues to this hour to be rung or tolled in our country parishes as a notice to the living that a fellow-parishioner has passed away, has lost for us its higher message, which was that a departed soul needed the prayers of Christians to uphold it on its entrance into the spiritland.

† See Hans Christian Andersen's tale about the girl with a heart of stone, who, in the unseen place, is recalled to feeling by being permitted to hear the prayer, the hopeful prayer on her behalf, of an innocent child, when all the previous contempt poured out upon her memory had but served to harden her still further.

slow to welcome, and even practically reproves, the outpouring of love, whether on the part of God or of man, a system that crushes love's human aspirations and deadens your hearts to tender concern for the dead. Again, does it not seem contrary to reason, not to speak of affection, that the dying man should at the moment before his death, freely invoke God's blessing upon his loved ones whom he is leaving behind, and not have the will or the power to pray that blessings may be showered upon them when, in the moment after death, his soul has taken wing for the unseen world? Is it possible for any thoughtful man who is not a Sadducee seriously to question that the loving and interceding soul loves on and intercedes on after its departure hence? And shall we be so inhuman as to stay our prayers when these may be more than ever needed?

Not only for the blest departed

Do we, O Lord, Thy grace implore;

But for the lone and mournful hearted

Who wait upon the spirit shore.

We trust the dear ones gone before us

Are in Thine infinite embrace,

And that their voices swell the chorus

Of lowly praise for heav'nly grace.

Yet all can scarce be crown'd, whose features,

Whose mien, whose accents, men recall;—

O Lord, the erring are Thy creatures,

And at Thy feet for grace we fall” *

And what is to deter us from so falling? Not any weight of human or of Divine authority. Holy Scripture instructs us, by St. Paul's example, to pray for the dead. Our Blessed Lord encourages, nay, commands us, to ask for all things, with the wondrous promise, “Ask and ye shall receive”! And what should we ask for so earnestly as the everlasting felicity of those we love? God's Church of old knew no other custom. In the absence of all shadow of prohibition, one slightest

sentence has been tortured into a Sadducean meaning, this namely, “In the place where the tree falleth, there it shall be.” Truly, a most feeble foundation on which to build up a tower of negation. A thousand times has it been pointed out (no man being able to gainsay), that this sentence is devoid of the meaning that has been attributed to it. No doubt, “in the place where a tree falls there it will be,”—until removed. But it is really too foolish to suppose that hereby it was sought to be conveyed by the Holy Spirit that in the unseen world there should be no advance, no improvement, that as the partially instructed and helpless soul was in the hour of death, so it must remain throughout eternity. Can any greater error exist than this of the supposed stagnation of the soul throughout God's ages to come? *

If indeed there could be no advance in the world of spirits, then I suppose all prayer for our departed dear ones would be foolishness. And though I would not press this, yet it is questionable whether they who deny the possibility of advance after death, should not, for very shame, abstain from prayer for the departed. This is all I will say. If there were no possibility of advance, how should our Lord have gone in the very hour of His death to preach to the spirits in prison? For, since the spirits in prison can be preached to, that can only be on the ground that they are capable of repentance and of improvement; and, if capable of these things, it follows, not only that they *can* be prayed for, but that they *ought* to be prayed for.

Into that world from eyesight shrouded

Thou, Christ! hast gone, and there declared

The tidings of Thy love unclouded;

Until to hope the weakest dared.

O blessed record! love immortal!

If grace could reach those hearts defiled,

If Christ for them might burst the portal,

Then may we *pray* for each lost child.†

And not to pray for them when such prayer is lawful is to disregard the instincts of affection, is to abandon those who may need our prayers, is to fail in charity, is to disregard a primary duty, is in a word, to act the part of a Sadducee. What reasonable hope can there be of union between the Roman, Greek, and Anglican Churches, so long as this Sadducean spirit is ours? What loving heart would forego prayer for the dead that has once enjoyed it? What overpowering attraction can we present to the Nonconformist bodies to cast in their lot with us, so long as we cannot

* “The Spirit World.” By Archer Gurney. He who wrote these tender lines, and many thousand lines of beauty, has but just passed away, passed (as I trust), from the neglect of men to the arms of God. No appreciation of his great work in Paris and elsewhere befell him here. As he lived, so he died, an unbeneficed priest of the English Church, serving that Church with all the talent and energy which God had given to him. Will he ever be recognised for the sweet poet, and the just thinker and theologian, that he was? This I know not; but I know what made his preaching so persuasive; it was his profound conviction that God is just and good. With heart and intellect, and with unflinching courage, he proclaimed the Gospel of love.

Almost at the same time passed away William Hallen, a saint of God, formerly vicar of Holywell, Nort Hants, but for many years my associate in holy offices. Proudly I name him with my brother; for he was just and devout, and worthy of the reverence of angels and of men. Truly a single-minded, a heavenly-minded man of God, and a most devoted son of the Church of England.

If I fail to pray for him who was my brother, nor only so, but who was also my life-long friend and counsellor; or, again, if I fail to pray for him, my father-in-God, who for so long ministered with me at the same altar, may no loving prayers arise for me when I am gone!

* Our Lord never hints that the departed are not susceptible of growth or change, but the distinct contrary, for He assures us that some shall be beaten with many stripes and some with few. He positively informs us that they are all alive before God, even the last and worst. He declares also that He will draw all unto Himself.

† “The Spirit World.”

say, Come to us, and worship a God of Love, and in particular, learn from us to pray for your departed dear ones? Banish such prayers from Christianity, and in so far, you leave it comparatively cold, and loveless, and unattractive.

Let each of us say in turn, "Though all men's active sympathy should stop short at the grave, mine shall extend beyond it." And that is the way to keep the departed living in our affection. We can never forget those for whom we pray. And it is very specially when we present the sacrifice of Christ for the sins of the world in the Holy Communion, that we should make mention of our dear ones, whether living or dead, in our prayers.

Still each recurring eve and morrow,
Still at Thine altar, day by day,
We cry, Lord, cleanse from guilt, from sorrow,
The souls redeemed by Thee for aye.*

Now, need I say, brethren, I shall not be satisfied if I do but fire your imagination, or even succeed in convincing your reason. I want you to amend your practice as to the sacred, the pressing, the painfully-neglected duty of prayer for our departed dear ones. I want you to cease from a cold neglect, to follow the dictates of love, by praying earnestly for those whom you have loved and lost. And let me include myself when I ask, Have we done what we can, what we are bound to do, for those who, still living to God, no longer seem to live to us? Is our yearning love helpless to befriend them? No, our love is as far as possible from being helpless. But it is held in check by a barren prejudice. Against that prejudice let me once more marshal the facts. The Jewish Church prayed for the dead. Ancient Christendom speaks with one voice as to this duty. All the early Liturgies proclaim it. The early Christian Church always prayed for the departed, that their souls might be refreshed and accepted through the one all-prevailing Sacrifice. We have only lost sight of this duty for awhile, to our great and lamentable loss, thanks, doubtless, mainly, to the abuses of paid masses and indulgences. The traffic in souls of the past excited our forefathers' disgust, and we have paid the penalty of three hundred years of coldness and dimness of sight. But let us not blame others—let us seek only to amend our own practice, and lay hold upon a fundamental truth, that all souls live unto God, and that all are capable of spiritual growth and gain, dependent in no small measure it may be on the loving prayers of survivors. Surely this blessing must be ours again the moment the scales of prejudice fall from our eyes. We are all bound to offer the prayer which the inspired Apostle offered for the departed Onesiphorus, that he might "find mercy of the Lord in that day." And again I ask you to follow the nobler instincts of your hearts. Shall we serve our dear ones with hand

and heart and voice as long as they are with us in the flesh, and shall all service be stayed when, for aught we know, they need our prayers the most? Shall we bury them out of sight and remembrance as though they had no part in the Communion of Saints, as if our Lord had not told us that all live unto God? Shall our souls hold no communion with them before the Throne? Nay, rather, my beloved brethren, let the knowledge of your prayers, of your intercessions, of your loving entreaties, cheer them in the world of spirits, through the one Mediator, Christ the Lord, by the immediate working of the Holy Spirit. You will say, 'They are in bliss, better able to pray for us than we for them. It may be so. There is no danger, if they have found full peace and joy, of their forgetting us before the Throne; but even then their joy may be capable of increase, and the fact that we remember them may thrill their souls with sweet delight. But what know we? Our dear ones may need our prayers, may need them in the highest degree, and we may refuse the cup of cold water which the prayer of faith in the Communion of saints could supply. For now our Lord and Master has entered the spirit world and preached the everlasting Gospel of Salvation to departed souls, and there is no longer any great gulf fixed between the spirit world and us which faith and love cannot overleap. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," not for yourselves only, but for them you love—for the great Key-bearer hears not the keys of death and hell in vain. (Rev. i. 18.)

You all to whom I speak this day must die. Well, would you not desire that your children and friends should make mention of you in prayer when you are gone? Be your abode where it may after death, would you not fain have it borne in upon you that the prayer of affection is rising for your soul? Then help to break through this prejudice and ignorance of comparatively modern times. Can you yet scruple? What St. Paul did we may do; what Christ our Master did we are absolutely bound to do. And by offering prayer for others, you shall deserve that prayer shall in turn be offered for you, and that, it may be, in the time of your sore need. How can the Communion of Saints be complete without prayer of the living for the dead, and of the dead for the living? May the souls of our dear ones find immediate rest and peace, and finally mercy of the Lord in "that day"!

* Something even may be learnt from the old heathen serving-man, Dougal Mac Callum. (See "Wandering Willie's Tale" in "Redgauntlet.") After the laird's death his silver call had sounded nightly from the state chamber where he lay in state. Dougal had never dared to answer to call; but he resolves to do so, since now his conscience checked him for neglecting his duty. "For," said Mac Callum, "though death breaks service, it shall never break my service to Sir Robert." And shall death break the service of Christians to those they love?

* "The Spirit World."

A BOON TO SUFFERERS.
HARNESS' ELECTROPATHIC BELT.
Testimonial
 From Mr. CHARLES WHEELER, Barford, 'Warwick.
 "I have felt so greatly benefited by wearing your
ELECTROPATHIC BELT, that it affords me
 pleasure to be able to testify to its **curative power**.
 The swelling and pain in my legs have quite left me, and
 I experience a comfortable and warming sensation
 throughout my body."

GOUT & SCIATICA CURED

Every man and woman suffering from any disorder of
 the **Nerves, Stomach, Liver, or Kidneys**,
 should at once stop physicing, and remit **21s.** for
 HARNESS' ELECTROPATHIC BELT (post free) and obtain
 immediate relief. Pamphlet and Book of Testimonials
 POST FREE. **MEDICAL BATTERY CO. LTD.**
52, OXFORD STREET, LONDON, W.
 Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MAY 7, 1887.

ENGLAND'S COLONIAL POLICY.

WE were pleased to see that the delegates of the Colonial Conference, at their sitting on the 3rd inst., discussed the question of trade and commerce between the mother-country and her Colonies, because this is the question *par excellence*, and the only question, which can in future bind the countries together in a strong and durable federation. The future relations of Great Britain and her Colonies is a matter of vast importance, not only to Englishmen, but to the world at large. In the April number of the *Nineteenth Century* a distinguished member of the Cape Legislative Assembly warns us that, with all our talk of Imperial Federation, the Colonies are steadily drifting away, and nothing practical is done or suggested for their closer union. The Colonial representatives are charmed with their reception in this country; the sentiment on both sides is delightful, the unanimity wonderful, but the practical proposals are kept in the back-ground, and the writer thinks it time to exchange all this philandering for serious business. While every one is agreed in desiring the closer union of the British Empire, every year makes it less and less probable "that the self-governing Colonies will for any length of time continue to form part of the same political system." Mr. Merriman tells us that our favourite remedy of emigration is regarded with utter indifference by many Colonial communities, and with positive opposition by the governing democracy in others. It is useless for Englishmen at home to persuade themselves that "colonists are prepared, out of mere brotherly love, to find homes for their starving kindred

across the sea, however ready they may be to welcome those who can bring some money in their pockets to increase the colonial store." Neither is it wise to insist on the size and wealth of the Empire in which the Colonies have the larger share. Their population and wealth grow faster than ours, so that the material argument will not in Mr. Merriman's opinion hold water. It is quite possible, he argues, that in some respects the Colonies would be better off as independent communities; but he is no advocate of disintegration. He holds the maintenance of the united British Empire to be for the true interests of humanity. He wants to arrest the "centrifugal tendency" which he sees to be at work. The most powerful obstacle to close union is the difference of tariff. The tariffs of all the self-governing Colonies differ from that of the mother-country, and from each other. The unity of the German Empire is due to the Zollverein as much as to the army. The establishment of a Customs union must be the first step to true unity in the British Empire. "In the present tariff arrangements of Great Britain and her dependencies we find the most solid and effectual bar to the hope of any lasting and permanent union." This sentence sums up the whole "policy of drift." "The Colonies, one and all, insist on protecting their industries. Great Britain, alone of all industrial communities, adheres to the pseudo-Free Trade which consists in depressing her own industries for the honour of providing a free market to the rest of the world. As long as this delusion, this economical superstition, blinds the eyes of our politicians, the Colonies will 'drift,' and in the end England must become a second Holland. It is of no sort of use to go about preaching to the British taxpayer that a federation of the British Empire means a continuance and a development of the manufacturing supremacy of Great Britain, or to adopt the expression generally used that it will secure her a market in her own possessions, for it will do nothing of the kind. Canada and New Zealand, to say nothing of Victoria, mean to secure their own markets, and to compete in others, and with cheap material, cheap food, and cheap land, who shall say them nay? At any rate, anything that could alter this determination, anything like Free Trade among British communities, will have to be accompanied by Protection against the rest of the world, and will involve a recasting of the fiscal system, and an abandonment of cherished theories little dreamed of in the philosophy of its advocates."

This is a revelation of the state of public feeling in the Colonies which, however unpleasant, ought to be no surprise to an English statesman. The Cobden school never pretended to any regard for the British Empire. They always expected the Colonies to drift into separation, and had no wish to avoid it. They cared nothing what Power

might rule in India. They thought of nothing but the markets, persuading themselves that, by opening our markets to the competition of the world, the world would be foolish enough to return the compliment, and provide us with cheap food in order that our manufacturers might undersell their own. The wisdom of the Government in convoking the Colonial Conference is, at all events, undeniable, and we heartily hope that the issue of the deliberations may in some degree tend towards the solution of some of the difficult problems—especially that of the tariffs—which bar the way to a closer union of the various parts of the British Empire.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—Your correspondent, in his letter of last week, has much to say on various topics, but he hardly advances his contention for the authorship of the Appendix. After considering as briefly as possible some of his statements, I shall endeavour to show from tradition that his position is untenable.

1. In giving A.D. 95 as the approximate date for the Apocalypse, I am following Irenæus, the disciple of Polycarp, who was himself a follower of St. John. With only one generation between himself and St. John, Irenæus says that John saw his Revelation “almost in our own generation, at the close of Domitian’s reign” (Euseb., “Ecc. Hist.” iii. 18). It is Irenæus, then, and not “Your Reviewer,” who is “at least a quarter of a century out in his reckoning.” But if Archdeacon Farrar is correct in the earlier date, A.D. 68, which he suggests as “probable” only, still the argument of my last letter holds good in another way. For writing in the midst of, or just after the destruction of the Jewish state by Vespasian and Titus (A.D. 66-70), the persecution of Nero would be a thing of the past, and the interest of Christians absorbed in the great struggle of the wars of the Jews, and their immediate results.

2. Mr. Heber Evans regards the verse Mark xv. 28 as a gloss. Probably it is so. The Revised Version has in the margin, “Many ancient authorities insert it.” So also with Mark xi. 26. Also, portions of verses here and there appear inserted in the same way. Not to travel beyond Mark’s Gospel, we may well ask how it happened that this phenomenon occurs. There appears to be one answer only, viz., that in early times the text was not critically preserved; hence unauthorised interpolations and various readings. What is claimed by Mr. Heber Evans for Mark xv. 28, cannot reasonably be refused to the Appendix. It is a late interpolation omitted in almost all Greek copies in the days of the great commentator Jerome.

3. Mr. Heber Evans has cleared up what he meant to say on the subject of “angels,” in Mark’s Gospel, at the expense of his logic. He assumes that Mark has Matthew’s Gospel before him when writing about angels, and finding that the word in Mark occurs in parallel passages in Matthew, he claims that Mark

never refers to them on his own account. And this is to prove, forsooth, the assumption with which he started. A vicious circle of argument, which had best be struck out.

4. On *ὁὐρανοί*, “heavens,” Mr. Heber Evans wastes good ink. His fears respecting the Christian use of this word in the plural instead of the classical singular are quite imaginary. Mark, Luke, Paul, and Peter never saw it in that mythological light, or else they would not have used *ὁὐρανοί* as they do pretty frequently. On the other hand, the least classical of New Testament books uses *ὁὐρανός* only in the singular.

5. All that part of Mr. Heber Evans’s letter which claims to show “inevitably” that Mark’s Gospel is borrowed from Matthew’s, is either beside the mark, or else it is best answered by regarding it from the point of view of Abbott and Rushbrooke, which is that of an increasing number of critics, viz., that they are independent witnesses resting upon a common written tradition. This common basis best accounts for the similarities and discrepancies of the Synoptic accounts. Mr. Heber Evans holds tenaciously to the older view. He has much to say in support of it. But he cannot answer the poser I put him in my letter of the 16th ult. I repeat it here, and as it is the fashion, *Times*-like, to challenge, I challenge him to reply. The poser is this. Given that Mark had Matthew’s Gospel before him at the time of his writing the second Gospel, what moral or spiritual right had Mark to alter, amend, or omit in one single jot or tittle any one single expression of our Lord, distinctly recorded in that Gospel before him, the work of an inspired Apostle, one of the chosen twelve, an eye-witness and ear-witness to the facts and words of Jesus Christ? That Mark does so frequently on the above supposition, I need not stop to argue. Mr. Heber Evans will not deny it. No guess at epitome or “Gentile purport” can meet the challenge. The only solution of the difficulty is that the assumption is a false one. Mark had not Matthew’s Gospel before him, but only materials, brief notes and reminiscences, similar to those which Matthew used, and which each Evangelist digested into an independent and yet similar Gospel.

6. To establish Mr. Heber Evans’s allegation that Mark wrote his Gospel at the early date he assigns to it, and that he used Matthew’s Gospel in doing so, he should at least have a firm historical basis for the publication of this latter work. Now not only is the date of Matthew’s Gospel “exceedingly vague” (Alford), but the whole early Church, led by the testimony of Papias, Irenæus, Eusebius, Epiphanius, Jerome, etc., believed that Matthew composed his Gospel in the “Hebrew dialect,” and not in Greek. I am aware, of course, of the long standing controversy on the subject. The general *consensus* of antiquity cannot be lightly set aside. All I wish to point out, however, is that Mr. Heber Evans rests his argument upon the double assumption that Matthew wrote before A.D. 50, and that he wrote in Greek. Your readers will agree that this basis is a great deal too precarious to build upon with any reasonable certainty.

7. Let us consider the development of tradition respecting the Gospel of Mark and choose the most probable.

Irenæus says, Matthew wrote a Gospel while Peter and Paul were preaching at Rome, and founding a Church there. After their decease (*ἐξόδου*, departure,

death, cf. 2 Peter i. 15, μετὰ τὴν ἐμὴν ἔξοδον, "after my decease"), Mark, the disciple and interpreter of Peter, delivered to us in writing the things which had been preached by Peter.

This early and simple tradition is endorsed by Papias quoting the Presbyter John to the effect that "Mark being the interpreter of Peter, wrote exactly what he remembered." This implies of course that Peter was dead. A later tradition recorded by Clement of Alexandria represents the Christians at Rome entreating Mark to write a Gospel, which he did in the lifetime of Peter, "which," we read, "when Peter knew he directly neither forbade nor encouraged it." No doubt it struck some tradition-mongers as strange that Peter withheld his express sanction from Mark's Gospel; we need not wonder, therefore, that by the time of Origen, the tradition should state that "Mark composed a Gospel as Peter directed him." Time improved upon even this, for Jerome states that "Peter himself sanctioned the Gospel and authorised its use in the Churches." Here, then, we have a synopsis of ecclesiastical tradition respecting Mark's Gospel. There is no question that the oldest and simplest commends itself to our acceptance. The later and contradictory ones are, as in the case of numerous other traditions, mere arbitrary modifications, intended to enhance the authority of Mark's Gospel. The earliest and simplest represents Mark as writing his Gospel after the decease of Peter. It implies also that he wrote at Rome. Further, as Mark's Gospel is not mentioned in Acts nor in Paul's Epistles, nor in the 1st of Peter, where Mark's name occurs, there is no solid reason whatever why we should put aside that primitive tradition of Presbyter John, Papias, and Irenæus. Mr. Heber Evans has advanced none of any weight. His being at variance with this ancient tradition as well as several others in the course of our discussion, weakens his case in the eyes of the unprejudiced, and I know of one critic only, Storr, who upholds his views. We shall be wise in these doubtful matters in holding by the opinions of the majority of biblical critics.

YOUR REVIEWER.

APOSTOLICAL SUCCESSION.

SIR,—The common question was put to me lately: How can you prove your descent? In reply, I said, partly in joke, how can you prove your descent from Adam? Though a joke, there was more in it than would appear at first. One single flaw in Adam's line would nullify all—the line must be perfect from Adam down. But look at my case. I was ordained by Bishop Brinkley of Cloyne, on St. Thomas's day, 1829. If he alone had true descent, I am safe. But had he? He was consecrated on October 8, 1826, by Archbishop Lawrence of Cashel, Bishop Alexander of Meath, and Bishop Lindsay of Kildare. His consecration depends on the orders of those three. But are they to be depended on? Lawrence was consecrated on July 21, 1822, by Primate Beresford, Alexander of Meath and Lindsay of Kildare. Alexander of Meath was consecrated March 21, 1802, by Beresford of Tuam, Bennett of Cloyne and Porter of Clogher. Lindsay of Kildare was consecrated November 13, 1803, by Archbishop Agar of Dublin, O'Beirne of Meath, and Knox of Derry. How do I stand now?

Bishop Brinkley had three consecrators; if they were real bishops his orders were good. But were they? Lawrence had three consecrators, Beresford, Alexander, and Lindsay; so, if their orders were sound, he was safe. Alexander had three, Beresford of Tuam, Bennett of Cloyne, and Porter of Clogher. If these were sound he was safe. Lindsay had three. Agar of Dublin, O'Beirne of Meath, and Knox of Derry. If these were real bishops he was safe. Now see how my ordainer, Brinkley stood. In the first step, he had three bishops as his ordainers; in the second he had seven. But, when we come to the third, how do we stand? We have Primate Beresford, Alexander of Meath, Beresford of Tuam, Bennett of Cloyne, Porter of Clogher, Agar of Dublin, O'Beirne of Meath, and Knox of Derry. Look at how many consecrators all these had. Primate Beresford had 3, Alexander, 3; Beresford of Tuam, 3; Bennett of Cloyne, 3; Porter, 3; Agar of Dublin, 3; O'Beirne of Meath, 3; Knox of Derry, 3; 24 in all. We may then go on upwards multiplying by 3; thus, 24, 72, 216, 648, 1,944. I have thousands or millions of links connecting me with Apostolic times—an odd flaw would not hurt. Thus the Danube is formed of ten thousand rills. If one or two fell dry, its volume would be unaffected by the lapse. It is so with the stream of orders flowing down to me. But from the beginning it was never known that any one acted as a bishop, unless he was ordained by one, and afterwards consecrated by three, or two at least, and often by four. Irish and English orders are so plaited together, that they are but one. And before the Reformation, all the orders of all the national Churches were, in like manner, interwoven. So, to one asking me to trace to the Apostles, I might reply: "Trace yourself to Adam." In Ireland, when the Popes introduced the foreign bishops in opposition to us, they allowed a bishop to be consecrated by one bishop and two vicars. In England, the Nag's head fable is laughed at. Records have been lost, so that the consecrators of Gardiner, Lee of York, and Pates, are not recorded (see Stubbs, Pp. 76 and 81). In Ireland, none of Mary's bishops have left any trace of their consecrations. Books and papers will perish, but what then? As to breaks in the succession of Popes, that does not touch the question. The succession of bishops in England, here and elsewhere, would not be affected if there were twenty claimants of the See of Rome, and all impostors. Our orders do not depend on anything, except the orders of those before us; and the descent would be the same, if there never was a city of Rome at all. Rome may say to us: "Granted that you have your consecrations and by a valid form, still you have no mission, as Rome alone can give it. This is all braggadocio—Cyprus knew not of it when he quarrelled with Rome and Pope Stephen, A.D. 265. The whole Eastern Church laughs at the idea. But now having traced my orders till they are lost in the clouds of antiquity, let us grasp the chain at the other end, as it proceeds from the Apostles to Timothy and Titus. Let us hear what Potter says: ch. iv. p. 125, Tegg's Ed., London, 1852. "The authority which Timothy exercised in this Church of Ephesus, was not conferred on him by any agreement or vote of the people, but by imposition of St. Paul's hands (2 Tim. i. 6; 1 Tim. 4. 14). By virtue of this authority, he ruled the whole Church of Ephesus, officers as well as private Christians, in the same manner as the Apostles used to do. He was empowered to 'command and teach' those under his care (1 Tim. iv 11); to mak

rules for the orderly celebration of Divine worship (1 Tim. ii. 1.); to hinder women from speaking in the assemblies (verses 1-12); to see that the teachers taught no doctrine but what they had received from our Lord and His Apostles (1 Tim. i. 3); to commit the doctrine to faithful men, who should be able to teach others also (2 Tim. ii. 2) and to ordain some of those whom he found duly qualified to be bishops and deacons (1 Tim. iii. 1, 2, &c.), and he was to judge of men's abilities and fitness for these offices, and hence he is exhorted to 'lay hands suddenly on no man' (1 Tim. v. 22), which would have been unreasonable if he had not had power to reject the unworthy. Further, he was authorised to take care that a competent maintenance should be provided, and all due honour paid to the Church officers (1 Tim. v. 17); to exercise ecclesiastical jurisdiction, and to take cognizance of accusations, not only against private Christians, but even against the elders, though in this latter case where the Church's honour was more highly concerned, he was to proceed with more caution: "Against an elder," &c. (1 Tim. v. 19)." Again, p. 116, "The same authority which Timothy had at Ephesus was exercised in the Churches of Crete by Titus. He was ordained &c., by St. Paul (Tit. i. 5); he was empowered to teach all degrees of men, and to exhort and rebuke them with authority (Tit. ii. 1-15); to take cognizance of heretics, and to reject from his own and the Church's communion, such of them as did not repent upon the second admonition (Tit. iii. 10); to set in order whatsoever St. Paul had left wanting (Tit. i. 5); lastly, to ordain those whom he himself should approve to be bishops and elders. (Tit. i. 5-6)." Here is what we see at the top of the chain. Then we come to Ignatius's time. There we see bishops, priests, and deacons, as plain as the sun in the heavens. Next we come to the Council of Nice, with its three hundred bishops from all parts of the Church. And so it goes on without hitch till the Reformation. I think I may then say my chain is as perfect as anything, under the circumstances, could possibly be expected to be. He who requires us to produce register books from St. Paul to the present day, must be only laughing at us—as well ask me to give my table of descent from Noah and Adam. The question is as much English as Irish. Every Englishman can work out the first part of my argument for himself, by help of Bishop Stubbs' Episcopal Succession. I have to get into an English paper, as our own, the *Irish Ecclesiastical Gazette*, after the example of the *Church Times*, will hear none who do not adopt a Corporal Presence and adoration, to be followed, I suppose, by every other doctrine of Romanism. Bishop Lightfoot and Dr. Rothe, a Presbyterian, agree that St. John established episcopacy, even if the office was only temporary with Timothy and Titus. See Lightfoot on Phils., pp. 202 and 206.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

LEADING CAUSES OF DRUNKENNESS.

SIR,—Archdeacon Farrar preached an impressive sermon yesterday week, in this neighbourhood, on behalf of the temperance cause, and the picture he drew of the desolation and ruin produced by drink was appalling. Another clergyman spoke very recently in a pathetic way, of the hopeless thriftless-

ness so often seen among the poor, in the use of such resources as are within their reach.

I could not help asking myself, What are the chief causes of such ills? Two presented themselves as the most important; the one proximate, affecting chiefly the poorer classes, the other radical, poisoning the intellectual, moral, and social life of all.

I think the proximate cause may be found in the misery and hopelessness pervading the masses, in regard to the surroundings and prospects of their human life. That is chiefly owing to the vicious, unwise, and inhumane arrangements between Capital and Labour, which greatly injure both parties, but are most severely felt by Labour. I have studied facts and opinions on this momentous topic, and ask permission to make a brief statement, in the hope of eliciting the views of others, on a question so intimately connected with human happiness.

Under the conditions of man in this life, three things are necessary to carry into effect any important work for human welfare in its material aspect. We require money, brain-power, and muscular or skilled labour.

I was much struck on observing that political economists, from Adam Smith onwards, have praised and complimented Labour, and have acknowledged that it is "the universal agent which in every case produces wealth." During all this time, poor Labour, which as a rule is deficient in worldly wisdom, has often been on the brink of starvation, and at the best has had very little personal acquaintance with comforts and luxuries. Brain-power has almost invariably been retained in the service of money, and has assisted in the oppression of Labour.

I believe, judging from observation and my own consciousness, as well as from the dreary records of the age, that Capital seldom obtains the best energies of Labour, under the niggardly system of remuneration which has been in vogue. We cannot draw forth hearty, earnest, continuous activity from human nature; we cannot awaken and maintain brightness, vigilance, constant care, unless a flame of animating hope vivifies and impels the powers and faculties of humanity. Who can reckon the defects, inferior results, losses and accidents, through the listlessness, carelessness, and heavy dulness which may be justly attributed to the depressing influence of the system in operation? Who can estimate the stupefying effect on intellect, the deterioration of character, and the criminal tendencies among labourers which the hardness of their lot, and the absence of hope have engendered?

The rate of wages must inevitably depend, just as the price of any commodity, on the proportion which the supply of labourers bears to the demand for labour. But it seems clear to me that in addition to wages adjusted on those principles, Labour has an equitable claim to some participation in the profits and the great increase of wealth which it is acknowledged cannot be obtained without its indispensable co-operation, and which are swelling up the material resources of the country.

Interesting statistics have been published in regard to profit-sharing between Capital and Labour in France and England, and it may be mentioned that Mill and Fawcett were hearty advocates of the system. An enlightened and benevolent French manufacturer, Leclair, declared in 1865, after trying the system for more than twenty years: "I maintain that if I had gone on in the beaten track of routine, I could not

have arrived, *even by fraudulent means*, at a position comparable to that which I have made for myself." It appears that Leclaire was a true Christian, and earnestly sought the welfare of the labourers as well as his own. Mr. Sedley Taylor, who has published a little book on profit-sharing, visited the "Maison Leclaire" in 1880, eight years after the death of the founder. In the Spanish West Indies, when the measures for the emancipation of slaves commenced their operation, some landowners introduced the principle of profit-sharing with free labourers, and experienced good results. In Spain itself the owners of ships and steamers have derived great advantages, by allowing sailors and officers, in addition to a minimum rate of wages and salary, a share of profits, on certain principles equitable for themselves. I have been told the ship work is better done, and the percentage of losses at sea diminished, as the character of sailors is raised under such a system, and an unwonted degree of care, vigilance, and activity is displayed.

I venture to submit the belief, that if Labour could have a participation in the large increase of wealth constantly accumulating, on principles equitable to all parties, the moral, social, and economic effects would be marvellous. There would be a sensible decrease of vice and crime, as well as of taxation for poor rates; the whole political machine would be strengthened, and the growing sway of Democracy would be in far less danger of being misdirected by demagogues. Besides, by making Labour a friend and partner, instead of a drudge, its capacity for the consumption of food, clothing, and various commodities would be immensely enlarged, to the benefit of Capital, and at the same time there would be remunerative employment for an increasing number of labourers. Thus the augmenting resources of England would become a blessing to the country, instead of intensifying unfriendly divisions of classes, and all taxes, which have a taint of immorality in them, might gradually be removed.

I can only slightly refer to the radical cause of evil, which intensifies every form of human callousness and malignity. It is to be found in the cheerless representations of religious teachers concerning the destinies of the Intelligent Creation. Love is very faintly, if at all diffused, by the busy efforts of the clergy, and a feeling of brotherhood among men is impossible while those who think they belong to a privileged class heartily believe, with apparently contented acquiescence, that all others will be accursed for ever. Under such influences roots of bitterness are constantly springing up in families, and when we hear of certain deceptive arrangements to supply drink to women of the richer classes, a thoughtful man may be confirmed in the belief that tender affection is the most effective temperance agent.

J. B.

Canonbury, May 1st, 1887.

"EVOLUTION" AND THE "CHURCH."

SIR,—The importance of the subjects is my apology for writing to you. While trying to express myself more clearly, I hope to be no less concise.

(a.) *No analogy between the law of gravitation and the evolutionary (?) law.*—Mr. Lawrence, perhaps unwittingly, concedes this point in these words, which he endorses: "Newton showed no more than that

his law accounts for the movements, but that Mr. Huxley tries to account for the origin of nature." Newton "showed," Huxley "tries." No one questions Newton. Many do question Huxley. The law of gravitation is manifest. The evolutionary law (?) is not. And again, Mr. Lawrence says: "Mr. Huxley supports his hypothesis by an appeal to facts. The law of gravitation is a fact, and not a mere supposition. The facts Mr. Huxley adduces do not support the evolutionary law (?) as a fact. If they do, let us have them, that we may examine them. Mr. Lawrence knows, I suppose, that there are hundreds of scientists who are just as capable of forming an opinion as Mr. Huxley, who ignore the evolutionary law (?).".

(β.) *Evolution and development distinct things.*—Mr. Lawrence allows that he has confused these terms, and seeks to justify himself by quoting from the dictionaries. I think I need not say to him that the technical use of these terms will not be found in them. I may, however, remind him that in discussing such subjects as these it can only be the technical use that we can have in our minds. How otherwise can we proceed so as to arrive at well-defined issues? He will not mind my giving Spencer's

(γ) *Definition of Evolution.*—"Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." This will rather tax Mr. Lawrence's ingenuity, as I opine, and give him as much trouble as the imaginary evolutionary law itself. And this is what is called science!! But as I understand the term, as generally used, it may be defined as

(δ.) *The power in matter yearning after different forms of life.*—It first began to yearn, according to Professor Huxley, in Bathybius—a lump of protoplasm. In consequence of this yearning, it became something else, and then something else, and so on *ad infinitum*. The last display of the yearning was when a man tumbled out of a monkey! But the Professor has given up his Bathybius, only to replace it by something else. This is what I understand by evolution. I know full well that its advocate would not define it and explain it in so intelligible a form, because to speak in a language understood of the people is not scientific. It may be that Mr. Lawrence does not so understand evolution. If he means by evolution that things grew as God made them to grow, then there is no question to discuss. I believe that too. I do not believe that there is in inorganic matter any power yearning to grow. I believe that there is in organic matter, only just so much power as God has implanted. And this is best illustrated, by saying that the oak grows from the acorn &c., &c.

(ε.) *Scientists pooh-poo.*—Mr. Lawrence thinks that on this point, I am rather disposed to disown what I have written. This is not so. What I said was this: Scientists propound their theories, and expect us to accept them without questioning. When we don't do this, then they pooh-poo. They do not give us credit for knowing anything. We have had the same training as they have, and are just as well able to form opinions. Of course it is very difficult to weigh intellect; but I repeat even more emphatically what I wrote, "If they only thought, they would understand how easy it is for a trained mind to see the holes in their logic."

(ζ) *The two Churches.*—It is difficult to know what “B” seeks. Does he ask the question: Is the Church of England the Church of Christ or not? What does he want to know? Every Church (organisation) is a net. It gathers in (*cf.* Matt. xiii. 47, 50), but it gathers in bad and good. The good, and they only, constitute the Church—the Church properly so called, the ἐκκλησία. The Churches do not constitute a body—here “B” is quite right but the ἐκκλησία does. *Faites votre possible de vous faire convertir et vous saurez tout.*

J. P. SANDLANDS.

Brigstock Vicarage, Thrapston,
April 19th, 1887.

P.S.—I am glad Mr. Lawrence sees his way to acknowledge that the order (sequence) as given by Moses of the Creation, (things created) is a strong argument for the inspiration of the author. This is more than men of science—all of them at least—admit.

PROFESSOR TYNDALL'S REFLECTIONS.

SIR,—Does the destiny of Great Britain, as fore-shown by Professor Tyndall, impress us as it ought? He has spoken very plainly, but is it sufficiently emphasised to carry conviction to all hearts? Does he know, do your readers know, that this country is prophetically doomed to be legislatively separated both from Ireland and from India? Nothing human can avert its fate. And what will, what must be the consequences? Those who may live to see the autumn of 1896, will see greater events than have been witnessed at any former period of their lives. A European war will soon deluge a large portion of the Continent with the blood of tens of thousands of unoffending people. If England did but know half of what is in store for her, she would lament that so much time had been wasted with the frivolities of time and sense, and of a religion which will not prevent her being taken suddenly by surprise. The days of her peace and prosperity are for ever ended. The future will be a new dispensation altogether. Jubilee, indeed! Instead of riot and revelry, England ought to clothe herself in sackcloth, and hide her glory in the dust. This very year will be the beginning of all her woes, and within the next eight or ten years she will well-nigh have ceased to be a nation at all. Some of your readers may, perhaps, make a note of my words.

JOHN HAMPDEN.

Balham, S.W.

Reviews and Notices.

“AENIGMA VITAE; OR CHRISTIANITY AND MODERN THOUGHT.” By John Wilson, M.A. London: Hodder & Stoughton. Pp. 254. 1887.

THE “Modern Thought” Mr. Wilson specially deals with is, he tells us in his preface, that “one particular and dominating aspect of the spirit of our time, which might in briefest compass be described by the expression of Amiel, a late philosopher of Geneva: The removal of Christianity from the sphere of history to that of psychology is the wish of our epoch.” Curious how Infidelity always will call itself “Modern Thought,”

curious also how men will think the opinions they happen to hear are those of the whole world. Mr. Wilson wrote this little book in Switzerland, where possibly Amiel, with his wish to banish Christianity from the “sphere of history,” may be an influence. It may seem to some to savour of intolerance, but we have no liking for the modern way of dallying with this form of infidelity; we should far prefer to hear an echo of St. Paul’s plain words: “If Christ be not risen, your faith is vain.” To remove Christianity from the “sphere of history,” is to go flatly in contradiction to the Apostolic mode; St. Paul, St. Peter, and St. John base every argument on facts which chosen witnesses had seen and heard; and to remove Christianity from this basis is simply to kill it, let Amiel and Canon Fremantle (in the *Fortnightly*) say what they will.

But waiving this, we find much to agree with in Mr. Wilson’s book. We fear it rather falls between two stools; the Philistines will be frightened at such titles as “The Three Norms at the Cradle of the *Ego*,” “The *Ego*, how far Self-determining?” for your Philistine objects to metaphysics as much as King George III. did; while the theologian will, or rather *should*, object to Mr. Wilson’s “taking modern thought on its own ground of psychology and the testimony of consciousness,” for that is simply surrendering the key of the citadel.

But if only the poor, practical, common-sense loving Philistine will not be frightened but read, he will find much mysticism, it is true, but still therewith much that is good in Mr. Wilson’s book. This, for instance, is both wise and good: “There is a hollowness about human character that is not rooted in God and founded on living affinity with Him. Between a character whose root-principle is self-love, and one founded upon supreme love to God, there is all the difference between light and darkness, life and death. Man must find his highest wisdom, power and blessedness in God. Any that try to make themselves so good, as to be self-sufficient for every good purpose apart from God, are attempting the impossible. The maxim of true self-development is not, Be yourself, assert your humanity, unfold truly what is within you in a self-centred way; but rather, Be your true self by letting God dwell in you and manifest Himself through you; let God assert His divinity in you, and unfold His character in your finite being.” And there are many other passages we might quote; yet the whole book seems to us dreamy and mystical, and we feel that it bears very manifest traces of being, what its author candidly tells us it has been, “written on the Continent at a time of enforced exile in quest of health.” Books written under such conditions, ought not to be severely criticised, but they are seldom of permanent value.

“THE GROWTH OF CHURCH INSTITUTIONS.” By Rev. Edwin Hatch, D.D. London: Hodder & Stoughton. Pp. 226. 1887.

DR. HATCH tells us this little book is “designed less for scholars, than for general readers who are interested in theological subjects. Its aim is to be not controversial, but historical. It is a summary of the results at which the writer has arrived from an independent study of original sources, and the meagreness with which some important subjects are treated, is due to the fact that it is intended to be supplemented

hereafter by a more elaborate work, which the writer has for some time had in preparation."

Would it not be better to have waited, and not published these confessedly meagre notes, which will certainly lead that unfortunate person the general reader astray. Let the general reader stick to his Milner, or his Short, or, if he will be wise enough, to his Neander. We dare not measure ourselves against Dr. Hatch for knowledge of the institutions of the early Church, but if he thinks the general reader will read—he may *consult* if he is controversial and pugnacious—this book of meagre jottings and notes, then we confidently affirm that our knowledge of the manners and customs of the general reader is far greater. The general reader does not care about the Second Council of Braga or the Fourth Council of Toledo, or the letter of Gregory the Great to Felix of Messina, all of which Dr. Hatch quotes on page 51. And the general reader will not really learn much, and much of what he does will leave a wrong impression on his mind. For Second Councils of Braga and Fourth Councils of Toledo, as the student knows, but as the general reader does not know, or at least is apt to forget, only legislate about what has grown, they do not show *how* that growth came about. Moreover, they often only rectify abuses on minor points, leaving main issues untouched; and so again the general reader is confused. Of course if this book whets the appetite of the general reader and makes him want to know more, that will be most excellent; but people who "want to know" are not general readers—for such only want to be interested—they are students. And so we think Dr. Hatch should have waited, for the general reader will find him dull, the pugnacious man will make a wrong use of him, and the student will wisely decide to wait for the promised elaborate work.

"THE QUIVER" Medal for Heroism in the Saving of Life has been awarded to Thomas Whiting, of Stratford-on-Avon, who recently saved a woman from drowning at the risk of his own life. The Medal was publicly presented by the Mayor, Sir Arthur Hodgson, K.C.M.G. Whiting has also received the Medal of the Royal Humane Society, in recognition of the same brave deed.

MESSRS. CASSELL & COMPANY will publish during May "The Queen's Pictures, illustrating the chief events of Her Majesty's life" (reproduced by the gracious permission of the Queen), as a special Jubilee Number of "The Magazine of Art." The text will be written by Richard R. Holmes, Esq., F.S.A., Librarian at Windsor Castle, and the work will contain engravings of pictures which have been executed from time to time by the Royal commands to illustrate the chief events of Her Majesty's life, and of portraits of the Queen painted at various periods by celebrated painters. Many of these pictures have never before been engraved, and are now published for the first time by the special permission of Her Majesty.

THE subjects committee of the Church Congress meeting, which is to be held at Wolverhampton this year, are well on with their work, and readers and speakers are now being selected. On the Monday afternoon the chief Congress service will be held at the old church, and the sermon will be preached by the Bishop of Durham. In the evening there will be Congress services at four other churches. The Presi-

dent will give his address on Tuesday morning, and on each day there will be meetings at 10.30, 2.30, and 7.30. There will also be four evening meetings for working men. On the Wednesday afternoon there will be an excursion to Lichfield, for a special service in the cathedral, and on Thursday evening the mayor is expected to give a reception.

BISHOP MARSDEN, late of Bathurst, will for the present act as assistant to the Bishop of Winchester, who is still in a delicate state of health.

PREFERMENTS AND APPOINTMENTS.

- Ainger, Rev. Alfred, Reader at the Temple Church; Canon of Bristol Cathedral.
 Brittain, Rev. Arthur Henry Barrett, M.A., Curate-in-Charge of St. Augustine's Mission, Fulham; Junior Chaplain upon the Madras Ecclesiastical Establishment.
 Butler, Rev. T. L., Vicar of Christ Church, Wellington; Vicar of Adbaston, Salop.
 Ellison, Rev. John, M.A., Vicar of Pattishall, Northamptonshire.
 Foley, Rev. E. W., M.A., formerly Rector of Jevington; Licensed to Officiate in the Diocese of Chichester.
 Howe, Rev. Newton E., Rector of Luckington, Wilts; Vicar of Swindon.
 Humble, Rev. J. R., Organising Secretary for Northern Province; Secretary to the Cruates' Augmentation Fund.
 Hutton, Rev. F. R. C., Vicar of Roade; Lecturer of the Parish Church, Bolton.
 McCreery, Rev. C. E., Curate of Walsall St. Peter; Vicar of Lower Gornall.
 New, Rev. John, Rector of Duncton; Rural Dean of Midhurst, No. 2.
 Owen, Rev. T., Vicar of Ketley; Vicar of Christ Church, Wellington.
 Parker, Rev. H. H., the Missions to Seamen Chaplain for Cork Harbour.
 Parry, Rev. Malcolm Scarlett, B.A., Licensed to Officiate in the Diocese of Chester.
 Reynolds, Rev. B., Assistant Diocesan Inspector of Schools; Prebendary of Cantlowes in St. Paul's Cathedral.
 Rogers, Rev. Samuel, Vicar of Long Compton, Warwickshire; Incumbent of St. Mark's, Liverpool.
 Rowland, Rev. E., M.A., St. Catherine's, Belle Vue, Wakefield; Chaplain for the West Riding Pauper Lunatic Asylum, Wakefield.
 Scholfeld, Rev. John Faber, M.A., Priest-in-Charge of Inverary, N.B.; Incumbent of Inverary.
 Stork, Rev. John Henry, M.A., Vicar of Ashby St. Ledgers, Northamptonshire.
 Trinder, Rev. D., M.A., Vicar of St. Michael's, Highgate; Rural Dean of Highgate.
 Watling, Rev. Charles Morgan, Senior Curate of Holy Trinity, Weymouth; Rector of Upcerne.
 Wilkinson, Rev. Francis William A., Vicar of St. John's, Chelsea.
 Williams, Rev. Henry Hugh, M.A., Vicar of Brilley and Rector of Michaelchurch, Hereford.
 Wood, Rev. William, M.A., Incumbent of Cotham, Nottinghamshire.

CLERICAL OBITUARY.

- Hilton-Green, Rev. Henry, Hon. Canon of Bristol, and Rector of West Kington, at Bordighera, on the 23rd ult., aged 75.
 Johnston, Rev. William Downes, M.A., at Milton Rectory, near Gravesend, on the 29th ult., in his 83rd year.
 Tearle, Rev. Frederick, M.A., late Vicar of Gazeley-cum-Kentford, Suffolk, and Rural Dean, at 5, Warkworth Street, Cambridge, on the 25th ult., aged 63.
 Williams, Rev. Ellis Osborne, M.A., J.P., at Vronwnion, Dolgelly, on the 23rd ult., aged 61.
 Williams, Rev. Richard Hayward, Rector of Bridge Sollers, Herefordshire, at Byford, on the 24th ult., in his 73rd year.



The Church of England Pulpit.

WINCHESTER COLLEGE QUINGENARY.

BY THE LORD BISHOP OF SOUTHWELL, LATE
HEAD MASTER OF WINCHESTER COLLEGE.

SERMON PREACHED IN WINCHESTER CATHEDRAL,
ON SATURDAY, MARCH 26TH, 1887.

"Let every man take heed how he buildeth."—I COR.
iii. 10.

WE are assembled here to-day to commemorate a wise master builder's last and most perfect work, as it was begun 500 years ago. The home as it has been to us all of cherished memories, we may, yet, many of us, never while we were still living within those walls have appreciated the singular beauty of the building. To us, it may be, our associations and memories form our Wykehamical life, and we never thought of that background which, though unconsciously, nevertheless formed the tone of that life in those buildings. Some thoughtful scholars, no doubt as they paced "sands" beneath the moon or stars, or as they studied in the summer heat beneath the deep, cool chapel buttresses, or as they streamed into the old court from their outer boyishness in hill or field, may have felt even then a deep sense of their beauty. But to many—to most, probably—it has only been by living many years, and passing very many other less perfect buildings, that we have come to feel that we lived among the best. And yet it is so. The noblest of all royal dwellings in Europe may have "made Wykeham" more known; the magnificence of his college at Oxford may dwarf our own here; this glorious pile (the Cathedral nave), which marks his oldest and latest skill, and carried his inventions in architecture into the forefront of Europe, may command a wider admiration; but the gem of all his work is that court of Winchester College in its sincere perfectness and simplicity, and in the order and fitness of all its parts. And if it is true, as I do not doubt, that it is in that something of which a great man knows everything that we can best tell his spirit, his tendency, his influence, in all the other parts of the everything of which he knows something, then we may see in the spirit of the buildings of Wykeham—which are his something of which he knew everything—the character from which we may derive his lessons to us. And so I take these buildings as a parable suggested to us to-day. "Take heed how ye build;" will ye build by rule

or by heart, by measurement or by feeling, by calculation or by the eye of an artist? Will you build mechanically or artistically, will you build as a mason or an artist, as an engineer or an architect? Evoke the spirit of Wykeham from his works, and will he not say to us "Ye must build by both"? Is not that the lesson of his work and life, of his colleges, his buildings, and his statutes? Reared in the traditions of the historic craft of masons, he knew the principles of structure, and could master them for use. No one who has ever had to wander through the unintelligible mazes of the unprincipled plans of minor spirits in building, can fail when he comes to see a plan of Wykeham's works, to feel a pleasure something akin to that of hearing an instrument in tune—when he sees a plan that is itself a complete pattern, attuned to unity by the exactness of geometric figures and the symmetry of arithmetical proportions, so that it stands in itself a charming study, a great harmony, a delight. Many minds of that order which a great thinker has called the geometric mind, have counted this knowledge of plans, this exactness of figures, to be an absolute account of the success of Wykeham's work, and that not merely as an analysis—which, of course, it is—of the effect which he so nobly produced, but as the method itself by which he proposed to do those creative acts. Can any one of us who think either of that college court or of this pile in which we stand—can any one think of yon great window, this noble roof, or that Fan roof of the chapel in the college, and believe that these were measurements of rule, any more than this great vista, transformed, as it is, into the most glorious avenue in stone in Europe, is simply a test of rule? In beautiful form, great part as proportion bears, it is not the form, nor even in the selection of the proportions is that selection made simply as an experiment of arithmetic, but they are the choice of an eye which has seen beforehand what was meant to be created, and has selected because the mind knew what the work would be. These works are not works simply of structure, they are the works of creative imagination. In this dual power is absolute completeness, not only the truth of structure which marks all his works, but that combined with greater gifts—the poetry of imagination—an eye for taste and form. The inventor of a new style, which has lived, and will live, with all the greater styles of the world, knew structural truth, but saw with the eye of his mind the grace and effect of his works before they were created. That dual combination I desire to present to you as the lesson of his building. And let us think of it as it stands in Wykeham's life, as that combination marks in him in a special degree the greatness of the great man of his time. What was it that made him "a priest," as the chroniclers say, "without whom nothing was done in England"? What made

him able to meet the obstruction of his day, to carry through government when government seemed impossible? What made him prominent, not only in his line of artist, but as a leader of men, as a general, as lawyer, as statesman, as diplomatist; what was it but just the same combination of these two qualities of greatness—the greatness of the geometric mind and the genius? No one ever passed him in the calculation of means for ends, no one ever passed him even in the human adaptation of his methods of procedure, no one ever passed him in the patience with which he could bide his time, no one ever passed him in the exact preparation and provision of all that was necessary beforehand, so that it has been said he never, like the builders of other places, began and was not able to finish. And so in public life, unseen often, but felt, he brought all things to their conclusion, and passed through his most critical times with the success of one who had great business power. But that great business power was to him but machinery—the machinery of his great capacities—and he added to these businesslike capacities those greater gifts which are necessary to make the great man. He added first, that cultured refinement, without which those who are in the forefront of business usefulness nevertheless fail to reach the rank of greatness; that cultured refinement which many have learnt through the sources of literature, but which he learnt, and teaches us may be learnt, through art. He added next a great grasp of his times and of the possibilities which those times contained; he saw and faced resolutely what he saw, and became the man who turned the tide for a national church and a spiritual religion when those were the two great questions in England. And then he added—which for my purpose to-day shall come last—that imagination, that power of resource, which enabled him to add to all the other great inventions and institutions for social advance which have marked the history of Europe—to the cathedrals, to the monasteries, to the hospitals, to the universities, to the parliaments—this institution of which we are here to-day to speak. He added to our universities the idea of schools that should feed their colleges, schools which should meet the need of the age, in which men should be learnt for the service of God, not in the narrow sphere and spirit of monasticism, but in the widest culture of all the literature and science which then was in reach; that men should grow up for the service of God and their country—if they were to be in Orders afterwards, yet as men and Englishmen before they were clergymen, and if they were not to become clergymen afterwards, that they should be nevertheless trained in those same principles which belong to laymen no less than clergymen, and in the high spirit in which every Englishman should be a king and a priest in his great Master's church. And so in these

great thoughts, this great spirit, he made his business power his machinery, and that dual combination is the lesson that he sets before us. We feel it, too—that combination of body and spirit, that combination of material and ideal, that combination of all that is earthly and practical with all that is high and unearthly and spiritual; we feel that in all the departments where life is to be advanced. Who does not know it as a teacher in education; who does not see the need of that exactness in his pupils, that routine drudgery which should master every detail of whatever subject they try to learn, and yet never think that mastery of detail is what they have to gain, but know that it is the spirit and the life which has to be grafted upon that mastery of the elements of structure. And what scholar does not know of his teacher how true it is—how true it is that they have to devote unsparing pains to enforce rules and knowledge of details and facts, and yet that neither in models of composition nor in mastery of thought is the scholar's need to be caught from this knowledge of details and rules, but what he needs is Spirit, which must be caught from the teacher's Spirit, from the example seen in the power, and seen in the doings of their teachers, and so learnt unconsciously even upon those well-formed lines. And still more is this Christian life, that higher business of our schools of Wykeham, induced by rules of order, but it is by the high spirit breathed in those living orders that the object of the education of Wykeham was to be gained. Is not this the old lesson not of 500 years ago but of 2,000 years ago? Is not the building of our great Master Builder on that foundation which he sets before everyone as earnestly as St. Paul as the one foundation which can alone be made? Is it not setting before us that same lesson which all his life shows? Is it not that great lesson which we so often have to preach; first, that he who would enter into the Kingdom of Heaven must keep the commandments, and secondly, that the worship of the Pharisee is not the spiritual worship of God, but it is in the worship of the heart that God is served; that it is not simply in the performance of certain routine rules that Christians' lessons are learnt, but it is by living into our hearts, by studying, by following, by living into us the spirit and example of our Great Teacher Himself. Surely this is that same double combination of rule which we all have to learn in law-making of every kind. On the one hand people hope to make everything perfect by mechanical law, and others hope to make everything perfect if only it is left to men's good feeling and spirit. In all the departments of life minds are divided into these two classes; one will think that nothing is needed but exact details of fact, and another will regard them as absolutely worthless, and believe that genius needs no trammels for its work. And when these thoughts come on us, in the many

ways in which they will come, let us remember this sentiment of Wykeham's building, that it is in the combination of the two that all great work and all great men consist. Let me now for one moment call you back to that Chamber-court we have just left, and let me put before you three lessons of that court. As we enter it, we see in front of us the great wall of the public buildings of the College—the great wall which has three parts, the spirit, the body, and the mind, all presented, and in order set there as he would have it, the spiritual part in all its full size to which the others stand in smaller proportion. Let us see, first, that in these public buildings he sets before us that man is made by his spiritual part most. And then let us look at the whole as we enter in, and contrast the proportions in which these public buildings stand to those assigned to individuals, graduated as those are with perfect fitness for several duties, each with the fullest attention to the very smallest and lowest part—let us see that they read us this second lesson that these great public buildings far overshadow only individual parts. This, again, is the lesson of our Great Master and his Great Master. It is put to us by Christ that we are not single individuals, grains of sand, but members and parts of a great rock—of one great solid rock—if only we believe that we are members of a great body, of a great church, and in that united, strong rock of His church we are to find the main strength for our individual lives. Then, let us consider how he has put the case of our individual duties in those parts, let us remember how they are graduated and how carefully each one has its place, and let us see in them how truly it is represented to us that even in our individual capacities we are taught the great law of obedience and order as the first training of men for future greatness. Think how He has presented this in His statutes. Is it not just the same? all through He presents rules more than any other maker of statutes ever presented. Knowing the indiscipline of corporate bodies in monasteries, and knowing that confusion in corporate bodies was best avoided beforehand by making distinct and precise rules for all, he yet sets forward a great spirit in every word from beginning to end—the great spirit that all this machinery is to be for the honour of God. And when he dedicated the College to the Blessed Virgin, he presented—if I may with reverence say so—a parable of a Christian School, which should be the channel to its sons of the Spirit of Christ, the Divine Son of that Virgin Mother. And when he enjoined those thanks and prayers as well for the dead as those that be alive, he minds us, when we offer those thanks as we have done on this day of commemoration, of the great fellowship of all Christ's saints, the brotherhood of dead and living. The glory of God, the love of the brotherhood, *unitatis fœdus, et perpetuæ vincula caritatis*, loyalty to the one body, the love of each

individual; this was the great spirit which was to make his machinery living. As now after 500 years his scholars still “troop by Wykeham's tomb,” we may think what a noble end it has been for the great worker, that his great work should follow him, and be still round about him where he lies. May we as we go home ponder what his works were meant to teach, and as it lies to each one of us make his work follow him—make that sedulous integrity and diligence on which he based all the greatness of his work to be the foundation on which shall arise the culture, the imagination, the grasp of mind, which shall make in our own time his sons to take his place in Church or State, but, above them all, that Christian spirit, that Christian temper, which shall make the bond of unity and the bond of love. We are met together in great numbers to-day; we meet, as we met this morning, and as we have just met in his Court in that feeling which has been the spirit of Wykeham's sons—the spirit of brotherhood; a spirit arising above all shallow cynicism that might mock sentiments which have stirred generations past, and are moving still the noblest spirits in the present. We shall go away, I trust, with that spirit of brotherhood and enthusiasm deepened and made true, and made sure; made a thing we will believe in, and in which we will live. Not only the spirit of a limited brotherhood of our own childhood, but a living chain, the links and bonds of a brotherhood which shall fasten us to all others who are the children of one Lord, the members of one family.

THE TRIUMPH OF SYMPATHY.

BY THE REV. JAMES HAMILTON, B.A., VICAR OF DUNBOYNE, CO. MEATH.

SERMON PREACHED IN DUNBOYNE CHURCH, ON PALM SUNDAY, APRIL 3RD, 1887.

“When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place; for Jesus oftentimes resorted thither with His disciples.”—ST. JOHN xviii. 1, 2.

YOU may think it strange that I have not chosen for my subject to-day something at least connected with what is usually called “our Lord's triumphal entry into Jerusalem.” As next Sunday will be the anniversary of His resurrection, this day has been always looked upon as that on which He entered Jerusalem, apparently in triumph, amid the loud Hosannas of the people, and with palms and garments spread along His path. This is what is popularly called Christ's triumphal entry, yet the expression is entirely unscriptural. Christ Himself never once alluded to it as a triumph, nor did any of His Apostles. We know that on the occasion He shed tears of bitter sorrow. The

Apostles at the time perhaps thought it a triumph, but they very soon changed their opinions on the subject, and thought very little about it afterwards. That which they came afterwards to look upon as a triumph, and which Christ spoke of beforehand as His glory, did not at the time look like a triumph. It was the scene, not on Olivet, but on Calvary, which was Christ's glory—His triumph. St. Paul says—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And again, Col. ii. 15, we read that it was by His Cross that He triumphed over principalities and powers, and made a show of them openly. And in John xiii. 31, 32, immediately as Judas withdrew from the Saviour's presence to gather His enemies to drag Him to the accursed tree, Jesus, knowing this, said: "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." It may seem strange that at such a moment, when there rose up before the Son of God the whole vision of the shame and the suffering, the pain and the death, and the mysterious sense of abandonment which was worse than all, that His soul should fill with triumph, and that He should, as it were, stretch out His hands towards the Cross. Yet so it is. The Cross is looked upon by both Christ and His Apostles, notwithstanding its horrors and its agony, as the scene of triumph. Now as the Cross is the subject to which our thoughts at this holy season are specially directed, I have chosen for our meditation this morning a scene which lies directly under its shadow. In fact, we may almost look upon it as part of the same great conflict. The agony of Gethsemane can scarcely be dissociated from the one great sacrifice that procured for us our redemption. He suffered in Gethsemane as truly for us as He did on Calvary. In fact, many think that Gethsemane was the real scene of conflict, and that there He finished the struggle, although not the suffering. The story of this conflict in Gethsemane is extremely touching, yet it has very little meaning apart from the one thought that it was part of His great sacrifice and suffering for our sins. It was not merely the natural struggle (as some imagine) of a human being in the prospect of giving up life. If this were so, then Jesus Christ would fall far below Socrates in moral greatness, who taught and talked composedly up to the time when he drank the poison cup. No, my friends, we must not dare to explain this dark, distressful night in Gethsemane, except in the light of such words as: "He was wounded for our transgressions"; "bruised for our iniquities"; "He bare the sins of many." It seems to me that Christ's sufferings for us followed as a natural consequence from His taking our nature. He who was holy, harmless, and undefiled came and identified Himself with the human race

by taking our nature, and by allowing His whole heart full of love and tenderness and sympathy to go out towards us. And simply because He took our nature and loved us He suffered for us. It may be indeed difficult to comprehend why an innocent person should bear the burden, the punishment of the guilty. Yet there is no fact more apparent in God's Universe. It is what we observe going on in the world every day around us—the innocent, or at least comparatively innocent, going burdened with the misdoings of others, covered with the shadows and filled with the shame of their sins. We may not be able to explain the why and the wherefore of all this, but such is the fact which every day's experience furnishes us with. The Bible is in perfect harmony with all that we see going on around us, when it tells us that Jesus Christ suffered for our sins. Of course you may say that a great deal of the suffering which the innocent bear on account of the guilt of others is involuntary. It is not voluntarily borne for the sake of others. This is true. But we see also a great deal that is voluntary. Or rather, we see suffering borne in consequence of nearness and intense love towards the guilty person. Tell father or mother when a much-loved child brings the shadow of some sad disgrace within the doors of the old home, that they have no need to mind—that they have really no more connection with the child's sin than with sin committed by some one in the heart of Africa, and what will they say to you? We had nothing, we know, to do with the sin, yet we cannot separate ourselves from the shame and the suffering, unless it were possible for us to renounce the nature which God hath given us. He is our child, and therefore it is utterly impossible for us not to grieve and sorrow and shed bitter tears for his sin. We cannot help endeavouring to the utmost of our power to make amends for his wrong, and lessen the shame of his guilt. There is a very representative case illustrating this in Holy Scripture. I refer to David's lament over Absalom. Here was a son in open rebellion against his father, and was determined not only upon taking his crown from him, but also his life, if it were necessary, to secure his object. Now we are told that David was a man after God's own heart. Look at him, therefore, as he sits between the two gates, while the battle rages between his army and that of the young, blood-thirsty rebel. He has watchmen also, posted on the roof, to watch eagerly for the fleetest of the runners hastening to bring home to him the first tidings of the conflict. What is it that the aged king is most anxious to hear? Is it that the rebel army is overthrown, and his kingdom saved from the ungrateful, unnatural usurper? When Cushi, the first to arrive from the battlefield, is ushered in with his message, what does he ask? "Is the young man Absalom safe?" And when Cushi answered, "The enemies of my Lord the king be

as that young man is," we read that, on hearing this, "The king was much moved, and went up to the chamber over the gate, and wept." And as he went thus he said: "O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son!" All his rebellion and wickedness could not destroy the love which was in his poor old father's heart. O what a burden of anguish and sorrow and pain the sin of this wayward child caused him. And there can be no question whatever that he felt every word of his prayer, and that the king would have willingly died to save Absalom. To some extent, at least, this may illustrate how our dear Lord suffered for us. He suffered not only because He took our nature, but because He took it into the nearest possible relationship to Himself. The doctrine of our Lord's Incarnation is part of the true doctrine of His vicarious suffering. David, who is a type of many a father, endured the most bitter agony for Absalom. This no reasonable person can deny. His sorrow was as deep as his being, as real as his love. It arose out of that pure and tender bond which exists (or at least ought to exist if they are at all true to their nature) between parent and child. If Christ, then, takes some of the nearest and tenderest and strongest human relationships to express His love and His nearness to us, if they are not empty symbols, we can easily understand how He suffered for us, how truly He took our burden, how truly our transgressions wounded Him, how truly our iniquities bruised Him. And we must also remember that on account of the purity and sinlessness of His nature, His love and affection for us must be far more intense and profound, and far deeper and purer, than that of David to Absalom. We can only say if David, whose affection must have in a great measure been blunted by sin, so loved Absalom, how tenderly must He, who was holy, harmless, and undefiled, love us. This thought ought surely to be very helpful to us—to know that there is One so very near to us, that He is touched with the feeling of all our infirmities. Yes, my brother, you may have no sympathy from your fellow-men, they may not understand you, they may not be capable of entering into your feelings,—but you can have sympathy from Him who sorrowed in Gethsemane. Of course I do not wish you to understand that what I have said is a full explanation of the nature of Christ's suffering for us, but it certainly gives us an idea of the nature of His vicarious suffering which is not usually dwelt upon, and it surely ought to melt our hearts into some sympathy and tenderness, and give us hope towards God. We read that Gethsemane was a place where Jesus "oftimes resorted" with His disciples. I believe He has visited it far more frequently since than before that night. I do not mean that He visited again the garden outside Jerusalem. But are there not

many Gethsemanes in the world? Every place where there is sorrow and suffering and trial and pain and anguish is a Gethsemane. Into every such place Jesus enters. Every one of them has received a visit from Him since that night. And how many such places have been in the world since that night? Jesus has visited them all, just as certainly as He was in Gethsemane outside Jerusalem. And I believe the Gethsemane prayer has been offered up many a time by Him too. Before He has allowed some heavy burden, or trial to come upon you, He has prayed for you as He did for Himself: "Father, if it be possible, let this cup pass." "Father, if this cup may not pass from him except he drink it, strengthen him to do so, and to say, 'Thy will be done.'" Ah! brethren, our Gethsemane would soon overcome us if it were not for the strength and sympathy of Him who is always near us on such occasions. If He has led you to any Gethsemane, remember He will be with you in it all, and He has led you for some blessed purpose, for the glory of God. I do not know whether you ever noticed in John xi. 5, how, after telling us of the sickness of Lazarus, and of the dark cloud of sorrow which settled over the little happy home at Bethany, St. John adds: "Now Jesus loved Martha and her sister and Lazarus." He loved them, yet He did not see fit to keep away from them the darkness, and save them from the pangs of bereavement. There is a thought, also, which we must not overlook in this narrative, because it is most instructive. On His entrance into the garden Jesus said to eight of His disciples, "Sit ye here while I go and pray yonder," but three of them He took with Him. This teaches the value which He set upon human sympathy. As a true man he longed for the sympathy of human hearts. And you who have gone down to some dark valley of shadows into some place of trial, can truly enter into this feeling. Have you not longed to have some kind, loving, sympathetic friend watching near. And what comfort and strength you have derived from it. But this is not the point which I wish to impress upon you, because it is quite apparent. In this world there are many Gethsemanes—many places of bitter anguish and sorrow. In every such place Jesus will be found afflicted in the affliction of His members. He asks you and me, who profess to be His near followers, to go with Him and watch, at least for an hour, in kindly sympathy. A word or even a look may strengthen a soul in anguish, and you need not fear but Jesus will recognise it. "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

BISHOP AND MRS. HELLMUTH intend crossing the Atlantic in the *Etruria* on Saturday next, and are to return to England during the month of June.

RHEUMATISM, GOUT,
SCIATICA, LUMBAGO, INDIGESTION, CONSTIPATION, LIVER & KIDNEY COMPLAINTS, NERVOUS DISORDERS, LADIES' AILMENTS, ETC. Promptly Believed and CURED BY

HARNES' ELECTROPATHIC BELT

ALL sufferers should read "Harness' Guide to Health," free by post, containing copies of **Thousands of Testimonials.** Every man and woman in search of **Health, Strength, and Energy,** should at once send a 21s. postal order to the **Medical Battery Co. Ltd. 52, OXFORD ST. LONDON, W.,** and procure one of these famous Belts, and they may rely upon being **CURED**

Sole Importers of Rabbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MAY 14, 1887.

THE CHURCH AND EMIGRATION.

THE subject of emigration is one that is arousing a good deal of interest in various parts of the country. The congested state of our large towns, the overcrowding in consequence of the great influx from rural districts, the continued state of depression in trade and agriculture, all point to the great necessity for trying to find some outlet for our surplus population, and emigration would seem to be the best solution of the problem.

The Exhibition of last year showed the resources of the various countries as fields for emigration, and the opening of the vast North-western provinces of America by the extension of the railway system in those parts, seem to point to this being one of the best places to which the stream of emigration should tend, at the same time not forgetting that there are other countries with resources which will provide food and labour for numbers of our working men, who are living on from day to day with little or no chance to raise themselves in the social scale. Hitherto emigrants have been left very much to themselves, and have often become a prey to the siren charms of some speculators, who have got poor people to go out under specious promises of golden harvests to be reaped, and have left them at last far from home, money spent, and the dreams of independence dashed to the ground. We believe that in this work of emigration the Church has an important part to bear. For some years parties have gone to Canada, accompanied by the Rev. J. Bridger, of Liverpool, as chaplain, and not only has he provided spiritual ministration on the voyage out, but has also gone to Winnipeg, and seen the people fairly settled in their new homes.

And we are glad to see that the Society for Promoting Christian Knowledge are taking up the work, and that several parties of emigrants have gone forth under the direction of chaplains, who look after their spiritual and temporal interests.

Within the last twelve months a new Society has been started, with the object of supplying emigrants with full and reliable information, and the advice of competent and experienced persons who have resided in the different colonies. It also provides houses of reception at the ports of embarkation, and also the settling of emigrants in villages. This Society is known as the Church Emigration Society, and seems to be a most excellent organisation. It provides for the emigrants what the Girls' Friendly Society and the Young Men's Friendly Society does for our boys and girls, viz., providing some one to look after them in going from one place to another. There is also the further idea of sending out Church people and their settling together, thus maintaining a bond of union between Church people in England and Church people abroad. It has often been complained that when people leave their mother-country they also leave their religion behind them; and we have heard missionaries complain of the lax lives of many English people in foreign countries, and how that this laxity has been extremely prejudicial to their work. While all this may be true in one sense, is there not also another cause, viz., that we have let our fellow countrymen leave our shores with no letter of commendation; that we have never provided the ministry of religion when beyond the bounds of our own land; and if such has been the care of the mother for the children, do we and can we wonder that they have grown up careless and indifferent? And therefore if this Society succeed in providing friends on the way, and homes of rest free from the snares that beset so many in sea-port places, etc., and in concentrating the emigrants in villages, it will not have existed in vain. Further, we are told that the Provincial Synod of Montreal approves of the work, the Dominion Government has officially recognised the Society, and also that some two hundred clergy in Canada, Australia, and New Zealand are ready to help immigrants in the way of direction and advice. While helping to relieve the over-crowded districts of our own country, it is most desirable that we should not only have general philanthropic views, but should help with practical advice wherever it is possible. Only the other day, in reading the "Life of Lord Shaftesbury," we noticed that he was greatly in favour of further emigration years ago; and if it was necessary fifteen or twenty years, ago surely it is more necessary now than ever it was.

And there is another way in which the Church can help forward this work of emigration, and that

is by the clergy making themselves conversant with the resources of the various fields of emigration, so that when a young man thinks of leaving his paternal home, he can advise him as to where to go to, because it is evident, that while one climate may suit one person, it is unsuitable for another. The capabilities of the emigrant have to be considered just as much as the field for emigration, and in addition there should always be the card of commendation, so that if going out alone, he may know where to find a friend, and so be able in some way to avoid the traps and snares set for the unwary. The work of the Church is universal. The Church of England has extended to distant lands, and it is her duty to look after her children both at home and abroad, and therefore Churchmen should welcome any scheme which has for its definite object the extension and development of the Church, and the care for her own sons and daughters.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 202).

CHAPTER XVIII.

THE INSURRECTION IN WEXFORD.

THE county Wexford had, in 1798, a population of about 130,000. The farming class on the whole, compared with other parts of Ireland, was prosperous. The gentry for the most part resided on their estates, and the land was excellent. There was very little poverty in the county, and pauperism was unknown; Whiteboyism had never taken root among the people. The Protestant congregations were large, the clergy attentive to their duties, blameless in their lives, and living on friendly terms with the Roman Catholic community. Dr. Euseby Cleaver, Bishop of Ferns, was a man eminent for learning, piety, and breadth of toleration. The Union had made very little way in Wexford at first, but the notorious Putman McCabe undertook a tour through the county to spread the views of the revolutionary party, and his labours were attended with considerable success. Still there was no outward indication of the coming storm, and when nineteen parishes near Gorey were put under the operation of the Insurrection Act, the priests, including the two Murphies, came forward and swore that they were not United Irishmen—never would be—and furthermore, that they would discover and report any conspiracy which might be set on foot. But after the arrest of Lord Edward FitzGerald, it was found from his papers that Wexford was one of the places where the Union considered that a French force could land with safety; Government in alarm issued orders to disarm the population. The duty devolved chiefly upon the yeomanry and local magistrates. It was often attended with acts of harshness and cruelty towards those suspected of disaffection. The triangle, the lash, and pitchcap were freely used,

with the natural consequence that those who wavered before, now threw themselves heartily into the cause of revolution. Three gentlemen of good position, Beauchamp Bagenal Harvey, John Colclough, and Edward FitzGerald of New Park, were arrested on suspicion and confined in Wexford gaol. Mr. Hay who has left us a history of the insurrection, says that moist gunpowder was sometimes rubbed into the hair of suspected persons, which was cut short and set on fire; sometimes a bit of an ear was clipped off during the operation. From this punishment arose the name "Crotty," applied as a term of reproach to the rebels. Men whose backs were smarting from the lash, proved eloquent apostles of sedition; but it is mere folly to attribute the Wexford insurrection to the severity of martial law. The causes lay deeper, and went farther back than the few weeks during which the disarming took place. The time chosen for the rising proves beyond question that the peasantry were in a line with the insurrectionary movement elsewhere, and only waited for the signal to commence operations. On Saturday, May 26th, the signal was given by the lighting of a beacon fire on Corrigra Hill, which was at once answered by another kindled by Father John Murphy at Boolavogue. The loyalists of the neighbourhood suspecting what was coming, fled in terror to the parsonage of the Rev. Dr. Burroughs of Kilmuckridge. The next day was Whit Sunday. Soon after daybreak, Father John at the head of a body of pikemen, appeared before the house, which he summoned to surrender. He demanded arms, and was refused; his followers fired the place. Dr. Burroughs, from one of the windows, begged for mercy for his flock, and was told that if they opened the door and came out, no harm should be done them; they obeyed. The clergyman was immediately piked, with his son a boy of sixteen, and his male parishioners seven in number met the same fate. The women were spared to be sent as prisoners to Wexford later on. The insurgents then rifled the bishop's palace at Ferns, and destroyed his valuable library. Fortunately for himself, Dr. Cleaver had sent away his family, and made his escape in time. About mid-day the rebels encamped on Dulart Hill, half-way between Gorey and Wexford, 5,000 strong. Here they were attacked by a detachment of the North Cork Militia, consisting of 110 men under Colonel Foote. The officer believing that he had to deal with a mere mob, rashly led his men to the charge. The rebels retired before them until they drew the military to the top of the hill, when the pikemen who lay in cover behind a fence, charged with a fury that there was no resisting. The North Cork were cut to pieces, and Colonel Foote with three men only escaped to carry back the news of the disaster. After the battle, Father John entered in his diary a brief note of his first day's proceedings.

"Began the Republic of Ireland in Boolavogue, in the county of Wexford, commanded by the Rev. Dr. Murphy, parish priest of the said parish, where all the Protestants of the said parish were disarmed, and a bigot named Bookey lost his life by his rashness. Then came to a country village adjoining, where the Republic attacked a minister's house for arms and was denied. Laid siege to it and killed him and all his forces. The same day burned his house, and all the Orangemen's houses in that and all adjoining parishes in that part of the country. The same day a part of the army attacked the Republic on Dulart Hill, when the military were repulsed with the loss of 112 men.

And the same day took another town and seat of a bishop.*

Wexford became a scene of the wildest confusion when the news of Foote's defeat reached it. The widows and children of the North Cork Militia who had fallen at Dularn ran shrieking through the streets, and the men of the same corps threatened to murder the prisoners in retaliation for the fall of their comrades. The inhabitants in general sympathised with the insurgents, and took little pains to conceal their exultation. The neighbouring town of Enniscorthy was defended by a garrison consisting of eighty men of the North Cork Militia, 160 yeomen belonging to the town itself, and sixty from Ferns and the adjacent districts. Captain Snowe, of the North Cork Militia, was in command of the whole force. The town was crowded with helpless fugitives, men, women, and children, whom terror of the pikemen of the Irish Republic had driven to take shelter there. Father John, after the defeat of Colonel Foote, encamped for the night on Dularn Hill, and sent out his messengers to summon the neighbouring parishes to his aid. All that night beacon fires blazed on the tops of the surrounding hills; horns brayed, and horsemen galloped fast and far with the news of the rising. The orders of the doughty ecclesiastic were well obeyed. Next day he moved upon Enniscorthy with 5,000 pikemen and 800 of the long-shore duck shooters, armed with muskets and skilled in the use of them. Captain Snowe prepared to meet the attack, and disposed his force as well as his numbers permitted, but he had to deal with a foe who, under the priest's cassock, concealed the genius of a general. The insurgents poured down upon the town, driving in front of them a herd of cattle goaded to fury by the pikes and wild cries of the assailants. The yeomen were driven back fighting for every foot of ground with dogged courage. The rebels fired the houses as they followed the retreating yeomen, who rallied in the market square and poured volley after volley into the dense masses of the attacking party with terrible execution. Father John's men were falling fast. He drew off, and determined to wait for night, and renew the attack under cover of darkness. But Captain Snowe felt that further resistance was useless, and he therefore decided to abandon the town and fall back upon Wexford. The distance was twelve miles; there were no conveyances for the wounded, or for the women and children.

It was a terrible alternative, but there was no other course open. Along the weary distance the fugitives

trailed themselves as best they could, little dreaming that the harbour of refuge towards which they struggled would prove but an aggravation of their miseries. The rebels made no attempt at pursuit. They found sufficient occupation in the town of Enniscorthy for the present. Success drew crowds of supporters to the Standard of the Republic. Father Michael Murphy had come in to support the rebels on the first day of the rising, but after the capture of Enniscorthy, there came men of good position and influence in the county—John Hay, of Newcastle, Edward Roche, and Father Roche with twenty other priests. It was determined to withdraw the men from the town, and to erect a regular encampment upon Vinegar Hill. Gordon gives us an interesting picture of the rebel encampments of the period. The people for the most part lay in the open air in vast multitudes, some covered at night with a blanket, others without any covering, except such clothes as they wore during the day. The leaders had tents made of carpets, curtains, sheets, or blankets. Cattle were driven in and slaughtered, cut in pieces, and roasted at huge fires. There was music and dancing and revelry; but pervading all there was the religious enthusiasm, which gave to this, as to every Irish insurrection since the reign of Elizabeth, its real strength, while it foreboded surely its ultimate overthrow. There was not wanting, too, an element of the grotesque in these encampments. "Often when a rebel was in a sound sleep in the night, he was robbed by some associate of his gun or some other article at that time valuable. To sleep flat on the belly with the hat and shoes tied under the breast for the prevention of stealth, was a custom with many. They were in nothing more irregular than in the cooking of provisions, many of them cutting pieces at random out of cattle scarcely dead, without waiting to flay them, and roasting those pieces on the points of their pikes together with the parts of the hide which belonged to them. The heads of cattle were seldom eaten, but generally left to rot on the surface of the ground, and so were often large parts of the carcasses after many pieces had been cut off from them, which practice might, in a short time, have caused a pestilence."*

But Father John knew the value of time too well to allow the ardour of his followers to spend itself in idle masquerade. On Whit Tuesday, having established his camp and left 10,000 men to guard it, he marched upon Wexford. He halted for the night at the Three Rocks, on the road between Wexford and Taghmon. That same evening, General Fawcett, who lay at Duncannon Fort, set out with two regiments to relieve Wexford. His advanced guard, two companies of the Meath Militia, with some artillerymen and three howitzers, pushed on from Taghmon about midnight, and having no suspicion that the insurgents lay at Three Rocks, marched right into the trap. Suddenly the darkness was lighted up with the blaze of five hundred muskets; the soldiers taken by surprise and falling fast, lost all power of resistance, and were simply annihilated. The guns were taken, and one officer alone escaped to carry the terrible tidings to Wexford. Fawcett fell back upon Duncannon, leaving Wexford to its fate. The mass of the townsmen were in sympathy with the insurgents; the local yeomanry could not be relied on; the men of the North Cork mutinied. The situation was hopeless. On May 30, Maxwell evacuated Wexford and retired upon Dun-

* "Father Murphy's Journal," Musgrave, Appendix 18; quoted by Froude, "English in Ireland," III., p. 483.

The most trustworthy account of the Wexford insurrection is that given by the Rev. Mr. Gordon, Rector of Killeghy, who was an eye-witness of the outbreak. Mr. Hay also wrote a "History of the Insurrection of the County of Wexford." "Whoever denies," says Gordon, "that the rebellion from its first eruption was made a religious war by the lower classes in the South of Ireland may as well deny the existence of any rebellion at all, the evidence of facts being as clear in the one as in the other case. . . . Of ten Protestant clergymen who fell into the hands of the insurgents in the County of Wexford five were put to death without mercy or hesitation,—Robert Burrows, Francis Turner, Samuel Haydon, John Pentland, and Thomas Troche, all men of regular conduct and quite inoffensive. Joshua Nunn, Rector of Enniscorthy, was preserved under the protection of Father Sutton, of Enniscorthy." Roger Owen escaped by feigning madness. John Elgee, of Wexford, was preserved by the gratitude of some of the peasantry. Henry Wilson was protected by Bagenal Harvey. Nine clergymen escaped to Wales.

* Gordon.

cannon; early on the 31st the rebels entered the town. The situation of the loyalists who remained behind, can easier be imagined than described. Some few of the Protestants followed the retreating army, those who remained rushed down to the quays, got on board the vessels in the harbour, and entreated to be taken to some place of safety. Meantime the rebels burst open the gaol, released the prisoners, Bagenal Harvey among the rest, plundered Protestant houses, and gave themselves up to the wildest enthusiasm. The ships in which the fugitives had taken refuge still lay in the harbour. A white flag was run up in the town. Dixon the owner of most of the shipping, answered it with another. Two of the vessels raised anchor and sailed for Wales; the rest put back, and the hapless fugitives were thrust some of them into the crowded prison, others into a rotten hulk which lay below the bridge, and was now converted into a floating gaol.*

When news of the evacuation of Wexford reached Dublin, General Loftus was sent with 250 men to reinforce the garrison of Arklow. Colonel L'Estrange was sent to Newtownbarry with 400 men and a couple of guns, and Colonel Walpole, with 500 men, was ordered to take up his station at Carnew, midway between Newtownbarry and Arklow, the three then to advance by different routes converging upon Wexford. L'Estrange came up in time to save Newtownbarry, and engaging the rebels defeated them with the loss of 400 men. Walpole advanced in the most careless manner. He sent out no scouts, threw out no flanking parties, and made no preparations against surprise. Midway between Gorey and Corrigrua he fell in with Father John, and once more the generalship of the trained soldier proved no match for the genius of the priest. Walpole fought like a brave man; but he fell early in the action. His army was routed, his cannon captured, and a division of the troops commanded by Loftus, sent over the fields to his aid, was intercepted by the victorious rebels and cut to pieces. Loftus fell back upon Carnew, which however he soon abandoned, and retreated to Tullow, in Co. Carlow. The road to Dublin lay open to Father John. Had he pushed on with the vast forces at his command it is more than probable that Dublin would have fallen, and the ultimate issue of the Wexford insurrection might have been very different from what it was. While these events were taking place in the north of the county, another division of the rebels had advanced towards the southern part of Wexford, and threatened New Ross. The conquest of this town was of importance, as it would have opened up communications with Waterford and Kildare. Bagenal Harvey, who since his release from prison had been appointed Commander-in-Chief of the rebels, commanded the forces detached against New Ross. He took post upon Carrickbyrne Mountain, six miles from New Ross, where he remained until June 4, when he marched to Corbet Hill, a mile from the town. The outposts at Lacken Hill were driven back, and both sides prepared for an obstinate struggle on the following day.

At six o'clock on the morning of June 5th, the rebels divided into three parties, and attacked the position of General Johnstone at New Ross. The garrison consisted of about 1,400 men, and the town was surrounded with a wall which had in former times kept

Cromwell at bay. There were four gates two at the lower side of the town on the road from Dublin to Waterford, and two at the upper side.

(To be continued.)

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE CHURCH TIMES ON THE PRESENCE.

SIR,—Everyone knows that the *Church Times* teaches that the substance of bread vanishes, leaving only the species, or appearances, behind. How our bodies can be strengthened and refreshed by appearances, any more than by pictures of food, it does not say. The Church Catechism may well be a puzzle to those people. A high dignitary here in Dublin told an assembly of gaping and tittering evangelicals, that he could make nothing of the Church Catechism. No wonder!

2. But I come now to the leading article of the *Church Times* for the 7th inst. It attacks Dean Perowne. He is able to defend himself, so I pass on. It says that Dr. Vogan "advocated the presence of that which has no existence anywhere in the Universe, to wit, the dead Body and Blood of Christ." This is exaggerated nonsense. Dr. Vogan taught no such thing. He said truly that our Lord's words, "This is my Body," meant His Body slain and broken, and His Blood shed out of His veins. That our Lord, living, could not say truly that His dead Body was in His hands, requires no proof. No one can be expected to disprove nonsense. Strange that any one should pretend that our Lord held His own Body in His hands! But it is impossible that what He held could be His dead Body, so long as it was alive. I pass over the absurdity of supposing that the disciples, walking in the garden, had in their stomachs His Body, dead or alive, He alive, walking with them.

3. Having done with our Lord's words, "This is my Body," broken or slain, I come now to the Apostles' words, "The bread, which we break, is it not the communion of the Body of Christ? But, before I have done with the *Cadaver* non-existent, let me remind the editor of the *Church Times* that it is Bishop Andrewes that he is ridiculing, and not either Calvin or Dr. Vogan. Now I come to St. Paul. The communion of the Body is the grace or efficacy which comes to us from our Lord's glorified living Body. This is the grace or "spirit which quickeneth—the flesh profiteth nothing." Yet our friends say that it is the flesh that is to do all!

4. We have heard often enough about our Lord's not correcting the error, if error, of those who went away, in John vi. It is argued that they could not be in error, else He would have undeceived them. But this cannot stand, because they *were* in error, the Capernaite error, which Rome condemns. So this "not correcting" proves too much. It would sanction Transaccidentation!

5. The *Church Times* quotes the Fathers. This is useless. They wrote poetry rather than prose. Does not some one of them speak of our tongues being red with His blood? This would be worse even than Transaccidentation. The Fathers are of no use except in controversy. Then they speak cautiously,

* See Jackson's narrative, quoted by Wright, "History of Ireland," III., pp. 35-36.

and say that, as our Lord's two natures remain, so do the bread and wine remain in their "terrene nature," as the Homily has it.

6. One sentence of the *Church Times* I must quote. "As to the 'dead Christ' part of the Dean's view," Andrewes' rather, "it is due to imperfect hold of the doctrines of the Incarnation and Resurrection." I never read such nonsense! Might not our Lord speak of His dead Body if He pleased? How could His speaking of it interfere with the facts of His Incarnation and Resurrection? The editor might as well say that it interferes with the theories of Newton in astronomy, or of Harvey as to circulation of the blood. Our Lord spoke of His dead Body, so His words, "This is my Body," cannot be taken literally. St. Paul spoke of the grace from His living Body. The two statements have nothing to do with one another.

7. "This is my Body," it is said, turns bread into flesh. If so, they are not true, as spoken of bread, because it is not then flesh. If it was "this bread *shall* be my body," it would not be a contradiction. If it produces the change, it is not true, when spoken. If it is true when spoken, "This flesh is my flesh," it does not produce the change. All this was said by Jeremy Taylor and Burnett two hundred years ago.

C.C., V.-G.

P.S.—The *Church Times* gives extracts from the Fathers, and says that, "They are entirely impatient of Virtualism." This is all talk. There is no language of the Fathers, however hyperbolic, which cannot be understood as speaking, not of "the flesh that profiteth not, but of the spirit or grace that quickeneth." The only language which would not be patient of Virtualism, would be a denial of bread and wine remaining, or an assertion that our Lord's natural flesh can be in ninety places at once. When such can be produced, they will be "impatient of Virtualism." Till we have such passages, all the impatience I can see is of our opponents, who cannot prove what they strive after.

EVOLUTION AND ITS PROTOTYPE.

SIR,—Most fully do I endorse Mr. Sandlands' opinion as to the importance of the subject to which he refers. But I trust he will forgive my pointing out a little of the inconsequential character of his logic. If I have misunderstood him, I fear his attempt to be "concise" has led him into an obscurity of expression he was anxious to avoid. I am a little puzzled to distinguish between his sentiments and those of Mr. Lawrence. Some of the inverted commas may have fallen out of the form. But as there are, unfortunately, so many of the clergy who are as much under a misapprehension as Mr. Sandlands, it is almost invidious to mention names at all. It is said by many who wish to be thought very orthodox, that "there is no analogy between the law of gravitation and the law of evolution." But I assert, and am prepared to prove that there is the most perfect analogy that can possibly exist. Newton never "showed," except on paper, that his so-called "law" had any real existence. So that it is absurd to say it is "manifest," when it is altogether conditional on the actual fact of there being any "movements" at all, dependent on such controlling influence. I am no evolutionist. The man who invented such an idea must have been an

infidel, and those who condescend to argue in favour of it must be either atheists or devoid of common sense. But what I do most strongly insist upon is that Huxley, and Spencer, and Darwin and Co., have infinitely more reason on their side than Newton ever had. And it is the height of inconsistency to denounce the former and defend the latter. I have met with scores of human beings in my life, and seen representations of races that are a thousand times more brutal in their aspect than the ugliest baboon. And if some men like to boast that they came from tadpoles and lice they could find many more confirmatory illustrations of their pet theory than we could dispute.

But to return to my previous statement, that there is an overwhelming analogy between the "laws of evolution" and "the laws of gravitation." They are both founded on myths; they are both unscriptural, irrational, and devoid of a single fact to illustrate or confirm their truth. Newton as much as said—If you are fools enough to believe in terrestrial motion, I can invent some theory to produce or regulate it. But the invention of a central gravitation did not prove the reality of the motion it was supposed to direct! From whence did Newton get the idea of his vaunted solar theory? Some four or five centuries before the Christian era, a certain pagan idolator and fire-worshipper, by name Pythagoras, said that as the sun seemed composed of fire, it was much more worthy to be made the central object in creation than a mass of black earth, limestone and slate, clay and cold water; but his mad device was so exposed and denounced by two of his own countrymen, Ptolemy and Hipparchus, that it was driven into oblivion for sixteen hundred years, and only cropped up again by the wisdom of one Copernicus, who was so shocked when he saw his notions printed in a book that he died the very same day! And this scandalous and heathen superstition is all that Newton ever had on which to formulate his unintelligible *Principia*! Only prove to me the truth of Newton's whimsical device of "gravitation," and I must instantly admit that evolution is a divine principle and worthy of much more homage than it has ever yet received.

Mr. Sandlands says that "the oak grows from the acorn." This is true so far as it relates to the present order of vegetation. But he surely would not venture to argue that the first oak came from an acorn. If he does he goes more than half way to meet the suggestions of the evolutionist; and man may have grown from mud or from maggots.

With the general tenor of Mr. Sandlands' remarks I most fully agree. I only venture to insist that he must classify Huxley and Newton in the same category; and if he rejects the one, he cannot, with any pretence of consistency, accept the teaching of the other. Surely some of your intelligent readers will feel that this subject deserves most impartial consideration, and that the clergy are especially bound to defend the prestige of a book upon which depends the value of all their ministrations. May I venture to hope, Mr. Editor, that you may be disposed to permit some expression of opinion on this unusually important question.

JOHN HAMPDEN.

Balham, S.W.

SIR,—Mr. Sandlands, writing in this day's PULPIT, defines the term evolution "as generally used" as

"the power in matter yearning after different forms of life." As an evolutionist, I reject such a definition. I believe that there is no such power in matter; that the vital forces are not to be explained as resultants from the physical ones. I believe my view on this subject agrees with Darwin's.

The question as to the meaning of the words evolution and development is important only as affecting accuracy of expression. Etymology and dictionaries will not help us much here. It is better not to use two words indiscriminately to express the same meaning, but to keep a separate meaning for each word; otherwise we shall some day find that we have a shade of meaning for which we have not a distinct word. It is better to use *development* in the sense of the *observed* development of living things, as of the seed into the plant, and to keep *evolution* to express the *inferred* evolution of one species out of another.

Mr. Sandlands says: "No one questions Newton; many do question Huxley." This is true now; but in Newton's own time many did question his results. Newton's *Principia* were not accepted, uncontested, any more than Darwin's "Origin of Species." Mr. Sandlands further says: "The law of gravitation is manifest, the evolutionary law is not." What is manifest to one may not be so to another. Probably Mr. Sandlands is a mathematician, who has followed Newton's reasonings for himself; he certainly is not a zoologist or comparative anatomist, and yet he thinks himself qualified to assert that Darwin and Huxley are wrong. Perhaps there were contemporaries of Newton who asserted with the same dogmatism that he was wrong—who knew no mathematics, and thought themselves as well qualified to form an opinion as any mathematician.

JOSEPH JOHN MURPHY.

Belfast, May 7th, 1887.

YE SAY YE KNOW NOT WHAT!

SIR,—Our Lord's words to the Samaritans were, "Ye worship ye know not what," which Jeremy Taylor applies to Romanists. I have applied them before now to the Crypto-Romanists, as "Ye believe ye know not what," for they are afraid even to tell us what they believe! But now, to our friends in Ireland, I alter them again to, "Ye say, ye know not what."

2. In our *Irish Ecclesiastical Gazette* of March 5, we read these orthodox words: "Wherever there is a limitation of Presence, we may understand it of the inferior nature, which alone can be absent." What can be better than this? "Limitation of presence!" But what do we read on April 23rd, in the same paper? We "reverently shrink from making the Almighty Creator of the Universe the slave of limits, which condition a material clod"! This after St. Augustine saying that, if we give omnipresence to our Lord's human nature, we make Him not a man at all!

3. In a passage from Blunt's "Dictionary of Doctrine," given in the same paper, we have a condemnation of Calvin: "He asserts that our Lord's human nature can only be present at the right hand of God, and cannot, in any sense whatever, be present under Eucharistic signs; but, if our Lord's humanity be not there present, He Himself cannot, in any true sense, be present, as His two natures (divine and human)

after the Ascension 'are indivisible.'" That our Lord cannot, as God, be present, when His Body is locally absent, is a mere *à priori* argument, which is worth nothing. That it is taken from Popish books, word for word, makes it objectionable, *primò facie*. Their argument is not that, where His Deity is, His human nature is also. This, however absurd, because it would make consecration useless, is not the argument; it is that, where His Body is, His Deity is also. But they forget that it is of our Lord's slain, broken Body, that He said, "This is my Body." But the slain Body exists not. He says nothing of His glorified Body—nothing except what is contrary to their theory. He says of it, "It is expedient that I go away. If I go not away, the Comforter will not come unto you." Him "the heaven must retain until the times of restitution of all things." And again, "Ye do show the Lord's death *till He come*."

4. Then Mr. Blunt speaks thus of "Virtualism": "It is a novel theory, totally unknown in the early ages of the Church." This is absurd. The most grandiloquent, high-flown language of the Fathers is quite reconcilable to the Virtualist theory, that the presence is one of grace from our Lord's glorified Body in heaven, as Bishop Cosin says: "Virtualism is reconcilable with every theory, except the Popery of saying that bread and wine remain not." To attempt to confound Calvin's view with Zwinger's is absurd. A mere commemoration is one thing—a presence of all grace from Christ's Body on the bread, so that it may be called, and is, as Bishop Bull says, "His Body," this is a very different thing indeed. But all comes to our Lord's words, "It is the Spirit that quickeneth, the flesh profiteth nothing." Our friends reverse it. According to them, "It is the flesh that quickeneth, the Spirit profiteth nothing"! We must choose between the two.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

Reviews and Notices.

"THE EXPOSITOR." May, 1887. London: Hodder and Stoughton.

WE like best Dr. Marcus Dod's little sermon on Haggai. We would recommend it to those land-owners who are opposing the Government Bill about tithes. Dr. Dod says: "If we have not been prospering, if our affairs have been mysteriously going back, if loss has followed loss, notwithstanding our efforts and prayers—it is very possible this may result from some neglected duty which convicts us of disloyalty to God. The crime of these Jews was that they put themselves first, God second. They never doubted, they had a perfect right to make themselves comfortable in the first place; and if there should be a surplus for which they could find no use, that might be given to God."

Mr. Page strongly objects to the Revised Version rendering of Acts i. 16-21. "It does not represent the Greek: It is not English. It is not sense." We scarcely think this formidable charge is fully proved, but Mr. Page certainly throws light on the meaning of the passage.

Professor Godet thinks the Epistle to the Ephesians is really that referred to in the Epistle to the Colossians as that from Laodicea. We do not doubt

it, the Bishop of Durham seems to have proved it beyond reasonable doubt in his Commentary on Colossians.

Professor Harnach writes on the Origin of the Christian Ministry, and Dr. Maclaren on the Epistle to Philemon. Altogether, readers of the *Expositor* get strong meat for men and not much for babes!

THE Rev. H. B. Bowlby, M.A., Rector of St. Philip, Birmingham, has been elected Proctor in Convocation for the clergy of the diocese of Worcester.

The University of Oxford has been somewhat behindhand in taking public notice of the Church House scheme. A great meeting is, however, to be held in the Sheldonian Theatre on the 20th inst., at which it will be adequately represented. The Vice-Chancellor will preside, and the Bishops of Oxford and Carlisle, Sir Henry Acland, the Warden of Keble, and Mr. Bosworth Smith have promised to speak. The meeting ought to be a great success.

WE understand that the Archbishop of Canterbury has offered the rectory of All Hallows, the Great and Less, Upper Thames Street, to the Rev. Thomas Moore, and that the rev. gentleman has accepted it. As the duties of the parish are very light, Mr. Moore expects to devote a large portion of his time to a continuance of his useful labours as a writer and lecturer on Church defence and general ecclesiastical questions. He is the author of "The Englishman's Brief," and many other works.

THE opinions formed in Oxford about the case of Mr. Bell Cox are sufficiently indicated by the proceedings of a Ruridecanal Chapter which met at Merton College on the day of his imprisonment. At this meeting a vote of sympathy was carried, without a single dissentient voice, in the following terms:—"That this Chapter, without expressing any opinion as to the controversial points, desires to convey its deep sympathy with the Rev. J. Bell Cox on his imprisonment this day." As the meeting comprised clergymen of every shade of opinion, a unanimous vote of such a kind is of the deepest significance.

ON Tuesday, the 3rd inst., the election of the Court of Governors of Sion College was held for the first time in the new buildings on the Embankment. The Rev. G. Barnes, M.A., vicar of St. Barnabas, Bethnal-green, was, without opposition, elected president; the Rev. M. S. A. Walrond, M.A., vicar of St. Lawrence, Jewry, and the Rev. S. Buss, M.A., vicar of Shoreditch, were unanimously elected Deans. For the remaining places on the governing body, a poll resulted in the election of Prebendary Billing, rector of Spitalfields; the Rev. G. L. Gibbs, M.A., rector of St. James, Garlickhithe; the Rev. S. Flood Jones, M.A., vicar of St. Botolph, Aldersgate, and Precentor of Westminster Abbey, and the Rev. H. Pownall, M.A., Vicar of Hoxton.

PREFERMENTS AND APPOINTMENTS.

Awdry, Rev. Charles Hill, M.A., Diocesan Inspector of Schools; Honorary Canon of Bristol Cathedral.
Bathe, Rev. S. B., M.A., Vicar of St. George's, Kidderminster; Rector of Rushbury, Salop.

Baylee, Rev. S. St. Aidan, M.A., Chaplain to H.M.S. *Defiance*, at Devonport.
Browne, Rev. Thomas B. Llewellyn, M.A., Rector of Bodvari, near Rhyll; Canon of Randolph, Birkenhead, in St. Asaph Cathedral.
Burrows, Rev. B., Incumbent of St. Mary's, Ramsgate.
Church, Rev. T. W., M.A., Curate of St. Mary's, Kidderminster; Vicar of St. George's, Kidderminster.
Dobie, Rev. Arthur Charles Bradley, B.A., Vicar of Harmston, Lincoln.
Douglas, Rev. the Hon. Henry, M.A., Vicar of St. Paul's, Worcester; Honorary Canon of Worcester Cathedral.
Gibson, Rev. Robert, General Preacher in the Diocese of Lincoln.
Gunton, Rev. Frederick, M.A., Perpetual Curate of St. Michael's, Crewe-green.
Hall, Rev. E. Vine, M.A., Precentor of Worcester Cathedral; Rector of Harvington, Evesham.
Jones, Rev. Robert Landemann, B.A., Rector of Shepton Mallet.
Kempe, Rev. J. A., M.A., Vicar of St. Breward; Vicar of Veryan, Cornwall.
Kirby, Rev. Richard Heighway, M.A., Honorary Canon of Carlisle Cathedral.
Lambert, Rev. James Hiley, M.A., Chaplain of H.M. Prison, Hereford, and Diddlebury Vicar of Hereford Cathedral; Rector of Leigh with Bransford, Worcester.
Lindsay, Rev. James, M.A., Vicar of Stalisfield, near Faversham.
Miller, Rev. William Sanderson, M.A., Rector of Whatcote, Warwickshire.
Moore, Rev. Aubrey Luckington, M.A., Honorary Canon of Christ Church Cathedral, Oxford.
Moore, Rev. Thomas, M.A., Vicar of Holy Trinity, Maidstone; Rector of All Hallows', Thames-street.
Pollock, Rev. W. J., Chaplain of the Blind Asylum, Clifton.
Robson, Rev. F., Senior Curate of Wolborough, Newton Abbot; Vicar of Stoke Canon, near Exeter.
St. Aubyn, Rev. W., Rector of Stoke Damerel; Rural Dean of the Three Towns.
Seed, Rev. William, M.A., Vicar of Goxhill, Lincolnshire.
Tatham, Rev. Edward Henry Ralph, M.A., Rector of Well and Vicar of Claxby, Lincolnshire.
Thomas, Rev. Evan Henry, M.A., Curate of Bedworth; Vicar of Westwood, Coventry.
Turnbull, Rev. G. T., Curate of St. Mary's, Southampton; Vicar of Framton, near Dorchester.
Usher, Rev. W. N., M.A., Precentor and Senior Chaplain of St. Mary's Cathedral, Edinburgh; Rector of Stow, Lincolnshire.
Watts, Rev. Alan H., Vicar of Holy Trinity, Bordesley; Vicar of Dartford, Kent.
Wilkinson, Rev. H. M., Curate of Bisterne; Vicar of Milford, Hampshire.
Williamson, Rev. F. Clement, Curate of St. Gabriel's, Pimlico; Vicar of Ashford, near Staines, Middlesex.
Wintle, Rev. F. T. W., Rector of Bere Ferrers; Rural Dean of Tavistock.
Wright, Rev. Arthur C., M.A., Chaplain and Naval Instructor to H.M.S. *Calypto*.

CLERICAL OBITUARY.

Bartholomew, Rev. Christopher Churchill, Prebendary and Sub-Dean of Exeter Cathedral, formerly Vicar of Cornwood, at Exmouth, on the 6th inst., aged 85.
Binney, Right Rev. Hibbert, thirty-six years Bishop of Nova Scotia, at New York, on the 30th ult., aged 67.
Bolton, Rev. William Watson, at St. André, Porte du Maréchal, Bruges, on the 6th inst., aged 92.
Falkner, Rev. Thomas Alexander, M.A., of St. John's College, Oxford, at Weymouth, on the 16th ult.
Jones, Rev. Richard Bowen (Surrogate), B.A. Oxon, J.P. Pembrokeshire, at Gwarmacwydd, Llanfallteg, on the 9th inst., aged 75.
Lendon, Rev. William Penry, at Hill-side, Bembridge-villas, Southfields, Wandsworth, on the 3rd inst., aged 88.
O'Donoghue, Rev. Frederick Freeman, only surviving son of Colonel Michael Daniel O'Donoghue, at Market Rasen, on the 6th inst.



The Church of England Pulpit.

DUEL OF LIFE.

BY R. C. NUGENT KELLY, M.A., ENGLISH
CHAPLAIN AT GOTHENBURG, SWEDEN.

SERMON PREACHED ON THE FIRST SUNDAY IN
LENT, FEBRUARY 27TH, 1887.

“No man can enter into a strong man’s house and spoil his goods, except he will first bind the strong man, and then he will spoil his house.”—MARK iii. 27.

THERE is a certain grimness about this picture. It speaks of a terrible reality. It gives a glimpse such as our Lord at times permits into the inner thought of His heart. This in fact was His view of His work.

Strange, most strange is it the way in which we have lost sight so much of the masculine strength, the iron vigour, the massiveness of the mind of Christ. I fear the feminine asceticism and mysticism of the Middle Ages has left its deep mark on all Christian thought since, to this extent at any rate, that the contemplative, the peaceful, the gentle sides of the many-sided Perfect One, have become, in the popular mind, the only fit expression of His character. But the gentle, tender heart of our Christ was only tender because strong. Here is a picture, for instance, of Himself, with no least mark of anything but hard, stern, grim struggle to the death with a terrible foe.

Was Christ’s life easy? Look here with Him at the sign He gives you of the unending conflict. If Christ was conqueror, it was conquest over that which He recognised as a mighty foe. This is no word of child’s play, such as some would make all life to be. To the Lord of life that life was full of fearfulness. This is a picture you cannot lightly pass by; it is a picture from the life of two gigantic figures; it is a ‘duel like the old “belt duels” of this country,* where there is no rest, no deliverance for either until one has been done to death. Here is fiery trial, here is agony and bloody sweat, here is a striving unto blood: what say you to it? Oh, my friends, if God’s Holy Spirit may be with me, if His voice may go forth this day with my words, you shall in this matter have such a vision of life as shall never leave you again; you shall find here that which is life or death to you; you shall go from this church breathing free,

* These were Scandinavian duels, fought between men fastened together by their belts, and armed with short daggers. Not until one was killed would the belts be unfastened.

knowing life, confident in hope, because of that strong deliverance, that awful victory won over the strong man armed, by one stronger than he, who came upon him and overcame him, and took from him his armour, and rescued your soul from his grasp. Yes, and more than this, when you have seen that you will see also that this figure of our text will represent to you a conflict on which you have entered. You will see, please God, how strong a foe is set against you, what need you have of strength greater than your own to enable you to meet that foe, whom meet you must, successfully.

And now let me speak of this more particularly, before I go on to speak of the conflict of Christ with His foe. I shall reverse the usual order to-day, and make first my practical remarks and then the doctrinal. And throughout we will keep this image of the deadly duel before us.

I. For you mark how it is a *duel*. That is a most unwelcome truth. It is what we are unwilling to allow. We naturally think in herds, try to act in herds, strive desperately to live in herds, and fondly hope that somehow, and by some means, we shall not have to die so fearfully alone. Now let this truth sink deep into your hearts this Lent; (it is one of the manifold blessed uses of this season) *your life is a duel*; you stand for yourself against your foe; you put your own armour on; you yourself, you and none other, must receive that armour if you would be victorious in the struggle, from the hand of God; the armour which He has made for you, He has so made that it is peculiarly yours. Let that be your first grand truth then—we shall see how truly it is Christ’s also—you, like Job, must face out to the bitter end this reality of life for yourself; you, like St. Paul on the road to Damascus, must stand alone, contrite, trustful before Christ the Saviour, before the Lord your God.

Aye, that is the good, blessed conviction. But, short of this, you will have this fact pressed upon you. Shirk it how you will, the growing years of life strip you of your refuges one by one, until you learn this. It is not the least of God’s mercies in calling us to repentance, that we thus become so strongly aware of our own individual existence. Nicodemus came with the prestige of his order to converse with Christ, and is thrust back upon his own personality with the warning that he must be born again, become as a little child, to enter the kingdom. The young man with great possessions thought, as we all would fain do, that the standard of his society was sufficient to cover any necessary requirements of God. Christ put his finger on the spot where *the general morality demanded strong personality of faith*, where life should spring into full and awful seriousness of reality, and the young man shrank back in fear from the mighty vision. You young men and young women, you

who have not yet had thrust upon you by the necessity of God's mercy the greatness and the inevitableness of life, will you not be wise now, and turn aside, and see this strange thing? Will you not for this short time, for even the shortest time, pause by the side of the babbling stream you call life, and hearken to the voice which that babbling stream takes to itself in the ears of those who have ears to hear? It sounds in God's voice, as of old, Where art thou? What doest thou here? That is the lesson of the wilderness: know yourself, see God, grasp life, enter upon it with spirit, with hope, and with purpose. Let your personality become real to yourself. You live, how shall you live?

2. But the battle of life is begun. With the consciousness of the sternness of it has entered, let us say, the fear of sin, the consciousness of weakness, and the strong hope of life in its freedom and in its fulness. Then the power outside your life presses on it in deadly earnest. Now is the crisis of your soul. Your new life, your life so full of hope and promise, how shall you use it? Can you receive it in its glittering splendour but to devote it back to the God who gives it? "Shall I not use it, rather, carefully, prudently, selfishly, that I may further gain power, and glory, and the needful bread; or shall I not use it recklessly as confident of escape from improvidence in some manner?" Ah, my friend, when, by the mercy of God, you have learned or been forced to the first lesson of the Lent of life—the solitary wilderness, where you are alone, where your heart takes knowledge of itself, where the future shall begin to grow from the birth of your thought of it, and your hope from it—then comes in its might and terror (would you but know it, and recognise it, and meet it, for it is ever disguised), the *second* lesson of our Lent, the subtlety of the temptation to use life—the life so grasped as a real thing, life seen as a mighty palace kept by the strong man armed—to use it as the gift of the world and not as the gift of God. "All these things shall be mine;" there is your wish as the glory, and kingdoms, and resources of life open before you. "Yes! Why not?" says the Evil one in your heart; or your heart itself says it, or your past life demands it, or friends suggest it; it comes, no matter how, for its origin is certain enough. Yes, why not? All this is to be had will you but bow down to the world's ways—every one does—recognise in the world two laws, *one* of God; for talking about, admiring, and quoting when convenient, and *another* for practical purposes; for business, for society, for pleasure. That is all that is asked; make yourself easy in the palace of the strong man, and you shall, like the rest of his goods, have peace—for the present. May God in his mercy save us all from the deadly sleep of that peace!

I have taken but one instance of the endless ways in which this choice of life presents itself to us; the principle is ever the same.

3. What then? Ah, my friend! when you would put on your armour and strive to make your escape from the palace of evil, you then first discover the hidden chains of habit, of nature, of weakened purpose which the enemy has been secretly riveting on your limbs all these years. Most earnestly and most seriously would I plead with you now, in my Master's name, to rouse yourself to this danger. God would have you go out to this great battle with your enemy and His; therefore see if you are free to wage it; see to it in God's name that you are not a willing captive in the hands of him against whom you are called to struggle. You would free yourself and you cannot; you would repent but you dare not, for you know not how to escape. *The duel is begun and you are not prepared.* What shall we do? How learn the way of deliverance; where look for help? "Who is sufficient for these things?" So you, like St. Paul, exclaim with alarm, and horror, and fear: "To will is present with me, but how to perform that which is good I find not. For the good that I would, that I do not; but the evil that I would not, that I do." This evil, "warring against the law of my mind, bringeth me into captivity to the law of sin. Oh, wretched man that I am! who shall deliver me from the body of this death?"

If such a cry goes up to God from any heart here this day, there is joy this day too in the hosts of heaven; for that is the birth-cry of a human soul, it is the signal of distress which God mercifully answers. Do not, brethren, do not as you value your souls, stifle such a cry. If God has made you painfully aware of your position, hide it not from your eyes, but confess it unreservedly, fervently, desperately if need be; for then you can understand the meaning of the deliverance wrought for you, then you can understand the deep mystery of the temptation of Christ, and then you shall be able to find the victory of Christ over His enemy to be your victory over your enemy; then it shall be more than merely a form of words, it shall be the right hand of the strong and mighty One stretched out on your behalf, when you learn that you have a High Priest who was tempted in all points like as we, yet without sin. Oh, friends, you have need of strength and grace, need of the strong right hand, need of the steadfast, single eye, need of the pure heart if you are to baffle the enemy of your souls. Come, therefore—come now—come boldly to the throne of grace, that you may obtain mercy and find grace to help in time of need. For so coming—but so coming only—shall you find help and courage and power in the story of the victory of Christ during this forty days' fiery trial—this great encounter with the forces of Satan

—this meeting of good and evil—which this season of Lent commemorates.

II. And now let me try and indicate in a few words the *doctrine* of our Lord's overcoming of the strong man armed, which has underlain all I have tried to show of the necessary contest of our life.

How can you get, for that stern duel which seems inevitable, any virtue of courage from the great event of the first Lent? Do you feel that there is small connection between your temptations and your life, and the account you read of your Lord's? What, it seems perhaps, what can be the special virtue of a Man supernaturally good refusing to obey the mandates of the Evil One, appearing in his own natural coarseness to Him and making three suggestions, not in the least attractive in themselves, and entirely outside all the possibilities of the ordinary course of human experience? But so far is it the contrary of this, that here if anywhere, now if ever, was Jesus the Man, the one tempted as we are tempted; now, if ever, must He conquer, if conquer He can, by the upholding spirit of His Father. The temptations were in *form* such as we, thank God, shall never have to experience, but in *essence* they were just such as we experience daily, just such, in fact, as I have this morning tried to typify. *Christ was here thrown back upon His own personality.* He had peculiar gifts, special powers, yet for Him, as for you, there was but one right way and one wrong of using them. His temptations (of which in detail another opportunity may arise to speak) were the final struggle of the power of perfect virtue with the power of perfect evil. His personality, towering aloft above all the other sons of men, stands out conspicuous, and His terrible conflict, therefore, also stands out dark and dread and murky with the agony of blood-stained war as the Christ—for now can it be no longer merely Jesus, the Man, but the Christ—the Saviour, comes forth fainting yet triumphant, having overcome the strong man and bound him, and spoiled his house. Henceforth is there no hesitation, no doubt, no fear; these same fiery darts shall be hurled at His head secretly again and again; but He has conquered, His personality is more than sure, for it is bound up with God's purposes; He lives for all time on the will of God; He rules men by the love of God, and not by the power of evil in them; His confidence in God is made perfect in patience, now content to wait till His enemies be made His footstool.

2. Christ, you shall find, friend, has here in this battle in very truth led captivity captive, and received gifts for men. It will avail you nothing—Christ has Himself so clothed His truth in parables here, as to be only open to the eye that looks for help and strength—it yields nothing to curious and strange gaze, only will it avail if you seek grace from it and Him. But if you find virtue and honour and the Christ-like life difficult or im-

possible; if the chains of the strong man are heavy upon you, and you are like to faint utterly, cry then aloud for the help of One who has bound the strong; cast yourself boldly, earnestly, trustfully into the fight of death for the prize of life, and you shall conquer, you shall know freedom, you shall thrust the devil forth from you, for by your side shall you find standing the same Jesus who, having been tempted hath suffered, and having suffered is able to succour them who are tempted—*only be strong and very courageous.*

For it was not only His own battle that Christ fought out; the question was then for ever settled of the power and the possibility of the true humanity, of perfect holiness, perfect obedience, perfect strength to do God's will. Aye, and more than this even, the struggle was for your soul, too. It was for the souls of the sons of men Christ lived and endured and fought. He wrested the power of death from the hands of sin; He there began to drink that bitter cup of suffering by which your life was to be delivered. Oh, friends and Christian brethren, shall we throw away, shall we slight, shall we reckon lightly, this great work of our Christ for us? God forbid.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

(Continued from page 237).

CHAPTER XIX.

THE rebels were under arms all night. They were paraded at two in the morning, and as day began to break the peculiar Irish cry was heard rising in gathering waves of sound in the direction of the camp. Nearer and clearer it came through the morning air. The rebels advanced slowly and in enormous numbers. Scouts said they were not less than 30,000, and General Johnstone considered that "from the myriads which came down, they could not be much less." They marched in order by parishes and by baronies When a rifle shot off they halted. Priests were seen moving up and down the lines in their vestments, and carrying crucifixes. Mass was said at the head of every column, the men kneeling with marked and earnest devotion. They rose from their knees, the lines opened, and between them came herds of wild cattle rushing on amidst shouts and yells which burst from the enormous multitudes, the rebels pricking them forward with their pikes.* They poured into the town, driving the cavalry back in confusion upon the infantry, seized the cannon, fired the houses as they rushed on, and seemed on the point of carrying all before them. Mountjoy fell and was carried off into the rebel ranks. Right into the mouth of the guns that strewed the streets with piles of dead, charged the pikemen of the Republic with a contempt of danger that won the admiration even of their enemies. In the thick of the conflict,

* Froude, "English in Ireland," III., p. 464.

while his comrades gave way before the pitiless storm of hail, one rebel rushed to the gun's muzzle, thrust his hat into it, and shouted: "Come on boys, her mouth is stopped." Mad with enthusiasm, some of them cried in the heat of action: "Clare men don't fire on your religion." But once more, as on other occasions, at the first success, the insurgents turned to plunder and drink, and the military rallied behind the river and returned to the attack. The cannons were retaken, the rebels were driven back with the bayonet, and in spite of desperate resistance were put to flight.

The carnage was frightful. The streets were strewn with the dying and the dead. The rebels lost in this desperate engagement close upon 3,000 men. Then followed one of those savage acts which have stained the fame of the Wexford insurgents. While the camp was at Carrickbyrne, parties had been sent out to scour the country and gather in all the Protestants who had not succeeded in making their escape. A barn at Scullabogue, half a mile from the camp, was converted into a prison. It measured 34 feet by 15 feet wide, and into this 184 prisoners—men, women, and children—were thrust. When the army moved against New Ross, the camp was left under command of John Murphy of Loughnageer, with a guard of 300 men. In the height of the struggle at New Ross, one of the rebels arrived at the camp with a pretended order from Bagenal Harvey for the slaughter of the prisoners. Murphy hesitated long, but at last the authority of Father Murphy of Taghmon decided in favour of the messenger, and the slaughter began. Thirty-seven were piked upon the lawn in front of the house; those in the barn were fastened in and the place set on fire. All perished miserably in the flames. When Bagenal Harvey heard of this ruthless deed, his agony of mind was terrible: "I see now," he said, "the folly of embarking in this business with these people. If they succeed I shall be murdered by them; if they are defeated I shall be hanged."*

Bagenal Harvey's interference coupled with the defeat at New Ross, cost him his command. The insurgents elected in his stead Father Philip Roche as Commander-in-Chief.†

* Mr. Hay attributes the massacre at Scullabogue to the carnage at New Ross. The Scullabogue massacre began at nine o'clock in the morning, the battle of Ross was not decided until three in the evening. Musgrave says that the order was signed by Father Murphy, of Taghmon. (Musgrave, vol. i., p. 530.) Froude follows Musgrave. (Froude, III., p. 470.) Wright says that three messengers brought the order from Bagenal Harvey, the last being Father Murphy, of Taghmon. (Wright, III., p. 45.) Dr. Madden gives the number of victims as "about one hundred." Sir Jonah Barrington attributes the massacre to retaliation for the severities inflicted at New Ross. Plowden follows the same line. A child crawled out under the door; a rebel thrust a pike into it, and tossed it back into the flames. (Wright, III., p. 46.) Wright gives the number murdered, following "the best accounts," as thirty-seven piked and a hundred and eighty-four burned. Of the latter sixteen were Roman Catholics—wives and children of the North Cork militia. Those who visited the barn afterwards found it full of dead bodies, "all in a standing posture."

† The carnage after the battle of New Ross was horrible. Major Vesey says: "The carnage was now shocking. The troops were exasperated, and could not be stopped." Gordon says: "Women and children were not put to death by the insurgents, except in the tumultuary and hasty massacre of Scullabogue." The same writer, however, adds that "baptism by a Roman Catholic priest, and conformity to the Romish worship, were in general indispensably necessary steps for the preservation of the lives of Protestants in the hands of the Wexfordian insurgents."

For particulars of the scenes enacted at the Windmill on Vinegar Hill, see Wright, "History of Ireland," III., ch. ix.

After Walpole's defeat the insurgents lay idle for some days at Carnew, but on June 9th, Father John once more led his men to action. This time Arklow was the scene of the contest. The rebels numbered about 27,000 men, of whom 5,000 were armed with muskets. They had the three guns taken at Three Rocks. Father Michael Murphy was also present with Father John. He bore a banner with a cross blazoned on it, and the motto: "Liberty or Death." Needham commanded in Arklow, having at his disposal a force of about 1,600 men. Three times the insurgents charged right into the very mouths of the cannon; three times they were beaten back with terrific slaughter. Father Michael on horseback led them on. Taking from his pocket a handful of bullets, he swore that he had caught them as they reached him: "Come on, boys!" he cried, "the heretic bullets cannot hurt you: you are fighting for your God and Holy Church." But a round shot struck him almost as he spoke, and the rebels seeing their leader fall retired slowly and sullenly, but without panic or confusion. Both sides claimed the victory. While these events were taking place in Wexford, Ulster, on which the United Irishmen had spent so much labour and time lay quiet. At last, however, the North began to move. On June 7th, Lord O'Neill was murdered at Antrim, and a squadron of dragoons cut to pieces. Feeble attempts were made upon Larne, Ballymena and Ballycastle. But the Ulster insurgents had no system, and little or no enthusiasm. They were attacked near Ballinahinch on June 13th, and routed with the loss of 400 killed and wounded. The rebellion in the North smouldered on for a while and died out. Meanwhile, the prisoners in the town of Wexford had an uneasy time: Keogh the governor had no real authority. The Roman Catholic bishop personally discouraged bloodshed and violence, but he, too, had lost his influence. The prison was full of miserable wretches living with the shadow of a horrible death hanging over them; the lowest characters were, as usually happens in popular commotions, all powerful with the populace. Lord Kingsborough, afterwards Earl of Kingston, colonel of the North Cork militia, who was at Dublin when the insurrection broke out, hurried down to join his regiment. When he arrived Wexford had already fallen into the hands of the insurgents, and he was immediately taken prisoner. His life was preserved, as it was felt that he might prove useful, but other prisoners were not so fortunate. The real governor of Wexford was Thomas Dixon, a shipowner, whose natural brutality was said to have been further enflamed by private malice. This man and his wife—Madge Dixon—lost no opportunity of wreaking vengeance on the loyalists in Wexford, and the mob was only too ready to follow their lead. On the day after Bagenal Harvey's defeat at New Ross, a batch of prisoners was led out of the town to Vinegar Hill and piked. The same occurrence took place every succeeding day for three weeks. At last in the middle of June reinforcements arrived from England, and the troops began to close

Compare Froude, "English in Ireland," III., pp. 490-495. Holt, a leader of the Wicklow insurgents, says: "The crimes of atrocious inhumanity committed on both sides were so dreadful that I cannot trust myself with their description, nor could I find language competent to express the depths of iniquity and of cruelty which the struggle produced. All the finer and better feelings of humanity were expunged from the hearts of those engaged in this terrible war." See his account, quoted by Wright, III., ch. xiv., p. 94.

slowly in around Vinegar Hill. General Lake was in command, and his forces numbered about 13,000 men. Dundas pushed on from Naas to Carnew, where Loftus was to meet him with his forces. Needham marched from Arklow to Gorey, and Johnstone came up on the Kilkenny road with orders to storm the rebel position on Carrickbyrne Hill. General Moore closed up the Waterford road, by advancing from Duncannon to Foulk's Mill behind the Forth Mountain. Father Philip Roche collected a body of insurgents, and marched out to intercept Moore's detachment which he came up with at Foulk's Mill on the 20th, but after a desperate struggle his forces were cut to pieces, and they retired leaving the tents and baggage of the camp on Lacken Hill in the hands of the military. The fugitives fled, some to Vinegar Hill, some back to Wexford, where the news of their defeat roused the fury of Dixon's mob, and led to another savage outrage more brutal than even the atrocity at Scullabogue. At 2 o'clock in the afternoon a body of pikemen crossed the bridge, seized the town and the gaol, and the horrid work of butchering the prisoners began. They were conducted in batches of about twenty at a time, preceded by a black flag with a cross emblazoned upon it to the bridge, where they were one by one piked to death. Some were slaughtered at the gaol, some at the market-place, but the bridge was the usual place. And thus through the long summer's day in a Christian land, men who had done no wrong and committed no offence, except that they were Protestants, were ruthlessly murdered.

"The manner of piking," says Jackson, one of the survivors, "was by two of the rebels pushing their pikes into the front of the victim, while two others pushed pikes into his back, and in this state writhing with torture he was suspended on the pikes till dead, he was then thrown over the bridge into the water.* The slaughter went on till 7 o'clock in the evening. Ninety-seven had then perished when Father Corrin, parish priest of Wexford, denounced the ghastly butchery. He called on them to join him in prayer, and prayed that the mercy which they extended to the survivors, such mercy might God extend to them in their hour of need. While they hesitated, a messenger came up to say that Vinegar Hill was surrounded. The murderers sneaked away.

On the next day, June 21st, the army of Lake closed in upon Vinegar Hill. The insurgents were strongly posted, and they had dug a trench round the hill to serve as a rampart. They had thirteen guns of various sorts, which were planted at the Windmill on the summit of the eminence. Their force numbered about 16,000 men. The plan originally drawn up included an attack on the rebel camp from four different points by four columns, but whether by accident or design one column did not reach the ground in time to take part in the battle. The road to Wexford was thus left open. The rebels stood their ground with moderate firmness for an hour and a half, then broke and fled. Next day the royal troops were in possession of Wexford. After the battle, frightful cruelty was practised by the Hessians, and the severity of the royal troops in general was terrible. The rebel hospital in Ennis-corthy was set on fire and burnt with all the occupants. The tide had now turned in Wexford. Lord Kingsborough was taken from prison and appointed governor. The Roman Catholic bishop who had remained silent during Dixon's reign of terror became

active in restoring order. The chief object on all hands was to induce Dixon and his gang to fly before the military entered, lest the days of Cromwell should be revived. It was no easy matter to get Dixon and his wife away from the scene of their short-lived triumph, but the danger was imminent, and the crowds of rebels soon began to gather and pour out of Wexford towards Wicklow. The two Dixons accompanied them, mounted on fine horses. The Irish Amazon armed with pistols and a sword, kept crying "We must conquer, we must conquer, my Saviour tells me we must conquer." At the same time, Father John defeated but not disheartened, led his men through Scollagh Gap into Carlow, but after wandering aimlessly about for some time, they were routed by the military at Kilcomney. Father John was taken in the flight, and hanged at Tullow on June 26th. In Wexford, Father Roche, General Keogh, John Hay, Bagenal Harvey, Cornelius Grogan, Colclough, John Kelly of Killan, Prendergast, were executed, and their heads, after the manner of the times, spiked as a warning to all evil-doers. Camden was succeeded as viceroy by Lord Cornwallis on June 30, and the new lord lieutenant issued a proclamation, ordering the king's generals to receive the submission of such rebels as were willing to lay down their arms and return to their allegiance. Many obeyed and were pardoned. Some outlawed by crimes or rendered furious by their losses and thirst for revenge, continued to drag on a miserable existence among the mountains and bogs, whence issuing in small bands they plundered houses, murdered loyalists, and cut off detached bodies of the military; but after a time these desperate outlaws were hunted out, and the country began once more to assume its usual aspect. Then the task of trying the leaders was taken up. Many of them had lain in prison all through the insurrection. John and Henry Sheares were tried, found guilty, and executed. John McCann and Michael William Byrne shared the same fate. Oliver Bond died in prison. It was during the trials of those wretched men, that Curran delivered his most powerful speeches. He undertook the defence of the prisoners, a work of danger as well as difficulty, and well and nobly the advocate discharged his duty. Lord Carleton gave him a hint that he might lose his silk gown for the defence of Neilson. Amidst hostile audiences, and surrounded by armed men whose sympathies were not with the accused, the courage of the advocate never quailed; and his speeches during those state trials are perhaps the finest specimens of forensic eloquence produced by any age or in any land. It was during the trial of Hamilton Rowan, that he made his famous appeal to the principles of Universal Emancipation. "I speak in the spirit of the British law which makes liberty commensurate with, and inseparable from the British soil, which proclaims even to the stranger and the sojourner the moment he sets his foot on British earth, that the ground on which he treads is holy and consecrated by the genius of universal emancipation, no matter in what language his doom may have been pronounced. No matter what complexion incompatible with freedom, an African or an Indian sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down, no matter with what solemnities he may have been devoted upon the altar of slavery—the first moment he touches the sacred soil of Britain, the altar and the god sink together in the dust; his soul walks abroad in his

* Jackson's narrative. See Wright, III., pp. 68-69.

own majesty; his body swells beyond the measure of his chains that burst from around him, and he stands redeemed, regenerated, and disenthralled by the irresistible genius of universal emancipation." If the French aid upon which the United Irishmen relied had arrived while the Wexford insurgents were in the ascendant, it is hard to tell how the rebellion might have ended. The Irish movement had, however, received its death blow when a small French force under Humbert landed at Killala and marched into the interior. Lake marched at once to intercept their advance, but his army was defeated. The viceroy in alarm hurried down to confront the invaders in person. Lake rallied his scattered troops, and pushed on to support the viceroy. Humbert found himself surrounded on all sides, and surrendered at discretion at Ballinamuck. A little later another French squadron under General Hardi arrived off the Irish coast, but it was attacked by the English fleet and hopelessly defeated. Wolf Tone served on board the *Hoche* as a French officer. He was taken prisoner with the rest, and the party were hospitably entertained at Lord Cavan's house. Here Tone was recognised. Despite his rank in the French army, he was sent in irons to Dublin, tried by court martial, and sentenced to be hanged. He begged for a soldier's death. The request was denied him, and he cut his throat in prison with a penknife.*

CHAPTER XX.

THE UNION.

THE insurrection had hardly expended its fury, when the Union was pushed to the front. It was not a new idea. In the days of Cromwell, in 1704, and in 1709, Ireland had become more or less familiar with the prospect of a legislative union, but it was not popular when Camden was recalled to make way for the Marquis of Cornwallis. The yeomen still followed up the detached bodies of insurgents that roamed about the country. They gave such as fell into their hands brief time for preparation, and they cannot fairly be accused of erring on the side of mercy in their treatment of their opponents. Many a ghastly skull mouldered above the entrance of prison and

barrack, preaching a mournful lesson against the folly and guilt of those who roused the people to civil war. With the new viceroy, there came over as chief secretary a man who, in the bitter struggle that ensued, gained an evil eminence—Viscount Castlereagh.*

To us it seems most deplorable that the Union, a measure useful in itself, should have been carried by wholesale bribery. The provincial newspapers were secured, the press generally bought over, Castlereagh drew £5,000 from the Secret Service Fund, and expended it in bribing young lawyers to write in favour of the Union; the Archbishop of Cashel was not at first inclined to look with friendly eyes on the measure, he was bought, by the promise of the See of Dublin when it should fall vacant, with a seat in the House of Lords for life. The Roman Catholics were anxious to secure emancipation; they were given to understand that Government would oppose the concession unless they supported the Union, but that if the Irish Parliament were abolished the measure would be conceded. And this pledge was given at a time when the king was bitterly hostile to emancipation, and when the Cabinet itself was divided on the subject. Addresses in favour of the measure poured in from Cork, Waterford, Galway, Wexford, Tipperary, Cahir—from the counties of Leitrim, Longford, and Kilkenny: those addresses were cordially promoted and signed by the Roman Catholic priests and prelates. Dr. Troy, Roman Catholic archbishop of Dublin, and all the Roman Catholic prelates with a large section of the Roman Catholic aristocracy, supported the Union;† while the Orange lodges were either neutral or hostile: *Tempora mutantur et nos mutamur in illis*. The bishops of the Establishment supported the Union, but Dickson of Down, and Marlay of Waterford spoke and voted against it. The opposition of the Ulster Presbyterians was bought off by the promise of an increased *Requim Donum*, and the prospect of a university at Armagh for the training of their ministers.‡

FitzGibbon tried to intimidate the bar, Castlereagh had recourse to bribery, but true to its ancient fame it remained proof against intimidation and corruption.§

(To be continued.)

* Wright says that the most moderate estimate of the loss sustained by the British army during the rebellion is 20,000 men. The Irish loss he sets down at 50,000.—Wright, III., p. 153. Gordon gives the sum claimed as compensation for the destruction of property as £1,023,000, of which £515,000 was for losses sustained by the loyalists of Wexford alone. This, of course, does not include the losses incurred by the rebels. Napper Tandy was arrested in Hamburg, and brought to trial, but his life was spared. Plowden estimates the numbers killed on both sides as nearly 70,000.

The reprisals when the insurrection was over were horrible. "You write," says Cornwallis to Major-Gen. Ross, April 15, 1799, "as if you really believed that there was any foundation for all the lies and nonsensical clamour about my lenity. On my arrival in this country I put a stop to the burning of houses and murder of the inhabitants by the yeomen, or any other persons who delighted in that amusement; to the flogging for the purpose of extorting confession; and to the free quarters which comprehend universal rape and robbery throughout the whole country."—Cornwallis, "Memoirs and Correspondence," vol. III. But he admitted that the rebels were no less to blame. "The deluded wretches are still wandering about in considerable bodies, and are committing still greater cruelties than they themselves suffer."—"Letter to Portland," June 28, 1798.

* Cornwallis, writing to Portland Nov., 1798, says: "Lord Castlereagh's appointment gave me great satisfaction, and although I admit the propriety of the general rule, yet as he is so very unlike an Irishman, I think he has a great claim to an exception in his favour."

Compare Whiteside's estimate of Castlereagh. "Life and Death of the Irish Parliament."

Green says of the means employed to carry the Union: "Base and shameless as such means were, Pitt may fairly plead that they were the only means by which the Bill for the Union could have been passed."—Green, "History of the English People," London, 1876, pp. 787-793.

† "It would appear that not one Roman Catholic prelate in all Ireland objected to the proposal."—Killen, "Ecc. Hist. of Ireland," II., p. 373.

"The Union was least unpopular in the Province of Munster, and in the towns of Cork and Sligo. . . . Some of the Catholic priests were among the most active agents in procuring signatures to addresses in its favour."—Lecky, "Leaders of Public Opinion in Ireland," p. 166. Compare A. M. Sullivan, "New Ireland," London, 1878, pp. 20-21.

‡ Killen, "Ecc. Hist. of Ireland," II., p. 371. For the attitude of the Roman Catholics see Castlereagh. "Correspondence," II., p. 140; Barrington, "Rise and Fall of the Irish Nation," p. 437; Mitchel, "History of Ireland," II., pp. 137-8; Lecky, "Leaders, etc.," pp. 160-163.

§ Curran, Bushe, Saund, Plunket, Burrowes, and Ball spoke against the Union.

BRONCHITIS, ASTHMA,
COUGHS, COLDS,
CONSUMPTION,
 and all Pulmonary
 Affections can be
 immediately re-
 lieved and rapidly
CURED
 by simply
 using
 the

AMMONIAPHONE

FOR
 THE
 Voice,
 Throat,
 Chest,
 and Lungs.

21s. post free.
 WILL LAST FOR YEARS.

Used and recommended by
 the Royal Family, and principal
 Physicians, Clergymen,
 Vocalists, and Public Speakers
 throughout the country. New illus-
 trated Pamphlet with copies of Thou-
 sands of Testimonials
 may be had
 on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.

FREE OF CHARGE

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MAY 21, 1887.

FRANCE AND THE PEACE MOVEMENT.

THE Chamber of Deputies has overthrown M. Goblet's Administration. The issue before the House was a very plain one, and has an important bearing on the prospects of peace. The Budget Committee moved the following resolution:—"The Chamber, considering that the savings proposed by the draft Budget of 1888 are insufficient, invites the Government to lay before it fresh proposals." An amendment was moved by the Government, implying that the Budget Committee had acted *ultra vires* by rejecting the Budget without discussing its provisions in detail. The amendment was rejected by a majority of eighteen against the Government. Is this an augury of European peace?

The Peace Society has recently devoted considerable attention to the work of co-operation with its friends in France, especially in connection with the use of the Press, in support of their cause, and by the diffusion in their language of appeals and historic illustrations in advocacy of International Arbitration and Disarmament. Meanwhile some earnest workers in that country have been rendering services in the same direction which merit encouraging recognition on this side of the Channel. The earnest appeal for peace in Europe recently published by that able and patriotic statesman, M. Jules Simon, continues to elicit favourable comments both in France and England.

Two Members of the Chamber of Deputies, M. Boyer and M. Plauteau, have proposed that the Legislature should entertain the following resolu-

tion:—"The Government is invited to take the initiative in convening an International Conference, the delegate members of which shall seek to devise means by which their respective countries may arrive at some agreement for the mutual reduction of their armaments, and for the establishment of a tribunal for settling their differences by Arbitration."

About the same time another Deputy, M. Frederick Passy, brought forward a similar resolution, inviting the French Cabinet to take advantage of any favourable opportunity for entering into negotiations with other Governments in order to facilitate the more systematic employment of those amicable proceedings for the avoidance of war, which have already obtained such extensive practical recognition in modern diplomacy. M. Passy sustained this proposal by an admirable paper, both historical and argumentative, which was circulated among the members of the Chamber, and which, we have reason to believe, made a great impression upon many of them.

Another recent manifestation of feeling, in regard to the Peace question, was afforded by the presentation, by five Deputies from the Jura district of France, of a number of petitions to the Chamber, in favour of Disarmament and Arbitration. These were signed by 1,179 persons; and as all the signatures were furnished from a very few Communes, it is evident that there is a deep-seated feeling on the subject in that part of the country. It may be further mentioned that this awakening to a sense of the claims of peace in eastern France is largely owing to the activity of M. Godin. That gentleman has, for a long time past, laudably availed himself of his position as head of the well-known industrial community at Guise (Aisne) to promote, throughout the surrounding districts, an intelligent interest in the cause of international peace and arbitration.

Concurrently with the above movements there has appeared an able paper by a veteran friend of peace, M. Charles Lemonnier, of Paris, in which he urges the necessity for more attention to detail, and to practical statesmanship, in the efforts which, in various directions, are being put forth by the advocates of International Arbitration. He reminds them that it is not enough merely to appeal to peoples and Governments to "Arbitrate and Disarm," as if the very words themselves carried some magic power with them, but that there must be a businesslike regard to all the preliminary steps and conditions which are indispensably necessary to attain effectual progress in the desired direction. The end proposed must not be hoped for apart from the patient, diligent, widely-diffused study and application of the requisite means. A combination of prudent moderation with resolute perseverance is a condition which in this, as in all other similar great movements, must be steadfastly maintained.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—In his letter of May 7th "Your Reviewer" asserts that the last twelve verses of the Second Gospel are "a late interpolation." Professor Hort, on the contrary, declares that "the conclusion to be drawn from the documentary evidence alone is that these verses are a *very early* interpolation, early and widely diffused and welcomed." And again, "The section is apparently older than the time when the Canonical Gospels were generally received." Dean Burgon says that they were recognised in the second century by the Old Latin and Syriac Versions, by Papias (a disciple of St. John), by Justin Martyr (A.D. 140), by Irenæus, and by Tertullian. The famous Dr. Tregelles says: "It has been urged with great force that the contents of this section are such as to *preclude its having been added at a post-apostolic period*. . . . The force of this argument is such that I do not see how it can be avoided." I shall not trouble myself further on this point, but I shall leave "Your Reviewer" to settle the matter, if he chooses, with the eminent Biblical scholars I have quoted.

2. "Your Reviewer" terms the statement that Matthew wrote in Greek "an assumption." I venture to say that it can only appear an assumption to those who are either unacquainted with, or who have not duly weighed the numerous linguistic facts. There are at least *ten* quotations in Matthew given *verbatim* from the Septuagint, and the words and phrases in Matthew—not by scores, but by hundreds—are taken bodily from the Septuagint. Take, for example: "the book of the generation" (Matt. i. 1; Gen. ii. 4); "the gates of hell" (Matt. xvi. 18; Isaiah xxxviii. 10); "it came to pass" (*ἐγένετο*) Matt. xi. 1; Gen. i. 9); "and lo" (*καὶ ἰδοὺ*) Matt. ii. 9; Gen. xix. 28); "he answered and said" (*ἀποκριθεὶς εἶπε*) (Matt. iv. 4; Gen. xviii. 27); and so on to any extent, and *throughout* St. Matthew. These latter are specimens of the writer's own style.

Nor is it an assumption that Matthew was written before A.D. 50. It is, however, impossible within reasonable limits to give a rigid mathematical demonstration of every proposition connected with New Testament criticism. These matters may be compared to the different parts of a child's puzzle; however these parts may be mixed up, there is only one way in which they can all be fitted together, and when you have once done this, it is quite unmistakable that that way is the right way, and the only right way. Before A.D. 50 the Apostles were scattered, and also a new generation of Jewish disciples had grown up. It is obvious that these younger disciples must have had some written record left for their guidance. There is also an archaic tone and flavour about Matthew, and the fact that it preserves so much of our Lord's discourses proves its early date. There is further the fact that Matthew alone of all the four Evangelists addresses himself throughout to the task of proving that our Lord was the promised and expected Messiah of the Jews—just the very first task which the Apostles had to perform in their earliest preaching. See Acts ii., iii., xiii. More-

over Matthew, though Judaistic, has liberal tendencies, and bears no real traces of having been influenced by the Judaising dispute of A.D. 50, or of having been designed for a controversial purpose. When to this we add that Mark, though closely treading in Matthew's footsteps, carefully weeds out the Jewish phrases and expressions capable of being wrested to limit Gentile liberty, the matter is quite clear enough for those who choose to see, namely, that Matthew was in existence before A.D. 50, and that Mark adapted the written Matthew in consequence of this dispute, and in the interest and for the use of the first Gentile "Christians" of Antioch. Dr. Townson devotes a section of his interesting and important work on the Gospels to demonstrating that "Matthew wrote very early," *i.e.*, long before A.D. 50.

3. "Your Reviewer" asserts the correctness of "the view of Abbott and Rushbrooke, namely, that the Synoptic Gospels are independent witnesses, resting upon a common written tradition." I can only say that this hypothesis is not only untenable, but that it is absolutely impossible. To thoroughly explode it would require a volume, in which to marshal the hosts of facts which contradict it. I have already, in former letters, pointed out some absurdities which it involves. A further objection is the meagre sum total of this tradition. It is so ridiculously small and insignificant in substance. St. John writes: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi. 25). And yet the united efforts of the twelve Apostles, "who companied with the Lord Jesus all the time that He went in and out among us, beginning from the baptism of John" (Acts i. 21, 22), can only produce a common written tradition, which forms a mere *fractional* part of the Second Gospel, itself the *shortest* of all the *four* Gospels. That is, the carefully prepared written tradition deliberately published by the whole College of Apostles is but an infinitesimal mite of the whole Gospel narrative. Whence then do we derive the numerous and important additions which we now find supplementing this mythical written tradition, and by whose authority were these endless and doctrinal additions made? It is only necessary to state such a notion to be at once overwhelmed with its inherent absurdity and impossibility. Take the account of the temptation, to which Matthew devotes eleven verses, and Luke thirteen verses; the poor attenuated "common written tradition" is represented by the *nine* words, including two "*the's*," one "*and*," and one "*of*."—"the Spirit, the wilderness, and forty days tempted of." So in the twenty-six verses of Mark viii., the only parts of "the common written tradition" to be found are: "*Him, a sign, heaven, tempting, doth, generation, seek a sign? There shall, sign be given, of the leaven of the Pharisees.*" Compared with this, is not the *ridiculus mus* as the result of the *mons parturiens* quite thrown into the shade? There is no such common written tradition. Mark is Matthew *modified* for the first Gentile disciples. Luke is Paul's version of the Gospel compiled from Matthew and Mark (Luke i. 1), and adapted to the needs of universal Jewish and Gentile Christendom (when the Gospel had been preached as predicted to πάντα τὰ ἔθνη), as St. Paul, the Apostle of the Gentiles—the prisoner of Jesus Christ for the Gentiles—viewed these needs from the central standpoint of Rome. The appendix to St. Mark was at the same

time added by St. Paul's authority to bring the earliest Gentile Gospel down to date.

4. "Your Reviewer" challenges me to reply to a question that, with much facetiousness, he is pleased to term "a poser." "The poser is this," he continues, "given that Mark had Matthew's Gospel before him at the time of his writing the Second Gospel, what moral or spiritual right had Mark to alter, amend, or omit in one single jot or tittle, any one single expression of our Lord, distinctly recorded in that Gospel before him, the work of an inspired Apostle, one of the chosen Twelve, an eye-witness and ear-witness to the facts and words of Jesus Christ?" Now I answer, (a.) "In the distribution of the verbal coincidences of the Synoptic Gospels (*i.e.* of Matthew and Mark), a very simple law is observable. They occur most commonly in the recital of the words of our Lord," etc. (Westcott.) Mark, as a rule, does closely follow Matthew in the account he gives of our Lord's sayings. His chief work is to omit and to condense. (b.) Mark, however, does, as Dr. Townson observes, "in repeated instances so express himself as to enlarge the sense of precepts or doctrines which the letter of St. Matthew seems to confine to the house of Israel." Where Mark ventures to differ from Matthew, he differs with a Gentile purpose, and in the Gentile interest. (c.) Mark, of himself, had no authority to alter one single expression; but Peter, the "first" of the Apostles to whom "had been given the keys of the kingdom of heaven," had this authority, especially when events proved that St. Matthew's version was capable of being distorted and wrested by the Judaizers to the detriment of their Gentile brethren and to the injury and hindrance of the Church of Christ. St. Paul, too, claimed full apostolic powers, and insisted not only that "the Lord had given him authority for edification" (2 Cor. x. 8), but also that "he had the mind of Christ" (1 Cor. ii. 16). Armed with the authority of St. Peter and St. Paul, who were both with Barnabas and Mark at Antioch, there was no difficulty in Mark thus adapting Matthew for the Gentiles. Not to have done so would have been to leave a fatal barrier in the way of the work of Christ, and of the progress of the Church. Moreover, no one knows who wrote or compiled Matthew; "inspired Apostle" is a phrase belonging rather to the nineteenth than to the first century; and, whatever be the true explanation, the differences between Matthew and Mark which "Your Reviewer" points out certainly do exist. In some way two different versions have been produced. Nevertheless these two differing Gospels are equally recognised as canonical, and are both alike received by the Church. And the imaginary common written tradition does not in the least account for this fact; it rather makes us marvel the more.

5. I need not say any more about Mark's avoidance of the use of the word "angel" (*ἄγγελος*), and of the phrase "kingdom of heaven" (*ἡ βασιλεία τῶν οὐρανῶν*). This is not of itself sufficient to prove my thesis, but it wonderfully fits in with the other facts adduced as to the distinctly Gentile purport of the Second Gospel. Mark uses *οὐρανοί* from the force of habit, as he was a Jew, and being a Jew was familiar with the Psalms in the LXX. where *οὐρανοί* is of frequent occurrence.

6. "Your Reviewer" quotes the words of Irenæus as to the origin of Mark's Gospel, and adds, "This early and simple tradition is endorsed by Papias," etc. It is a little puzzling to find Papias "endorsing" Irenæus, inasmuch as Irenæus himself speaks of

Papias as "an ancient writer." (Eusebius H. E., c. xxxix.)

"Your Reviewer" lays stress on the testimony of Papias "who was very limited in his comprehension" (Eusebius), this testimony being derived from the mythical Presbyter John. Notwithstanding all my efforts "Your Reviewer" will return to the wretched slough of tradition. Can it be necessary that I should again remind him of the weighty words of Neander, the modern father of Church History: "In those times there existed a very strong propensity to convert into facts the weakest suppositions, presumptions, and conjectures?" If in spite of all that Bacon can urge we are to build on myth and tradition and romance why does not "Your Reviewer" appeal, not to Presbyter John but to the renowned Prester John, about whose name and existence there still lingers that aroma of mystery so dear to the imaginative lovers of the vague? "Your Reviewer" oracularly observes "we shall be wise in these doubtful matters in holding by the opinions of the majority of Biblical critics." Yes, no doubt, most votes ought to carry the day—that is, if we don't care for facts, and if we have a longing for our grandfathers' mental clothing. As I have before pointed out, the majority is frequently wrong. The majority were against Columbus, against Luther, against Galileo, against John Wesley, against William Wilberforce, against Elizabeth Fry, against George Stephenson, against Lord Shaftesbury. The beautiful and comfortable maxim, "Hold by the majority," means "Learn nothing. Never improve. Let the past be reproduced. Make mistakes and stick to them. Rest, and be thankful." "Your Reviewer" has brought much erudition to bear, and he has fought an obstinate battle; but, after all, he has only arrived at the foregone conclusion which he announced in your columns a twelve-month ago, when he said, "such fatal tactics should be firmly withstood"—a somewhat remarkable utterance for a judicial critic, and an impartial reviewer. His subsequent letters have certainly served to show how little he apprehended my standpoint, and how little he appreciated the significance of the facts on which my thesis is founded.

H. HEBER EVANS.

May 10th, 1887.

ENGLISH POISON IN AN IRISH PAPER!

SIR,—When heresy from you appears in our *Irish Ecclesiastical Gazette*, we are obliged to appeal to you for room to expose it. Our own only weekly religious paper gives the bane, but will not give the antidote.

2. In the number for the 23rd ult., we have a long extract from a book unknown to our booksellers here, called "Blunt's Dictionary of Doctrines." As it has shown its heretical face here, we must expose it. I crave indulgence for a few remarks.

3. "Virtualism" is what our Lord describes. "It is the spirit that quickeneth: the flesh profiteth nothing." A grace or spirit from Christ's glorified Body descends on the elements, so that they may be called and are to us, our Lord's Body and Blood. Blunt says this idea was unknown to the early ages of the Church. If it was not then expressly explained, it is because the opposite or Corporal Presence had not yet uttered itself. I defy Mr. Blunt or anyone else to produce a quotation from the Fathers, which cannot

be explained on the "virtualist" system—the only thing not reconcilable with it is the absence of the Bread and Wine. But this absence is contrary to the argument of Gelasius, &c., against the Eutychians. I maintain, then, that the "virtualist" theory is that of the Fathers, and that it held its place till Paschasius Radbert arose in the ninth century.

4. If Calvin put it plainly forth against Rome, he was quite right. It is no harm to say it is a *via media* between a Corporal Presence, and no presence at all. It is exactly so. Mr. Blunt goes directly in the teeth of the 4th and 15th articles and the Black Rubric. Calvin, he says, "asserts that our Lord's human nature can only be present at the right hand of God"—he only means can be alone there *locally*, "and cannot," he goes on, "in any sense whatever, be present with the Eucharistic signs." Calvin said directly the contrary. He even, according to his misrepresenter, asserts that our Lord's Body, like the sun, is present by effects. So that to say that, according to Calvin, our Lord's Body cannot in any sense, be present with the Eucharistic sign, is a vile slander. But let us hear Mr. Blunt on. "If our Lord's humanity be not there present," locally he means, "He Himself cannot, in any true sense be present, as His two natures (divine and human) after the ascension, are indivisible." If our Lord's Body, he says, is not locally present, He, Himself, cannot be present. So the Deity cannot be present, unless our Lord's Body be present. What stuff is this! Was not our Lord's deity present on earth in places where our Lord's manhood was absent. But who ever said that our Lord's Body being present, in whatever sense, meant that He Himself is present? He only said "This is My Body." He never said "This is Myself," soul, and divinity, as Rome has it. But I suppose Mr. Blunt will say that the indivisibility of the two natures only took place after the ascension. He may say what he likes, but he is going directly in the teeth, not only of the despised Black Rubric, but also of the 4th and 15th articles. Our Lord's Body still has "all that pertains to the perfection of man's nature" which must include being limited to one place.

5. Mr. Blunt, in our *Irish Ecclesiastical Gazette*, is backed up by another heretic "A Looker-on." In the teeth of our articles and Black Rubric, he denies that our Lord's Body is bound to one place. If so, he almost blasphemously compares its state to that of a mere clod. We "shrink from making the Almighty Creator of the Universe the slave of limits, which condition a material clod." Better say at once, like the old heretics, that His body is, and always was, only an apparent visionary body!

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

EVOLUTION.

SIR,—Mr. Hampden's letter certainly has the merit of being straight and clear. There is no mistaking what he says. This is, so far, refreshing.

(1) *The law of gravitation is a myth.*—Mr. Hampden affirms this, but gives no proof. It is beyond dispute that everything on the globe gravitates to the centre. Facts are obvious. We cannot close our eyes to them. The only question is, Why do they so gravitate? The only easy explanation is that the Creator has imposed a law. We call this law the law of gravitation. It is no myth.

Mr. Murphy says that in Newton's time many questioned his results. This, I venture to suggest, is not to the point. His principle was a simple one. Did any reasonable person then refuse to accept the principle he discovered? Does any one now? This is the point.

(2) *The law of evolution is a myth.*—To my mind there is not a shadow of a doubt here. I do not see how Mr. Hampden makes (1) and (2) run on all-fours. This, perhaps, he will kindly explain.

Mr. Murphy thinks that it is because I am a mathematician that I am able to recognise the law of gravitation, and that because I am not a naturalist I cannot [am not in a position to] admit the law of evolution. I will let this pass for what it is worth. We ask for proof. Give us proof. It requires no mathematical skill to appreciate the law of gravitation. Common sense is sufficient to justify, or otherwise—if there be such a thing—the law of evolution. I need not repeat what I have said already on this point. I will only observe that when studying the subject at Freiburg, I saw Professor Michelis very frequently. There was, perhaps, not a more learned man in all Europe than the Professor. He was a great naturalist withal. And what was his opinion? Just this: "I consider that my mission in life is to combat those monstrous errors—Infallibility and Darwinism."

(3) *Definitions, clear and unmistakable, are necessary.*—Mr. Lawrence's letters made this abundantly clear. I gave Spencer's definition of evolution. This I showed to be absurd from the fact that it was utterly unintelligible. I gave a definition of my own, gathered, accurately as I hoped, from the recognised authorities in the matter. That definition I ask to repeat. "Evolution is the power in matter yearning after different forms of life." Mr. Murphy rejects this definition. He believes there is no such power in matter. Neither do I. That, however, is not the question. Do evolutionists believe it? That is the question.

Now Mr. Murphy believes his view of the matter is the same as Mr. Darwin's. I have formulated Darwin's view, as I understand him. May I ask Mr. Murphy two favours? (1) Explain where my definition is at fault. (2) Give a right definition.

(4) *The oak grows from the acorn.*—This observation was made, if I remember right, in connection with *development*. The present tense illustrates that the origin of things was not in mind. Mr. Hampden will, perhaps, see this.

J. P. SANDLANDS.

Brigstock Vicarage, May 14th, 1887.

IMPRISONMENT.

SIR,—I have taken the trouble to look through several clerical papers and the leading dailies, to learn their views on the "Bell-Cox" case. With their general verdict against imprisonment of clergy (for determined opposition to their Bishop's admonitions and the decrees of a court of law) your readers will agree, but surely, sir, some penalty should be substituted for imprisonment when clergy go in the teeth of law and bishop? I observe a close unanimity in the letters of correspondents in the press on another point, viz., offering no suggestions as to what should be done with men who acknowledge no law except their own will. Let them alone (say some papers), for the Church has become more comprehensive, and

these men have their followers, and they are very earnest. I beg to say, sir, I believe in a visible Church, but to be entitled to our name, Anglican Branch of the Church, our Church must not only have its recognised three-fold ministry, but her office-bearers of higher and lower orders, while preaching obedience to the law and the testimony on the part of their congregations—must show some proof that they minister according to “the doctrine and discipline of the Church of England.” Divergence to a certain extent in ceremonial is of little moment, but when ceremonial teaches doctrines utterly contrary to our Prayer Book, and when ceremonial identifies any parish church with the Roman use, it is time to ask why those who are most concerned as governors of the Church do not come forward unanimously before Parliament and say:—We, the Episcopate of England, have the good sense and good feeling of clergy and laity with us, in desiring that the penalty of imprisonment should be done away with, but we must see that law, to which we preach obedience on the part of others, respected by ourselves as bishops and priests; therefore we ask that some other means of vindicating the law may be found, such as suspension or deprivation. The present state of things is about as bad as it can be, and yet all the while we are told of the great progress the Church is making! If there is progress made in the greater respect for the Divine law by the laity, it is because the spirit of the laity is superior to the spirit displayed by a great number of the clergy. People may talk as they will about “Church progress,” but the house is divided much more than the clergy will allow, and “rotten is the state of Denmark” when all conditions of men, except the clergy, are amenable to law and order. The cloak thrown over all this defiance of bishops and law is the same in all the papers and letters and speeches which sympathise with the law breakers, viz., “These men are obeying their consciences, and their lives are examples.” The laity say rightly that merely to plead conscience is not enough. St. Paul once pleaded this, but saw and owned his mistake. A man’s conscience requires regulating as much as his watch.

I am only one in a great majority of my fellow-countrymen who cannot understand the binding nature of law on the laity, and the absolving power from law entertained and practised by many of the clergy. The clergy are mostly Conservatives and patriots, and I suppose only a fraction hold with Mr. Gladstone’s view as to the Empire, that its consolidation is best promoted by its disintegration. Yet the clergy as a body—who are upholding the brave and determined efforts of the present Unionist Government to establish the reign of law in Ireland—cannot close up their ranks to further law and order in our old Church of England!

A minority, but a powerful minority, have disowned Mr. Gladstone as the leader of true Liberalism since he has descended from a high position to become the leader of Irish Separatists, and yet his principles are their ruling principles, that union is best promoted by furthering disunion and comprehension, furthered by individual priests and congregations doing each what is right in their own eyes. I fancy “there was no judge in Israel,” when anarchy in principle and action was portrayed so curtly and suggestively. We have spiritual rulers, to whom we desire to yield obedience as in duty bound by our vows as clergy, but it seems as though our Church were as sheep scattered without

a shepherd, because the shepherds cannot agree to act together in defending “the discipline and doctrine of the Church of England.” The present Bishop of Oxford gave utterance to some weighty truths in defining the position of our Church, to the effect that we are not an assemblage of independent congregations, but a visible body. The Bishop of Winchester delivered himself in the Upper House of Convocation in a valuable historical exposition of the true position of our Church. All that we—who love our Church, and wish it to remain the national Church—would say to the clergy and laity who are upholding congregationalism, and desirous of re-clothing themselves with the old shoes of the Gibeonites, and eating their mouldy bread—against which retrogression the Bishops of Winchester and Oxford have warned us—is perfectly reasonable, do so if you like, but do not call this *comprehension*. Call it what you like; the proper term is congregationalism. Such an avowed attempt to rend our national Church is promoting Disestablishment from within, which I verily believe will not be permitted by the Almighty Defender of the Faith, except as Divine retribution for unfaithfulness to the teaching of the Lord Jesus and His Apostles. Their foundation was not congregationalism, but oneness in faith and discipline.

A. D. PRINGLE.

Blakeney, Gloucestershire, May 16th, 1887.

P.S. The Bishop of Gloucester moved a resolution, which was unanimously carried, that the Archbishops and Bishops of both provinces should take an early opportunity of conferring on the subject. From the occasion of the resolution, we may assume that the conference has special reference to Mr. Bell Cox’s imprisonment. If the resolution had clearly conveyed the idea that this proposed conference was intended to suggest other means than imprisonment for enforcing Church law and discipline amongst the clergy, laymen would suspend their judgment as to the Bench of Bishops being opposed to Congregationalism, and allowing clergy to do as they liked.

A. D. P.

THE REV. A. W. GURNEY’S SERMON—THE PASSING BELL.

SIR,—I will give you, side by side, Mr. Gurney’s note and the 61st Canon, which orders the passing bell.

1. “Note the passing bell, which continues to this hour to be rung or tolled in our country parishes, as a notice to the living that a fellow-parishioner *has passed away*, has lost for us its higher message, which was that a *departed soul* needed the prayers of Christians to uphold it in its entrance into the spirit-land.”

2. What says the 61st Canon? “When any *is passing* out of this life,” not *has passed*, “a bell shall be tolled, and the minister shall not be slack to do his duty.” To make the matter more plain, if possible, it then goes on, “and after the parties death (if it so fall out), there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.”

3. I do not say anything about praying that the faithful departed may receive whatever amendment of imperfections they still require. I argue against saying that the passing bell calls on us to pray for the departed, whereas it is expressly said in the Canon,

that it is for *the departing* that the minister is not to be slack to do his duty. No good cause can be benefited by such dishonest special pleading as this.

4. The English 61st Canon of 1603 was, in 1634, made one of our Irish Canons. As there is no change of a word, it is evident that Laud who influenced our Convocation here, held as his predecessors had in 1603.

5. This Canon our Revised Code has dropped, to my great amazement at the time, and ever since, as it always seemed perfectly free from superstition. But an excuse for its suppression will have to be found in this comment of the Rev. A. W. Gurney.

C.C., V.G.

DE PROFUNDIS.

O LORD, we wander in the night;
The way is dark and lone and dread;
And yet we know with Thee is light;
Thou seest all the path we tread.

And Thou alone, O Lord, canst see
The tears that must in silence flow.
The darkness hideth not from Thee;
Thou knowest all our secret woe.

O Thou, who in Gethsemane
Hast for our souls the victory won,
Teach us with all the heart to say,
"Let not our will, but Thine, be done."

In desolation's darkest hour,
When flesh grows faint and spirit quails,
Teach us to trust Thy conquering power—
Teach us to trust that love prevails.

Unseen by even the spirit's eye,
In sorrow's night Thyself reveal;
In starless darkness, Lord, come nigh,
And make our souls Thy presence feel,

Till life and death are past; and He
Who ever liveth, though He died,
Shall touch our eyes; and we shall see
His glory, and be satisfied.

JOSEPH JOHN MURPHY.

PREFERMENTS AND APPOINTMENTS.

- Allnatt, Rev. F. J. B., D.D., Rector of St. Matthew's, Quebec ;
Professor of Pastoral Theology, University of Bishop's College,
Lennoxville.
Baker, Rev. William James Furneaux Vashon, M.A., Rector of
Brandsburton, Yorkshire.
Balleine, Rev. Adolphus Orange, Rector of St. Lawrence,
Jersey.
Barfett, Rev. John Ching, Curate of Isles of Scilly ; Vicar of
Pencoy, Cornwall.
Barnes Rev. R. T., Vicar of Wootton-under-Wood.
Beeby, Rev. James, Mission Chaplain to the Bishop of Bedford;
Minister of All Saints' (temporary) Church, West Dulwich.
Bennett, Rev. W., B.A., Curate-in-Charge of Langtoft-cum-
Cottam ; Vicar of Kirkburn.
Bernard, Rev. Edward Russell, M.A., Vicar of Selborne ; Rural
Dean of Alton.
Bird, Rev. Samuel William Elderfield, M.A., Vicar of Veryan,
Cornwall ; Rector of St. Sidwell, Exeter.
Blink, Rev. Henry Simpson, Rector of Owmbly, near Market
Rasen.
Boulthbee, Rev. Thomas Francis, M.A., Vicar of Loddisswell,
Devonshire.
Bousfield, Rev. C. H., B.A., late Vicar of Hordle ; Curate of
Datchet, Windsor.

- Bradstock, Rev. William Edgar, M.A., Vicar of Ripley, Derby-
shire.
Calley, Rev. J. H., B.A., Vicar of Chisleton, Wilts.
Cheshire, Rev. Howard Smith, M.A., Chaplain at Havre.
Cockett, Rev. F. J., Curate-in-Charge of Little Billing, North-
amptonshire.
Coward, Rev. William, M.A., Rector of Marham Church,
Cornwall.
Cracknell, Rev. Thomas Spicer, B.A., Vicar of St. James's,
Sutton, Lincolnshire.
Davies, Rev. John Gerrard, M.A., Vicar of Holy Trinity,
Exeter ; Vicar of Cullompton.
Davies, Rev. Richard, M.A., Curate of Finchampstead, Berks ;
Rector of Sutcombe, North Devon.
Davies, Rev. E. J., Chaplain of St. Mark's Church, Alexandria ;
Honorary Chaplain to Bishop Blyth.
Forlong, Rev. Robert Rochfort, M.A., Chaplain at Saxe-
Weimar, Germany.
Freeborn, Rev. A. C. B., M.A., Senior Curate ; Vicar of Kid-
lington, Oxford.
Fullmer, Rev. C. W., Curate of Trysull ; Perpetual Curate of
Barkisland, Yorkshire.
Gamble, Rev. John, Perpetual Curate of Loweswater, Cumber-
land.
Harper, Rev. Henry B., Chaplain to the *Victor Emanuel* for
Hong Kong Yard and Hospital.
Hartley, Rev. R. S., Chaplain to the *Neptune*.
Humphries, Rev. Henry, B.A., Vicar of Womersley, Yorkshire.
Jeans, Rev. George Edward, M.A., Rector of Mottistone-with-
Sherwell, Isle of Wight.
Knox, Rev. Edmund Arbuthnott, Rector of Smeeton Westerby,
Leicestershire.
Lewis Rev. James, M.A., Vicar of St. Mark's, Nottingham.
Malan, Rev. Alfred Henry, M.A., Curate of Perranarworthal ;
Vicar of Altermont, Cornwall.
Martin, Rev. Richard, M.A., Vicar of Swymbridge ; Vicar of
Ilfracombe.
Martyn, Rev. H. J., Curate-in-Charge of St. Nicholas's, Dept-
ford.
Mills, Rev. Barton Reginald Vaughan, M.A., Rector of Pong-
hill.
Moberly, Rev. G. H., M.A., Rector of Monkton Farley, Wilts.
Muriel, Rev. Harvey, Perpetual Curate of Aspall, Suffolk.
Myles, Rev. James Perceval, M.A., Vicar of St. Matthias-on-
the-Weir, Bristol ; Rector of West Kington, Chippenham,
Wiltshire.
Nicholls, Rev. F. H., M.A., Vicar of St. Stephen's, Canonbury ;
Vicar of Westleton, Suffolk.
Nicholls, Rev. Gerald Edward, B.A., Chaplain of Bengal
(Lahore).
Nutt, Rev. J. W., Rector of Harrietsham, Kent ; Examining
Chaplain to the Bishop of London.
Rice, Rev. A. C. H., Chaplain to the *Himalaya*.
Shone, Rev. S. A., LL.D., Chaplain to the Royal Naval Bar-
racks, Sheerness.
Simpkinson, Rev. J. N., Rector of North Creake ; Rural Dean
of Burnham.
Smith, Rev. Joseph Bernard, Chaplain at Berne.
Sole, Rev. William Anslow Chaplain of Arley Private Chapel ;
Licensed to Officiate in the Diocese of Chester.
Tweed, Rev. Henry Earle, M.A., Prebendary of Clifton in
Lincoln Cathedral.
Warburton, Rev. Mark, B.D., Rector of Kilmington, and
Chaplain to the Earl of Mansfield ; Prebendary of Milverton
(second) in Wells Cathedral.
Watts, Rev. R. R., Prebendary of Netherbury in Terra in
Salisbury Cathedral.

CLERICAL OBITUARY.

- Currie, Rev. Maynard Wodehouse, Rector of Hingham, third
son of the late R. Currie, Esq., of Minley Manor, on the 11th
inst., aged 58.
Graham, Rev. Philip, J.P., at Turncroft, Over Darwen, on the
10th inst., aged 64.
Hellins, Rev. John, at the Close, Exeter, on the 9th inst., aged
58.
Helps, Rev. Thomas Williams, M.A., at 37, Redcliffe Gardens,
on the 15th inst., aged 85.
Poley, Rev. William Weller, Rector of Santon, and Vicar of
Santon-Downham, J.P. for Norfolk and Suffolk, at Brandon
House, Brandon, on the 12th inst., aged 72.



The Church of England Pulpit.

INDIFFERENCE TO RELIGION AND ITS CAUSE.

BY THE REV. J. LL. ROBERTS, M.A., VICAR OF SPRATTON, HON. CANON OF PETERBOROUGH, FORMERLY FELLOW OF QUEEN'S COLLEGE, OXFORD.

SERMON PREACHED AT THE VISITATION OF THE VENERABLE THE ARCHDEACON OF NORTHAMPTON, IN THE CHURCH OF ALL SAINTS', NORTHAMPTON.

INTRODUCTION.

IN submitting the following discourse to the consideration of my readers, I wish to point out that my logical position in no way compels me to maintain or to deny the absolute eternity of punishment, or the theory of conditional immortality. Whilst I shrink in some measure from categorically asserting the former, I am convinced that others are by no means more logically justified in categorically denying it. I am disposed to adhere to the statement of the sermon that the mystery is at present unsolved, and to our existing faculties insoluble. But I would venture to say a few words with reference to one or two of the arguments popularly adduced upon the subject.

The first is this : that if the penalty of sin be eternal, then evil is ultimately triumphant, and that this is inconsistent with the inspired declaration that "God shall be all in all." To which I would reply, that if it be maintained that all men are ultimately to be saved, and enter upon the eternal life of the blessed : if, that is to say, a man is deliberately and to the end to resist the Spirit of God and the remonstrances of conscience, in a word, to sin on to the last "of malicious wickedness," and still to claim salvation, it does seem that from one important point of view, the evil is in this case triumphant, controls and places compulsion upon the good.

And with regard to the expression "All in all," whilst the full import of the Apostle's words is not a little obscure, there is surely no ground for supposing that he wrote with any conscious reference *ad hoc*, or meant us to infer that God would be present in all, good and bad alike, and that *in order to their happiness*. There is, I am persuaded, deeper wisdom and more pregnant truth than we are apt to recognise in the measured suggestion of Bishop Butler, that we are no sufficient judges of

what *in the nature of things is possible or impossible*, and certainly it is difficult to see how universalism, in the above sense, is consistent with the perfect moral government of God, or the perfect freedom of man's will. The very fact that the mystery of Free Will is an important factor in the argument, should lead us to a very modest reserve in stating our conclusion.

Secondly : Is the Spirit of God to be compelled for ever to strive with man, however rebellious his will, however flagrant his transgression ? If so, then, as we have seen, evil would seem to have the mastery, or at least equality with good—if *not*, then, as has been pointed out in the body of the discourse, sin left to itself creates its own misery, and that in a cumulative ratio. As God did not create sin, so neither is there any necessity that He should create its punishment.

Here again we are met with antecedent mysteries, "possibilities and impossibilities in the nature of things" which may well impose the utmost caution and modesty upon our reasonings.

Thus far I have assumed the inherent and essential immortality of the soul. This immortality those who maintain the conditional view hold to be destructible, and in a vast number of instances to have been actually destroyed. Now to say that the immortality of the soul is destructible, is in fact to say that the soul itself is so.

In my judgment such a conclusion involves further consequences of the most serious character, and would seem to land us ultimately in materialism. Either the soul, naturally mortal, is to be gifted in the case of the redeemed with a new and extraneous immortality, or its original immortality has been forfeited by transgression, to be restored only in certain cases. On either hypothesis the spiritual nature of the soul would seem to be in the last degree imperilled. For myself, I cannot but shrink from the conclusions which would appear to flow from what is after all an unproved hypothesis.

Nor, on the other hand, can I be reconciled by any theory of punishment, retributive or corrective, to the suggestion that this immortality should be for a time granted or restored to a portion of mankind only to be again withdrawn, and that after a period of penal suffering of untold severity. The difficulty so far as it arises from the benevolence of the Divine character, can hardly be said to be removed thus.

Perhaps the most extraordinary statement of all is that made, I believe, by Archdeacon Farrar in "Eternal Hope," in which he claims Bishop Butler ("Analogy," I. iii. 5) as putting forward the possibility of the final happiness of all. Bishop Butler is there pointing out that the present moral government of the world is imperfect owing to certain hindrances, which prevent the complete punishment of evil and the complete reward of good in this life, and suggests that these hind-

rances may in a future state be removed. What would follow from this would seem to be that the moral government of God would hereafter be complete alike in the reward for good, and the punishment of the wicked; but here again Butler is not speaking *ad hoc*.

In conclusion I would venture to point out that in the Christian's revelation we are dealing with confessedly a remedial system.

Such a system pre-supposes a derangement in the constitution of things to which it is to be applied and adapted. Antecedent to the mystery of redemption is the mystery of sin; antecedent to the mystery of the Divine government is the mystery of moral evil and of man's free will. How is it to be imagined that we, with our limited faculties, and from our moral standpoint, within and not above the system that we would explain, can construct a theory of Divine government or of Divine grace, comprehensive, symmetrical, and true? That which is revealed in Scripture and attested by conscience is surely a state of moral probation here, issuing in a state of retribution hereafter, such as the mind of man can neither measure nor define. Whatever there may or may not be of purgatorial process after death; whatever may be the nature of that intermediate state into which the souls of the departed are admitted, to us, so far at least as is revealed, and so far as we are charged with a message to ourselves and to mankind, the probation of the present life is final, and its issues infinite.

"Knowing therefore the terrors of the Lord, we persuade men."—2 COR. v. 11.

IF we look attentively to the position of religion and of the Church in our own time and our own country, we shall, I think, be led to somewhat of the following conclusion.

There is an inner circle, comprising but a small minority of the population, within which the faith of Christ is regarded with the most intense affection, and to which it supplies its strongest motives. Around this there is a second circle in which is maintained a comparatively faint and languid interest in religion, and a more or less intermittent observance of its outward forms. But beyond these there is a much wider and more numerous body, outside the church and outside the chapel, which is either directly hostile or absolutely indifferent to all faith and to all religion.

To the accuracy of this statement, which in substance, if not in words, is derived from the opening speech of the bishop of this diocese at the Church Congress at Leicester, there are few who will take exception; there are fewer still who will deny its interest or importance.

It is with such a condition of things before me that I propose to dwell for a brief space upon

the duties and difficulties which thus devolve upon the Church and upon her ministry. In the very limited time at my command I can deal only with a single aspect of so great a subject, and that in so concise a manner as rather to suggest certain practical truths for your consideration than to examine them at any length. But I speak to those who are accustomed to serious reflection upon such topics, and I ask their very kind indulgence whilst I lay before them some of the conclusions which have forced themselves upon my own mind.

Much has been said of the contrast which exists between the work of the clergy in the town and in the country. Doubtless this contrast is striking and varied. In the one case the intellectual and spiritual energies are in danger of being dissipated by the multiplicity of the objects which absorb them; in the other they suffer from the absence of sufficient stimulus, and from the want of a sufficient field for their exercise. Against both of these opposite dangers it behoves us of the clergy to be anxiously and actively upon our guard; but in every parish, however vast or however small, we are met with the fact of this languid interest, shading off into this absolute indifference if not positive hostility to religion. It is not, perhaps, in the very large or in the very small parish that this indifference or this hostility are most easily recognised. They exist in both, but in the one they are to a great extent lost in the huge mass in which they are imbedded, in the other they are not prominent enough to attract attention; but as a matter of fact they exist everywhere, and are characteristic of our day. How shall we deal with them?

The greatly increased activities of secular life, the variety of its engagements, and the pressure of its anxieties tend, no doubt, to diminish the almost exclusive interest which religious topics once had for our forefathers; but this is not by any means a sufficient account of the matter. Men could not be indifferent to religion did they believe in its truth or its importance. Their faith in both has been of late years rudely shaken. The tone of science and of criticism has inspired men with doubt of the truth of religion; a subtle universalism, a disposition to take it for granted that no soul can finally be lost, has gone far to undermine men's conviction of its importance. It is of the latter, as in my opinion the more subtle and the more pressing danger, that I desire by God's help to say a few words.

Men have come to feel, and speak, and act as though, whether or no the pleasures of heaven be uncertain, the pains of hell are absolutely untrue. A Divine government by rewards may perhaps be admitted; a Divine government by punishments is out of the question.

And we of the clergy have been not a little influenced by the spirit of the age. We have put

forward the gracious promises of the Gospel to the almost complete exclusion of the terrors, the awful terrors, of the law. We have felt that the fear of punishment is an unworthy motive, as it is undoubtedly a motive unworthy of good men. But I would point out that it is the one motive influential, and justly influential, with bad men; and further, that it is with bad men, and with exceedingly bad men, that we have to deal; with men who are determined to work their own wicked will, and to compass their own wicked ends in whatever manner and by whatever means. When we come to deal with men, not as painted in the visions of amiable enthusiasts, but as drawn from the life in the records of the Divorce Court, and of the Police Court, and of the County Court, we shall find that the lusts of the flesh, and the lusts of the eyes, and the pride of life are not to be restrained nor subdued in these men without the fear of punishment. They who wrote the Bible by the inspiration of God knew this well.

I do not enter here into the controversy as to the eternity of punishment. I do not pretend to understand exactly all that eternity implies. I have not found that others were fully able to instruct me. But this I know, that He who is infinitely merciful is also infinitely holy and infinitely just; that before Him the actions of men are weighed with unerring truth; that with Him their infirmities, the force of their temptations, the disadvantages of their birth and education, their inherited tendencies and constitutional weaknesses are all accurately known and allowed for; and I can fall back in confidence upon the noble expression of Abraham's faith: "Shall not the Judge of all the earth do right?" But I do also know that not only Moses and the prophets, not only inspired Apostles and teachers, but the most gentle and merciful Saviour, spoke to men of the certainty of the Judgment, and of the terrors of its consequences, in a tone of severe and awful warning very unlike the softened, hesitating utterance which has become general of late. And I know, moreover, that it was out of the tenderness of His loving mercies that He thus spake.

Gracious indeed are the promises of God, the offers of His grace here, the assurance of His acceptance hereafter; but to suppose that the offer of righteousness in this life, or of Heaven itself in the life to come, will be influential with those whose lives are essentially worldly, frivolous, or vicious, appears to me akin to the error of those who would regenerate the uneducated classes by opening to them the dull treasures of the British Museum, and bid the illiterate delight in the coins of the Cæsars, or the bones of Sardanapalus.

The psalm of the Christian Covenant is "of mercy and of judgment." In the days of our fathers the rhythm ran mainly in one direction, and the denunciations of judgment were combined with such arbitrary and cruel deductions from the

doctrine of God's sovereignty and foreknowledge, that the Christian heart recoiled from their injustice. But it may be doubted whether the reaction is not gone too far, and whether we are not bound to recur to the restrained but solemn warnings of Butler. That great divine found it necessary to warn the men and women of his generation, that they were not justified in resolving the Divine nature into the single attribute of pure benevolence, that it might not be the purpose of God to make all men happy, but only the faithful and obedient; that, after all, the actual issues would not be affected by our "not very innocent" hypotheses as to what ought to be, but that "after all, things are what they are, and their consequences will be what they will be." And without presuming to dogmatise upon this subject, let me point out one most serious consideration which has always carried great weight with my own mind. To paraphrase the celebrated expression of Butler: Explain it, varnish it, soften it as we may, still sin is sin, the violation of the law and of the Majesty of God; and its consequences, its natural consequences, left to itself and working out its own result, are misery, absolute and ever-increasing misery. Let the Spirit of God cease to strive with men, and it needs nothing whatever but the withdrawal of His grace, and sin will work its own hell, and generate its own everlasting torments. That restraining grace withdrawn, even on earth, human society would become like a knot of wreathed serpents, strangling and stinging one another, and growing ever into aggravated extremes of wretchedness, and that, if the soul be eternal, through eternity. There have been periods in the history of the world which show what human life may be when human law is broken down; but this is only a faint indication of what human society must become if the Spirit of God be withdrawn.

There are some, and not a few who, to escape the horrors of eternal punishment would divest the soul of its own inherent immortality, who would confine eternal existence to a few, and yet raise up the wicked for a period, a protracted period surely, of most severe suffering, and then relegate them once more to nothingness. It is a theory the philosophical foundation of which would seem very dangerous, and its scriptural bases very hypothetical; for my own part I cannot but consider it as an utterly insufficient solution of an inscrutable mystery, a mystery which must remain inscrutable to the limited powers of this life. None at least can maintain that it is clearly revealed in Scripture, or a clear inference from the Church's creed. The mystery remains unsolved, and to our finite powers insoluble.

There rests therefore upon us a tremendous responsibility to warn men that they receive not the grace of God in vain, that they grieve not the Spirit, quench not the Spirit.

I do not know what God's purposes in the future may be, the statements of Revelation are but few and obscure—of necessity they must be so—but I do know that I am charged at present with the revelation of a present probation and of a future judgment; of issues of immeasurable gravity turning upon the narrow pivots of this present life.

If, caught by the tone of society around me, I have neglected—and of myself at least I feel that this is but too true—to press upon men's consciences, and upon my own, this doctrine of God's most righteous judgment, I have but little reason to complain if so large a proportion of mankind are indifferent to the truths I teach. If my doctrine is to be (as I have heard it broadly stated) that "we shall all have another chance," I can only say that I am perfectly assured that three-fourths of mankind will take it, *and abuse it*.

It may be said that the doctrine of future punishment, so far from conciliating the hostility of mankind, will intensify it a hundred-fold. True. But in the first place to conciliate bad men by the sacrifice of truth is not our business; and in the next it is upon the extreme section of men that it will thus act, men who will never be won by a feeble, colourless Gospel, even were it our duty to offer such.

Let me not be misunderstood. I am not advocating a ruthless, unqualified preaching of hell. What hell may consist of I know not. The gross conceptions of physical torments which appealed to one age may give way to the moral torture of remorse and the horrible association with the powers of evil, which are certainly not less dreadful, in another. I have said nothing of eternity, because I am qualified to say nothing where my natural conceptions fail, and where nothing, it may be, clear has been revealed. Time has not allowed me to refer to the context of my text, or it would appear at once how forcibly it strengthens the conclusions which I am urging; but upon myself, and upon my brethren, and upon all whom my words may reach, I do press the truth that the issues at stake are tremendous, and that it is one great danger of our time that these tremendous issues may be concealed from ourselves and our flocks. "Knowing therefore the terror of the Lord, we persuade men." Persuade men of what? Of the grace of God, of His loving mercy, of His redemption of the lost, of His full and free forgiveness if we return to Him who is the merciful receiver of all true penitent sinners. It is this message which, if it do not conciliate the hostile, will at least awaken the slumbering and arouse the indifferent. They who see the tempest will make for the haven. They that realise the depth and danger of their sickness will welcome the physician, the divine Physician of the soul. It is this pardoning mercy and this strengthening grace which is the one common need of the pastor and the flock, of the teacher and the taught. May

God of His infinite goodness grant unto us all our share therein through Jesus Christ our Lord. Amen.

THE TRUE PASSIONTIDE SPIRIT.

BY THE REV. C. W. FULLMER, CHAPLAIN OF SEISDON UNION; CURATE OF WOMBOURN-CUM-TRYSULL; AND VICAR-DESIGNATE OF BARKISLAND, YORKSHIRE.

SERMON PREACHED IN TRYSULL CHURCH, ON GOOD FRIDAY, 1887.

"Jesus turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children."—LUKE xxiii. 28.

YET who can wonder at those tears? And who would not grieve the more had they not been shed? The record of them, of Peter's penitence, and of the smitten breasts at the foot of the Cross, alone make it possible to believe that we are here reading a history concerned with *human* actors. We know certainly how far sometimes religious opposition, hatred of reproof, jealousy of authority, and the anger of the vicious and the evil, against the contrast offered by holiness and meekness, will carry the blinded rage of bad men. We know, too, how other men may be moved and urged on in a mob by the more violent, to a torrent of furious wrong-doing, of which each one, except the leaders in the villany, would be incapable at other times. But here we have what we should generally describe as cool councillors, and reverend priests, sober and aged rulers, the wise, the great in place and name, conjoined with the very scum and refuse of society, heading them and outvying them in ferocious brutality. After several hasty sham trials and some scandalous efforts to force a poor undefended Prisoner, hustled, beaten, driven about from court to court, to say something which they might twist into an excuse for slaughtering Him; and after mockeries and scourgings and cruelties which would usually have been spared the worst criminal even when proved most plainly guilty; here was a fainting, weary Victim, forced, by a rough and remorseless soldiery, to stagger painfully along to the place of doom. Down His face were traceable the lines of last night's awful sorrow in Gethsemane, and, mingled with them, the blood was trickling from where the wretched jesters had struck the mocking crown that He still was wearing, deep into His brows. The robe that clad Him was wet, and stained from deep gashes in side, and arms, and back, and thighs, where had fallen the lash of the Roman scourge,—that terrible scourge of three thongs, each weighted all along its length with pieces of rough bone or lead to cut into the naked and quivering flesh, and often to leave the sufferer dead or dying ere

its work was ended. And many a bruise and angry mark besides, from scoffing slaves (with their "Prophecy unto us, thou Christ, who is he that smote thee?"), that suffering and disfigured frame was aching with. And the "daughters of Jerusalem," who saw Him thus amid a howling mob of rejoicing foes, knew exactly what, in addition, was to follow. They could foresee the rough cross upon the ground, and the casting of the victim stripped, and with that awful back, upon its hard, rude limbs, one by one the poor, cramped, tied hands unbound and stretched out for the iron spike, which, with pitiless mallet, should be driven through nerve and vein and tendon to the wood beneath. They foresaw the agony repeated with each separate foot : and then the cross by those ungentle soldiers' arms uplifted and dropped into the hole got ready for it, making every nerve of the suspended body thrill with anguish. And then would follow long hours of indescribable affliction. "For" (says Dr. Farrar), "a death by crucifixion seems to include all that pain and death *can* have of the horrible and the ghastly—dizziness, cramp; thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head, became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release."

All these things the women, wailing over the woes of Christ, knew; and as they and others in that crowd, who less outwardly showed their sorrow and indignation, marked the quiet, uncomplaining dignity of the Lord, and looked back upon the past and the unnumbered deeds of kindness which alone those wounded hands had done, and upon the words of wisdom and of blessing which had graced those parched lips so unvaryingly, they might well groan, and wonder, and mourn, and lift angry and reproachful eyes, appealing to heaven in their own helplessness, amid this triumph of devilry.

But the thoughtful, suffering Saviour, as He heard their heart-broken sorrow, and saw their deep pity for Him, suddenly stayed His feeble but

willing march, to utter His last address to the sinful city in their persons.

"Weep not for me!" How strangely must it have sounded! For if ever the sufferings of another appealed for such a token of sympathy, here was an appeal such as never was or could be matched. If ever tears welling from the loving gentle heart of womanhood were justly called for by the afflictions of the innocent and the good, nobly endured, here was the strongest possible call for them. And yet it is the Lord's word. "Weep not for me!" But cause there was, deep and dread.

"Be sure your sins will find you out" (Num. xxiii. 23), were the words of Moses, the legislator of the nation. And the words of that clamouring mob had but just now been, "His blood be on us and on our children!" The more sure then were these weepers of the horrible nature of the wrong that was being done, the more intense should have been their alarm for the consequences to themselves, and to the husbands and children who were so dear to them. For Him, the Speaker, the pains of that awful passion were the road to a great end, and were of free-will borne for a world's salvation. But the pains so soon to fall on apostate Israel were the awful signs of a wrath of God that might endure, with some, to all eternity, and were, to the nation at large, the throes of dissolution. Name and nation, Temple and religious system, hollow, rotten, unmeaning now, were to pass away amid human suffering and calamity and wickedness, such as the world had never seen before, nor should see again. Therefore were the words "Weep not for Me!"

But not therefore only.

For each one soul had *individual* cause for weeping. Each one's own sins called for that terrible death for which these "daughters of Jerusalem" were weeping. For the penitent St. Peter, for the devout St. John, for the very Virgin Mother herself, as well as for the wretched malefactor who had spent a whole life in crime against God and man, was the same atoning sacrifice necessary, if there was to be to each pardon, life, and peace with God. *All* sin is fatal, and *one* sin will slay the soul as well as hundreds. "The soul that sinneth, it shall die." And "death hath passed upon all men, for that all have sinned." (Ezek. xviii. 20; Rom. v. 12). These are the declarations of Scripture. They, that with soft and tender hearts, looked on in anguish at the worn and stricken form of One who had ever been working for their good, Whose feet, however weary, had never shunned the way of mercy, and Whose ear was never deaf to the cry of need; they that could certify (like Pilate and Herod), "I find in Him no fault at all," as they beheld the streaming blood and the death-dew on the crowned brow, beheld therefore the measure of their own sin. It was not others only, it was

themselves who were bereaving their Lord of life. They who so pitied Him were they who were murdering Him. *They saw Him only.* But *He saw them.* And for them He was content to die. But, that they might not continue to hug the sin that had blinded and ruined them, and would do so again (even though He died as their Ransomer from its penalty), should they not repent of it, He would have them to look within. Let them see how horrible must be their state in God's eyes to bring about such tremendous consequences. "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

Now, my dear friends, I am sometimes in doubt—or rather I am not in doubt—whether Christians, in approaching Good Friday and Passion-tide thoughts, need not a like caution with these weeping, kindly-hearted women and others. There is in the midst of the busy energetic life throbbing to-day in every part of the system of our Anglican Church a very strong emotionalism; and duly checked and ordered by a holy continence, it has an important function to fulfil. It realises, and brings before the mind the things of the past as if they were present. It places us now in the position of the actors and sufferers of those great events. It puts us at the very foot of the blood-stained Cross, and makes us almost feel its pangs, until, in some cases, hysterical tears and heaving bosoms attest the over-wrought imagination. All earnest and impulsive religious movements have known something of a similar unduly-worked-up feeling.

But feelings are not in themselves, and alone, real earnestness or true religion at all. And this is shown by their so generally passing away with the occasion, and leaving no fruit but a temporary depression behind. Wherefore we must beware that gloom and sadness, artificially excited at Passiontide, and joy, and gladness, and exhilaration, finding food and vent in heaping flowers and bathing in sweet scents amid thrilling music and crowding throngs at Easter, be not our all of religion at those great times of the Christian year. Well is it indeed that we should enter within the bounds where that amazing drama is being acted out, and behold and see! But though it be with the deep concern, yet let it be with the reverent calm of a St. John; "He that saw it bear record." And he saw, in his holy quiet, far, very far, deeper than did the noisy weepers. It was he who had listened to the Baptist's cry, "Behold the Lamb of God, which taketh away the sins of the world!" And now, with the Passover lambs dying at that very hour in Jerusalem, and being spitted on their crosses for the feast, he beholds, on that greatest cross, a sacrifice mightier than any in the whole history of time. And he recognizes the sin within himself, and he sees something of its awfulness and its

wickedness. And stern is the resolve, though it be subdued, humble, and unuttered,—God help me, God save me, that nevermore may I know the accursed thing!

O sinner, mark and ponder well
 Sin's awful condemnation,
 Think what a sacrifice it cost
 To purchase thy salvation;
 Had Jesus never bled and died,
 Then what could thee and all betide
 But uttermost damnation?
 Lord, give us grace to flee from sin,
 And Satan's wiles ensnaring,
 And from those everlasting flames
 For evil ones preparing.
 Jesu, we thank Thee, and entreat
 To rest for ever at thy feet,
 Thy heavenly glory sharing.

This should be the spirit moving us in keeping our Passion-tide! Better, far better, the soft sympathy of the wailers of Jerusalem, than the tigerish bloodthirstiness of that fierce mob! For it is far nearer to a saving faith. But it needs to go further, and to see more. Not only the dying Lord, but the guilty sinner (*i.e.*, himself), must each one see there, concerned with the transactions of that Cross. And as he looks, and reads his own redemption in the streams of that atoning blood, and in the love in that glazing eye, let the fire of a divine disgust at the dire abominableness of sin, which could need such a costly sacrifice, kindle; or being kindled, increase within. There let repentance, love, and faith grow together and proportionably, and both proceed unceasingly, seeking strength from on high, ever intent on the memory of a slain Saviour, and accompanied with a still determination to conquer, overcome, and root out every vestige of the foulness of sin yet cleaving to us. So, then, shall the hours of Good Friday be the means to indulgence of no passing sentimentality, but to a spiritual strengthening against sin, and to a progress in sanctification, continuous and enduring, and constantly operating year by year, until at last we all "come to the measure of the stature of the fulness of Christ," and "awaking up after His likeness, are satisfied therewith."

THERE was no Bampton Lecture at Oxford on Sunday, the Bishop of Ripon being in another place. But a very large congregation assembled at St. Mary's, to hear the Head Master of Harrow, who chose as his subject the Doctrine of the Holy Ghost, in its nature and in its application to the needs of modern society.

THE Association for Promoting the Unity of Christendom had a well attended meeting last week at Selwyn College, when it was determined to form a Cambridge branch of the association, under the presidency of Dr. Luard. On Friday night the Bishop of Ely took the chair at an interesting meeting which was called to arouse public attention to the demoralisation of native races, especially in Africa, by the drink traffic,

A BOON TO SUFFERERS.
HARNESSE' ELECTROPATHIC BELT.
 Testimonial
 From Mrs. LAVANIA FOWLER, 2, New Pond Cottage,
 Romsey, Hants.
 "It affords me great pleasure to state that
 your **ELECTROPATHIC BELT** has not only
 removed the pain I have so long suffered, but has been the
 means of so strengthening my **SPINE** as to prevent the
 recurrence of any difficulty I have had in breathing."
SPINAL WEAKNESS.
 Every man and woman suffering from any disorder of
 the **Nerves, Stomach, Liver, or Kidneys,**
 should at once stop physicing, and remit 21s. for
 HARNESSE' ELECTROPATHIC BELT (post free) and obtain
 immediate relief. Pamphlet and Book of Testimonials
 POST FREE. **MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.
 Corner of Rabbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, MAY 28, 1887.

THE DEACONS BILL.

WE are afraid that there is very little chance for the Bill promoted by Mr. Sydney Gedge, becoming law. There has been a good deal of discussion on the subject, both at the recent Diocesan Conference of Rochester and also in Convocation; and judging from the resolution passed in the Upper House, backed by the Archbishop of Canterbury, it would seem that their lordships do not look with much favour on the proposal. They say in their resolution that they "could not recommend any relaxation of existing laws unless it could be shown that the necessity for doing so had passed into that state of spiritual urgency which has ever been regarded by the Catholic Church as justifying departures from existing disciplinary practice." The great difficulty seems to be in allowing people in trade and professions to take the office of a deacon, the original law being that the deacon should give up all worldly business, and devote himself wholly to his sacred calling. From the discussion we gather that in canons of the Fourth council of Carthage the whole clerical order were permitted to supply their necessities by the labour of their own hands, but this, we imagine, was because the Church was so poor, that they were obliged to do so in order to eke out an existence. But this is very different from what is proposed at the present time, which is, so we take it, to ordain certain laymen to assist in Divine Service, and conduct Mission Services, and yet at the same time to carry on their ordinary avocations. There is much to be said in favour of this proposal, for we are confronted with the fact that the heavy cloud of

depression still hangs over the country, and every religious society feels it more and more, and it is a question whether it will be possible to pay stipends to curates at the rate that they have been paid, and whether we may not be obliged to fall back upon lay help, or rather the lay Deaconate. And further, we are told, that the supply of clergy is not equal to the demand, although numbers are ordained every Ember season; but of the number which are ordained, it is only fair to ask what prospect is there for them in the future? It is impossible to find benefices for all, and yet we suppose that every ordinand dreams of being one day settled in a comfortable vicarage or rectory; but is not the dreamer likely to be awakened to the stern reality that there are others before him, and that he must "learn to labour and to wait"?

In extending the diaconate there are many things to be considered, and one is the danger of people not recognising sufficiently the difference between the ordained priest and the secular deacon. This danger has been, we think, unduly magnified, for among the Wesleyans there are the local preachers, and the itinerant ministers who enjoy the prefix of "Rev." to their names; but we never found people, even in obscure places, who did not recognise the difference between the two, and look forward to the visit of the itinerant, or "travelling preacher," as he is called; and so, among other bodies, we believe that the deacons among the Independents and Baptists, occupy a conspicuous place in the absence of the regular minister, but the people know the difference between the two. The great blot in our present system is that the diaconate is far too short, one year, and is looked upon only as a stepping-stone to the priesthood, and, as the Bishop of Ely truly said, that people are hardly aware of any difference between the priest and deacon—they might perceive that he did not pronounce the Absolution. What is wanted is, to make the diaconate longer, so that after due probation, "they who have used the office of a deacon well purchase a good degree," and may then proceed to the higher order. And it would also prevent many very young men being appointed to livings, before they have really learned their work, as is too often the case at the present time. But supposing that the Bill were law, and the extension of the diaconate were brought about as Mr. Gedge suggests, it is a question as to how it would work. In some places all things might work well, and yet not in others; but if there is a change of incumbent, the case of a secular deacon would be very different to that of the ordinary curate. A curate can leave at the expiration of a six weeks' notice given on either side, and there is an end of the matter, but the secular deacon, having his occupation in the place, even though he did not work with the new vicar on account of difference in views, the

position between the two would be one of "strained relationship," and might be prejudicial to the interests of the parish, because we know as a fact that where one man can work with a vicar, with a new man it is very often quite the reverse; so if the secular deacon was working under an Evangelical vicar, and a High Churchman succeeded to the living, he would doubtless be unable to work with him, and yet for the Bishop to be called upon to withdraw the license would be very painful. There are several other things, when we come to look into the matter, which require careful thought, because one false step in these dangerous times may bring about disastrous results. In the event of the Bill not being pressed or passed into law, it is the duty of Churchmen to utilise lay help, and as the Archbishop of Canterbury said at the close of the debate in Convocation: "We ought to develop the work of readers, lay helpers, and evangelists." We do not wish to condemn the Bill—far from it—but it is a measure which wants careful consideration, and it would be well for it to be discussed at the various Diocesan Conferences, so that a *consensus* of opinion may be arrived at, and if it is shown to be for the benefit of the Church collectively, then let it be passed by all means.

PROFESSOR TYNDALL'S REMINISCENCES AND REFLECTIONS.

(Continued from page 212.)

ERE the billows of our sea of troubles had donned the ruffian tops they carry now, a fearless and sagacious friend on the other side of the Atlantic wrote to me thus:—"Back Hartington. He is a strong man—able, honest, ever ready to sacrifice his own ease and pleasure to the good of his country." The exhortation was hardly needed. Amid the wreck of the party he has served so well, Lord Hartington stands like "a Cato Major among degenerate men." The phalanx he so firmly leads may, moreover, be "wiser than they know." National corruption is more serious than the passing of any Act of Parliament, even though that Act were "Repeal" itself. From error there is a power of recoil, from corruption none. Liberal Unionists have proved that, though the disease is widely spread, we possess men on whose sound health it makes no impression. I looked with anxiety to the action of Mr. Bright in relation to the question of Home Rule. Had his earnest mind and powerful character gone down before the sophistry of Mr. Gladstone my faith in the strength and rectitude of public men would have been extinct. The same feelings and the same fears extended, in a minor degree, to other members of the Liberal party over whom Mr. Gladstone exercised a known personal ascendancy. In all the ordinary relations of life these members would prove themselves men of unstained honour and unswerving truth. But party politics, like the profession of horse-dealing, seem to try in a special manner the hearts and reins of honest men. "How were these honourable gentlemen going to act under the strain and pressure of the imperious will which

they had suffered to mould them so long?" I could not tell. Even brothers and sisters could not tell, but shook their heads in fear that subjection to Mr. Gladstone had been so habitual as to have become automatic. These fears were happily dispelled, their pre-existence enhancing the consequent exhilaration.

But in how many instances have honest individual convictions been perverted or effaced by Mr. Gladstone? In how many cases has this prince of sophists dislodged truth by untruth, and straightforwardness by double-dealing? I stood some time ago on a Swiss terrace of the Alps, conversing with a member of the House of Commons on the Irish question. He was earnest, thoughtful, liberal; thoroughly sympathetic as regards Ireland, but firm as a rock against the policy of Home Rule. Mr. Gladstone had not at that time performed the somersault which soon afterwards astonished us all. What was the effect of this memorable acrobatic feat on my respected colloquist? "Rock!" did I say? Yes; but it was like the rock of Alum Bay, which, as I know to my cost, becomes sand in the grasp of the climber. And so it is with well nigh 200 of them, who have submitted without demur to the moral disintegration required by their despotic leader. We, sturdy British Protestants, glorying in the freedom of our private judgment, sneered at the Bishops who opposed the decree of the Pope's infallibility and afterwards caved in. We pointed to the occurrence as an illustration of the cowardice of clericals and of the grinding despotism of Rome. But Popery never insisted on a suberviency more ignoble—a prostration of manhood more complete—than that insisted on, with so large a measure of success, by our "heaven-born" statesman.

The Home Rulers in the House of Commons number 277, eighty-six of whom are Parnellites. The British contingent, therefore, numbers 191. Unionist Britain outweighs Disruptionists Britain in the ratio of two to one. To lessen the disparity, and retrieve himself from the ridicule of commanding such a handful, Mr. Gladstone supplements his forces by the "gentlemen of Ireland" who make their nightly displays at Westminster, and whose agents, spontaneous or invoked, are engaged in the amenities of Moonlighting elsewhere. Mr. Gladstone reads his Bible, and must have frequently found therein pitying references to the widow and the orphan. Has he no word of denunciation for the murderers by whom the widows are bereaved and the orphans made fatherless? Not one. Passing from human beings, who can make their sufferings known, to the poor beasts which have no such power: where are the fiery words of condemnation which Mr. Gladstone, above all living men, knows how to formulate, for those who mutilate them and offer them up as holocausts in the flames of their burning sheds—flames more real, as far as these miscreants are concerned, than the fires of hell. For if they believed in the latter, they would never dare to light the former.

I have spoken of the British Separatists as a handful. Nevertheless it is a striking illustration of the bounty with which "saving grace" is distributed, that the entire batch of them found "salvation" at one and the same time. The transparent humbug of all this must be evident to every undebauched mind. Not one of these gentlemen was ever heard to utter a syllable sympathetic with Home Rule—they were, on the contrary, its virulent and vituperative foes—until one fine morning, Mr. Gladstone changed his creed

and published his "bull" enunciating the new doctrines. Then, and not till then, did these "salvationists" turn round, belie their own lives, eat their own words, and prove themselves apostates from all the traditions of Liberalism. It is obvious that those converted ones have no more will of their own than recruits at drill, whose sole duty it is to follow the motions of the fugleman.

If the intelligent working men of Britain could only see the real "ins" and "outs" of this question, their commendatory addresses to the ex-Premier and his satellites would be few and far between. Lack of information alone stands between those salvationists and the contempt of every honest man. There are, of course, great sinners and small sinners amongst them: some "speaking lies in hypocrisy"—wreckers of their own characters, and would-be wreckers of the characters of better men; others simply amusing in their audacity; while the large residue, of whom one never hears, sin chiefly by the countenance they afford to the greater offenders. Mr. Parnell had the respect of many of us prior to his junction with Mr. Gladstone; but that arch quibbler appears to have developed in the Irish leader a shiftiness and double-facedness not natural to the man. Would that he could permit our respect for him to return by clearing himself before a proper tribunal of the charges of murderous duplicity made against him by the *Times*. It has been conclusively shown by this journal that when Mr. Gladstone tries to screen Mr. Parnell from the fierce light of the law court he is in reality trying to screen himself. He needs screening more than his colleague needs it. It is not a time to speak with bated breath of Mr. Gladstone. When he sent forth the famous manifesto by which he hoped to sow discord between the classes and the masses of his fellow-countrymen, I heard his conduct described as "wicked," and himself as "a profligate demagogue," by some of the most robust scientific Liberals in England. Every day now added to his public life only confirms the diagnosis. It is hard to speak of him in measured language when one thinks of the well-nigh irreparable mischief he has done. "But he is honest," it will be pleaded. Alas! so much the worse for us. Do those who use this phrase until it has become mere cant ever reflect on what it means? It means that Mr. Gladstone has the enviable power of persuading himself that he is divinely right when he is most dangerously wrong. In other words it means that he is not endowed with the capacity of distinguishing between right and wrong. The tendency to self-delusion, which was so trenchantly referred to by the late Mr. Forster in the House of Commons, is, as the philosophers would put it, organically registered in his constitution. This is a watery way of saying that at his birth, or before it, the Power that made him wrote upon his brain "Given over to strong delusion that he should believe a lie." This is a hard saying, but not more hard than the fact that some men are born mad. Mr. Gladstone's recent labours do not yield the data for a happy forecast. They point to a sanguinary future. If this is to be averted, Liberal Unionists, both in and out of Parliament, must brace themselves for the work before them. It is not the task of a day or of a year, or even of the lifetime of Mr. Gladstone. Of him it may be emphatically said that the evil he has done will live after him. Strong arms, steadfast wills, and patient labour will be necessary to reset the foundation-stones that he has so ruthlessly disturbed.

What has caused this sudden and astounding change in our idolised politician? What has converted him, to all intents and purposes, into a traitor to his country and a misleader of his friends? Mainly, of course, the unsteadiness of his own character, which makes him the sport of circumstance. It is a general belief that Mr. Gladstone is at the bottom of Mr. John Morley's wildness—that the older parliamentary hand has perverted the younger. The surmise is natural; but those who know them best are aware that it is not true. Long before Mr. Gladstone had discovered the Act of Union to be a blackguard fraud and Home Rule a divine necessity, Mr. Morley's views on this interesting subject were known to me. I could plainly see that he knew nothing practically about Ireland; but he was nevertheless theoretically prepared with a short and easy method for her political redemption and social regeneration. Full of his theory he met Mr. Gladstone, with his unstable judgement and hot imagination. Here were combustible materials ready to Mr. Morley's hand. He raked them together, and touched them with that fire of fanaticism by which his own brain is superheated. And now they blaze together. That they will be quenched is equally a necessity and a certainty. Pray God that the means employed to damp them be not precious human blood!

That thrice-proved Radical, Admiral Maxse, has published the speech which was "howled down" at a recent meeting of the Council of the National Liberal Federation. The fragment of the speech which he was permitted to deliver, "amid constant interruption and howling," occupies three minutes in the reading. At this point the chairman, yielding to the clamour of those over whom he presided, ruled that the speaker had exceeded the allotted time. The Admiral accordingly sat down, gagged among his Liberal fellow-councillors. The common sense of Britain is, I doubt not, strong enough to keep those rabid curs in awe. But the sample here cited shows what they would do if they had the power. Honour, integrity, single-mindedness, the memory of past services to the Liberal cause, go for nothing when the ignorant whims of the Liberal Federation are traversed by an independent mind. Admiral Maxse's speech is excellent from beginning to end. "I am," he says, "an anti-coercionist myself; and I consider the Bill deserves to be described as an anti-coercion measure, since its object is to suppress the shameful coercion of the Irish National League. The question you have to decide is, which form of coercion you intend to support." After showing that separation, with all its dire results, must come if Mr. Gladstone's measure of Home Rule be granted, the Admiral adds:—"I do not believe that the English people will ever consent to the separation of Ireland. Their common sense informs them of the danger of tolerating a hostile neighbour upon their exposed flank, ready to serve as a base of naval and military operations against England whenever she is embroiled with a great European Power." At this particular point, which, as the core of the question, ought to have riveted attention, the canine madness of the meeting prevailed, and the gallant and consistent Radical Admiral was compelled to sit down.

If it be any comfort to Admiral Maxse, he may rely upon it that many of us would prefer the honour of being howled down in his company to the dishonour of being greeted with frantic cheers in the company of Mr. John Morley.—*St. James's Gazette*.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND
ECCLESIASTICAL REVIEW.

ARE THERE TWO CHURCHES?

SIR,—In my letter printed in yours of 9th ult., I asked the question, is the society which was founded on the day of Pentecost, and which lasts still, the Church, the body of Christ? or is something else, called by some the invisible Church, the body of Christ? And has this something else any existence apart from the conceptions of those who speak of it? If the second of these questions should be answered affirmatively, there ought to be scriptural authority for so answering it. Mr. Sandlands says that “every Church (organisation) is a net. It gathers in, but it gathers in bad and good.” Now I find that the net in Matt. xiii., verse 47 *et seq.*, is the kingdom of heaven; and I find nothing to make me think that every organisation (for Christian purposes I suppose is meant), whether a legitimate province of that kingdom, or a mere human society deriving authority from none but its founders, is there separately or at all referred to. “The good, and they only, constitute the Church—the Church properly so called.” If the Church consisting of the good only is alone properly called the Church, where in the New Testament is it so called? And how does this ἐκκλησία constitute a body? We see that the Catholic Church, composed of all baptised persons, does constitute a body. It is visible; and it is spoken of in various places in the Scripture, where is the other “body” spoken of?

It is well that our ideas about this, as about other things, should be definite, and in accordance with inspired Revelation. I should prefer to obtain information from that source rather than from a saying in the French tongue; which indeed gives me no information, but tells me that I shall have it when, etc., etc. B.

15th May, 1887.

P.S.—Where does Mr. Hampden get his knowledge of the history of England during the coming ten years? Or is he nothing but a solemn quiz?

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—Our discussion now comes to a close. Mr. Heber Evans writes forcibly in defence of his position, but I venture to think that the main result of our correspondence is to leave the question still open. The data for determining it are uncertain and insufficient. Perhaps in this age of discovery, when even Hittite inscriptions yield the secret of their meaning to the enchanter's wand, further light may some future day be thrown upon the subject. For the present, the conclusions Mr. Heber Evans arrives at remain unproven. They labour under the disadvantage of his ignoring tradition and scouting the general *consensus* of the most learned Biblical scholars of the day. Now it is easy to cast foul scorn at tradition. It has a marvellous knack of assuming Protean shapes. As in evolution, its later form hardly knows its humble origin. But, as in evolution, so in tradition, its simplest form must not be despised. It is, and justly so, an axiom with Biblical students, that tradition, in its most primitive form, should have

its full weight and authority, unless it plainly contradicts the known facts of the case. For it is beyond question that however simple and uncritical the sub-Apostolic writers were, the fact of their living near Apostolic times gives their traditional statements an authority which we, in this later age, cannot justly ignore or reject. Nor can we pass lightly by, as of small account, the arguments of our learned divines, who wisely, soberly, and discriminatingly use the traditions of the Early Church. Mr. Heber Evans does not agree with them, not because he has new facts to bring forward, but because his canon of criticism is at variance with theirs. It is something like re-writing Euclid with the old time-honoured axioms discarded, and new ones substituted. I have heard of a brave gentleman who denied the rotundity of the earth. I have read lately, in the correspondence of the PULPIT, a letter from a chivalrous gentleman who cast foul scorn on Newton's “Principia.” Evolution has met with many valiant antagonists. But I am happy to say that I am in no wise shaken in my opinions in physical geography, gravitation, or evolution by any prancings of the erratic. I decline similarly to be flouted out of my reverence for primitive tradition, and my respect for the weight of opinion of our great divines, in such doubtful matters as Mr. Heber Evans claims to determine off-hand on his sole authority. I admire his courage, but I demur to his premisses and I reject his conclusions. It may be hard to hold in suspense questions of New Testament date and authorship, but better that than unsound conclusions. In taking leave of Mr. Heber Evans in this controversy, I beg to express the hope that he will devote his talents to some less hazardous pursuit, where I may have the pleasure of agreeing with him.

YOUR REVIEWER.

ZEAL FOR MISSIONS AS AFFECTED BY
DOGMA.

SIR,—I ask permission to submit some thoughts which were suggested on hearing a sermon in support of missions to the heathen, last Sunday evening, by an eminent Nonconformist minister.

The preacher expressed fears that the modern tendencies towards Universalism will damp and weaken the missionary spirit. He even seemed to think the bare notion that men will have “another chance after this life” must have the same effect. I am reminded of an axiom in physics, “Water cannot rise higher than its source,” as also of the right claimed by F. D. Maurice, “to maintain that Lord Shaftesbury and the Bishop of London do not care more for the outcasts of the race than God does.” If we really believe the Creator becomes indifferent to the welfare of any of His creatures, at the close of a short life, which may justly be called the threshold of immortality, our own benevolent efforts are not likely to be animated by warm feelings, but will rather resemble frantic movements to snatch a fellow creature out of the reach of an approaching railway engine.

Let us look at the reality of the situation. The dark and dismal belief that there are no more chances after this life, and that depravity and misery will be endless, has been enforced by a system of terrorism, during at least fifteen centuries. We find at the

present period that scarcely one-third of those who dwell on our earth are nominally Christians, and apparently only a fraction of that number really Christians. It can hardly be said, therefore, that such dogmas awaken and sustain an effective missionary spirit. If we are told that mental and moral paralysation was owing to the dark ages, we shall have to ask what brought on the dark ages.

I submit the conviction that active efforts will naturally and inevitably gather strength and energy, when the Church holds the soul-animating belief, that as God is love and light, and must always be love and light, those benignant qualities can never cease their operation over the creatures to whom He has given life.

Two men of eminence have protested against the usual interpretations of the word "Love," as applied to the Deity. J. S. Mill said, "Language has no meaning for the words just, merciful, benevolent, save that in which we predicate them of our fellow-creatures." John Foster said: "Goodness, benevolence, charity, as ascribed in supreme perfection to Him, cannot mean a quality foreign to all human conceptions of goodness."

My own consciousness, experience, and observation convince me that men in general, as well as myself, can give far more hearty co-operation to measures that seem adapted to promote human welfare and happiness, in an enlarged sense, than to those which betray the promptings of servile fears, such as we attribute to Eastern slaves. If a man believes that the Creator has the firm resolve to secure the permanent welfare of every intelligent being He brings into existence, his noblest feelings and energies are called forth in unison with that grand design. He begins to perceive that the elect are chosen, that they may have the high honour of being co-workers with God, for the establishment of the rule of Christ over the Universe. He begins to see that the condition of mankind in this life, whether civilised or savage, is a disgrace to the Christian Church, to whom a great mission has been clearly and distinctly confided.

But such notions as are indicated by the words, "Having another chance after this life," or "Not having another chance," only evoke a class of feelings which certainly are no higher than those inspired by heathen teachers. There is something inexpressibly revolting to me in the grotesque contrasts often presented by ministers of religion. They expatiate with pathetic admiration on the tender yearnings of Christ over every human being in whom animal life is still present. But let a railway accident, or some other destructive agent, snap the vital thread at twenty, thirty, forty, fifty, sixty, seventy, or any other age, and they indicate clearly that all those yearnings instantly cease, never to return, in spite of immortality in prospect.

From some remarks in the sermon referred to, I surmise that the preacher takes refuge from the fearful expectation of endless depravity and misery in the theory of annihilation, which I most deliberately reject. I have read the Bible through several times, and no passages have conveyed to my mind the notion of extinction of being. It seems to me an insult to the wisdom, dignity, stability of purpose, creative adaptation of constituent elements, sense of order, delicate consideration for the tender emotions He has implanted, as well as an offence against every principle of utility and expediency, to suppose that the Creator will be reduced to the ignominious necessity

of extinguishing any part of the mental energies, moral capabilities, and acute sensibilities, which He has framed and vivified.

At the same time, I hold the doctrine of conditional immortality in a very important sense. There is One Great Being "who only hath immortality," who "hath life in Himself," who is the Source of all other life, and must sustain all other life, if it is to continue. The declaration of Archbishop Leighton seems to me self-evident. "If we believe that all things were produced out of nothing, they must be preserved and supported by the same powerful Hand that created them, to keep them from falling back into their primitive nothing." Whewell, in the "Bridgewater Treatise," expressed an equivalent sentiment. He said the Scripture declarations, "By Him all things consist," and "in Him we live and move and have our being," convey an idea which has been accepted by "many of the most eminent of those who have combined the consideration of the material world with the contemplation of God Himself." He gives the clear opinion that without the presence and action of God the laws of Nature can have no efficiency, and not even any existence.

I believe immortality depends on union with Christ, and that continuance in sin would gradually extinguish existence. Our Saviour said: "Because I live, ye shall live also . . . I will draw all men unto me." It is also written: "As in Adam all die, even so in Christ shall all be made alive." I joyfully understand that to mean, "made alive" in the most abundant, full, and complete sense.

J. B

Canonbury, May 21st, 1887.

EVOLUTION.

SIR,—Mr. Sandlands wants my definition of Evolution. It is "the gradual process, under natural law, by which things have come to be what they are."

He asks for proof of evolution. I refer him to Darwin's "Origin of Species." The proofs are not demonstrative but cumulative, and cannot be condensed into a letter.

He says, "Newton's principle was a simple one." Yes, for those who understand it, as all educated men do now. But let us recall what he proved. He proved that the same gravitative force which causes an apple to fall off a tree, extends through celestial space, and binds the solar system together; and that the planetary motions are ruled by ordinary mechanical law. All this seems to us almost self-evident, but it was new and startling when first published. Similarly, Darwin has undertaken—and in my opinion successfully—to prove that the same vital laws which determine the development of living individuals, have determined the evolution of living species.

JOSEPH JOHN MURPHY.

Belfast, May 22nd, 1887.

Reviews and Notices.

"ARCADY. FOR BETTER, FOR WORSE." Augustus Jessopp, D.D. London: T. Fisher Unwin. Pp. 252. 1887.

MONTH after month for the last two or three years have we scanned advertisement columns to see if the

Nineteenth Century contained an article by Canon Jessopp, and when it did, we always read that article first, and generally twice. And in no article have we been disappointed; Canon Jessopp never writes as those write who merely want to say something, but as those write who have something to say and must say it. For, full of wit and humour as these essays are, it would be the most superficial criticism to review them simply as a collection of gossiping tales and random recollections. Only a very little below the bright and polished surface, a vein of serious thought and intent, sometimes of anxiety and apprehension runs through all Dr. Jessopp says; his parochial visiting evidently a labour of love compels him to face facts, often very disheartening facts, perhaps this disagreeable consequence of that most necessary part of the work of a true parish-priest is the reason why so many neglect it. Visiting gains no public approval like preaching and speechifying does; curates get livings, and vicars are made canons because they can talk well, or because they waste their time fussing at meetings, held merely to set others to do the work which they ought to be doing themselves; hence steady, systematic, non-popular house-to-house visiting is neglected. We hope Canon Jessopp's book will open the eyes of the clergy, and especially the country clergy, to their duty in this matter. No doubt the daily round of door after door, and the task of saying something useful, or at any rate helpful and kind, to dull and uneducated people, is wearisome enough, but it is the parish priest's plain duty, and "Arcady" will show him that it has its bright, even sometimes its comic side. If we cared to do so, we could fill column after column with good tales, but we prefer rather to show our author on his serious side. "Some of my friends," he says in the introduction, "have found fault with me for using exaggerated language regarding the houses of the labourers in East Anglia On the large properties in Norfolk there is very little to complain of, but wherever the land is owned by a large number of small proprietors, there, almost invariably, a state of things exists which can hardly be exaggerated. In the towns some control is exercised over the speculative builder, in the country he does as he pleases. In the towns the Board of Health and its officers are a real power for good. In the country the medical officer of a district presents his report at certain intervals, and sometimes his friends read it. No one else pays the smallest attention to what he may please to say or suggest. I have myself had to visit, and to do my best for a family housed in a wooden hut twenty-three feet long by twelve feet wide (outside measurement), in which a man and woman with three children were living—the children suffering from *modified*, the mother dying from *confluent* small-pox, the father safe by the accident of his having been *inoculated* in his childhood. When I say that I had more than once to hunt the fowls from the rooms in which that dreadful object was lying, I am only lifting a corner of the curtain which my shuddering recollection of that frightful experience will not permit me to raise. In a hamlet of my parish where a dozen families are—I am at a loss for the word—in a rookery which grew upon the edge of a piece of waste, in days when squatting was not unusual, I do not hesitate to say that, during the outbreak of small-pox to which I refer, if it had not been for vaccination, there would not have been a house in which there would not have been one dead.

Even as it was, at least a dozen of the children sickened more or less slightly, but in every case the terrible disease assumed the 'modified' form."

It is only right to say that Dr. Jessopp testifies to improvement in the condition, physical and moral, of the labourers, and to improved surroundings, but his picture of "Arcady" is depressing, to say the least; there is more of the "worse" than the "better." We hope, therefore, that the clergy will regard the book not like so many reviewers have, as a collection of droll tales, but as a call to rouse themselves, and forsake the easy path to promotion of popular preaching and fussy meetings, and work their parishes like Canon Jessopp has worked his.

PREFERMENTS AND APPOINTMENTS.

- Allen, Rev. William, B.A., Vicar of St. Mary's, Loughton.
 Askwith, Rev. W. H., Vicar of St. Mary's, Taunton.
 Bacon, Rev. Harry Vivian, Rector of Humber, Herefordshire ;
 Vicar of Birstwith, near Harrogate.
 Cott, Rev. Arthur McKenzie, M.A., Vicar of Ashby Magna,
 Leicestershire.
 Davies, Rev. R. Owen, M.A., F.R.S.L., 'L.Mus., Precentor and
 Senior Curate of St. Mary's, Newington, London ; Curate in
 Sole Charge of Kettleburgh, Suffolk.
 Eaton, Rev. J. R. T., M.A., Rector of Church Lench ; Rural
 Dean of Feckenham.
 Edwards, Rev. W. O., Vicar of Henfynyw, Cardiganshire ;
 Rural Dean of Glyn-Aeron.
 Hakewill, Rev. James Ridgway, M.A., Rector of Braybrooke,
 Northamptonshire.
 Jones, Rev. Thomas, Vicar of Eglwysrw, Pembrokeshire, and
 Rector of Meline, Pembrokeshire.
 Leaky, Rev. H. P., Incumbent of the Octagon Chapel, Bath.
 Letts, Rev. Reginald, Perpetual Curate of St. John's, Vartry
 Road, Stamford Hill.
 Morgan, Rev. W. E. T., B.A., late Curate of Morriston, Glam-
 organshire ; Vicar of Llanigon, Brecknockshire.
 Phillips, Rev. Thomas, B.A., late Curate of St. Peter's, Car-
 marthen ; Vicar of Tregaron, Cardiganshire.

CLERICAL OBITUARY.

- Conor, Rev. J. R. M.A., for thirty-three years Vicar of St.
 Simon's Church, Liverpool, and ten years Vicar of St.
 George's, Shropshire, on the 15th inst.
 Forbes, Rev. John Fraser, Bombay Ecclesiastical Department,
 eldest son of the late A. K. Forbes, Judge of the High Court,
 Bombay, at Notting Hill, on the 17th inst.
 Gower, Rev. Anthony Hesketh, B.A., formerly Curate of Ridge,
 Herts, at 3, Malvern Terrace, St. Paul's Road, Tottenham,
 on the 22nd inst., aged 87.
 Gurley, Rev. George Marsh, Vicar, at Blanchland Vicarage,
 Northumberland, on the 16th inst., aged 62.
 Laugharne, Rev. Thomas, M.A., of Avonhurst, Freshford, near
 Bath, on the 12th inst., aged 70.
 Lillie, Rev. John Edward Sutherland, Rector of Wake's Colne,
 and late of the Bengal Civil Service, at Wake's Colne Rec-
 tory, Essex, on the 20th inst.
 Spitta, Rev. Francis J., M.A., for many years Curate at Kane's
 Chapel, Hackney, at 10, Sutton Place, Hackney, on the 17th
 inst., aged 88.
 Stillingfleet, Rev. Henry J. W., at Hampton Bishop Rectory,
 Hereford, on the 16th inst., aged 62.
 Swinney, Rev. George Hervey, of the Universities' Mission to
 Central Africa, youngest son of the late Rev. H. H. Swinney,
 Principal of Cuddesdan Theological College, at Bandawe,
 Lake Nyassa, of fever, on Sunday, February 13th.
 White, Rev. Francis Le Grix, M.A., F.R.S.E., F.G.S., of
 Leaming-on-Ullswater, and South Hill, Kent, on the 17th
 inst., aged 67.
 Wilson, Rev. John, D.D., Vicar of Holy Trinity Church,
 Knightsbridge, at 13, Carlyle Square, on the 23rd inst.,
 aged 73.
 Worsley, Rev. William, B.A., forty-three years Incumbent of
 St. Thomas's Church, Norbury, at Torkington, on the 13th
 inst., aged 79.



The Church of England Pulpit.

THE PERMANENCE OF LAW.

BY THE REV. C. T. CRUTTWELL, M.A., RECTOR
OF DENTON, NORFOLK, AND DIOCESAN IN-
SPECTOR OF SCHOOLS.

SERMON PREACHED BEFORE THE UNIVERSITY OF
OXFORD, ON SUNDAY, MAY 1ST, 1887.

"It is easier for heaven and earth to pass, than for one
tittle of the law to fail."—LUKE xvi. 17.

OUR Blessed Saviour in these words asserts
very definitely the permanence of the law.
In the verse immediately preceding, He draws a
contrast between the law and the prophets, and the
preaching of the kingdom of heaven; but neither
here nor in any other recorded words does He
imply that the law is in itself either imperfect, or
transitory, or of merely educational value. His
attitude towards the earlier revelation, which He
calls the law and the prophets, may be summed up
in the words, "I am not come to destroy, but to
fulfil" (Matt. v. 17).

The common view of the relation of the law to
the Gospel is based on the expansion given by St.
Paul to the truth that Christ has fulfilled the law.
This is the starting-point from which he reasons in
favour of the transitoriness of the law. While
reverencing it as holy and just and good, as
divinely originated, he declares it incompetent of
itself to produce holiness, justice, and goodness;
he regards it as essentially incomplete, and as
pointing onwards to its own final supersession by
the Gospel. In the same way the author of the
Epistle to the Hebrews speaks: "The law, having
a shadow of the good things to come, and not the
very image of the things"; meaning that the
reality, like a sun standing in the zenith, would
cause the shadow to vanish away—(Heb. x. 1).

Yet these writers, even while arguing for the
transitoriness of the law, recognise that from
another point of view it is permanent, because
Divine. The expression, "Fulfil the law of
Christ" (Gal. vi. 2), implies that there is still a
law, though it be, so far as conduct is concerned,
a law of liberty (James i. 25). And when St. Paul
declares that the righteousness of God is attested
by the law and the prophets (Rom. iii. 21), that
Christ is the end, *i.e.*, the aim or object, of the law
unto righteousness in every one that believes
(Rom. x. 4), or when the writer to the Hebrews
quotes as beginning to be fulfilled the prophecy of
Jeremiah (xxxi. 33), "I will put my laws in their

Vol. XXIII.—No. 597.

heart, and upon their mind will I write them"
(Heb. x. 16), or when St. Paul quotes the saying,
"The word is very nigh thee, even in thy mouth
and in thy heart" (Deut. xxx. 14; Rom. x. 8),
though he interprets it of the word of faith which
he preached, yet seeing that it originally refers to
the ever-present witness for God's law in the heart
and conscience of man—from these and other
similar passages it is easy to show that there is a
very real sense (the same, no doubt, in which our
Saviour speaks), in which these writers regard
the law as surviving and destined to survive,
because bearing on it the impress of the Divine
Character, and the Divine Mind.

In its strictly theological aspect, this apparent
contradiction is explained by drawing a distinction
between the ceremonial and the moral law, the
former being national, and therefore transitory, the
latter universal, and therefore permanent. Our
Seventh Article so explains it. "Although (it
says) the law given from God by Moses, as touching
ceremonies and rites, do not bind Christian men,
nor the civil precepts thereof ought, of necessity,
to be received in any commonwealth, yet, not-
withstanding, no Christian man whatsoever is free
from the obedience of the commandments which
are called moral." And this explanation is doubt-
less accurate, the distinction on which it rests
being a real one; but it is of too special a
character to satisfy the minds of such religious
inquirers at the present day as find the difficulties
of their belief not so much within the theological
sphere, as in the conflict of the theological sphere
itself with another and competing department of
knowledge. The word *law* in these days has,
except for students of theology, become dissociated
from the Mosaic ceremonial, and stands exclusively
in most men's minds for the great watch-word of
scientific truth. When we speak of law, what we
think of is that uniformity of co-existence and
sequence among physical and mental phenomena
which science maintains to be universal, and
which, in her aggressive hands, threatens to over-
spread not only the realm of nature, but also the
domain of moral and, to some extent, of revealed
truth. It may not be out of place to consider
whether this conception, so paramount in science,
so influential in every field of thought, can be
shown to have any real affinity with the conception
of Divine law, first announced at Sinai; and if,
in spite of its seeming unlikeliness, any such affinity
can be traced, whether we are justified in regarding
it as a valuable commentary on the old revelation,
and an additional testimony to its truth. For it
must be confessed that, in spite of many individual
exceptions, and several able books written with a
view to reconciliation, the scientific world and the
orthodox religious world are still, if not hostile, at
any rate mutually suspicious. Each thinks that its
task would be easier if the other were out of the
way. And the cause of the antagonism is the

ever-advancing, ever-widening conception of law. This conception every scientific man holds as certain, whatever else he may doubt. He may or may not deny other truths of which his observation tells him nothing, but this he claims the right to affirm as the one truth to which all his observations point. The existence of God, the creation of the Universe by a Personal Will, the benevolence of the Creator towards all His creatures—these, if he accepts at all, he accepts as truths given him from without; but that God does not work by law is a proposition which he not only will not, but cannot accept, for it is opposed to the only evidence of which he can take account. Similarly the Christian believer holds it certain that God works by love. To him the Universe becomes a mere chaos, if for the ever-present love of a personal God, who wills the good of all His creatures, be substituted a reign of mechanical causation, however uniform, however apparently harmonious with fact, however difficult to disprove. He too not only will not, but cannot accept such a theory.

One way of meeting this difficulty is to draw a hard and fast line between the province of nature and that of religion, and to admit the reign of law in the former, while denying or questioning it in the latter. But, though to some minds it may be satisfactory to acquiesce in a dualism, not the less real because conventionally ignored, to others this explanation appears nothing else than to relegate one-half of God's Universe to the reign of atheism. At best it is a compromise; and this cannot but be out of place in a case where both sides are searching for, and believe themselves to possess, truth. Hence an earnest religious believer must either deny the force of the scientific argument, or if he admits it, must find room for its conclusions within the limits of his faith. If he does this, he learns to regard the gradual unfolding of the prevalence of law in nature as a true process of revelation, existing side by side with the other continuous unfolding of God's ways in the souls of men, and to be harmonised with the written revelation, if not incorporated into the Church's body of doctrine. Assuming that truth cannot conflict with truth, he believes, as the Bishop of London has maintained in his Bampton Lectures, that uniformity, if accepted as a general and not as an universal truth, is not antagonistic to revealed religion, but throws important light upon it; while he holds, on the other hand, that the hypothesis of a Personal Creator, at once all-powerful and all-good, gives to science that living unity which connects it with the deepest emotions and the purest aspirations of the human spirit.

We may willingly admit the advantage, nay, even the necessity, of this interchange of truths. But may we go a step further, and, instead of accepting as it were a gift from outside, may we as Christians assert our right to this great idea, as one already recognised in revealed religion, one for

which, as soon as we clearly understand it, we can find a place already reserved? In short, can we, on examining the notion of a Divine law in the Old Testament, find anything at bottom identical with the notion of law which now prevails in science?

No doubt we commonly interpret the word law in the Bible in its restricted or legal sense, as a series of ordinances enforced by sanctions. And, no doubt, this is the sense in which St. Paul regards it when opposing it to the freedom of the Gospel. But it has also a higher and more general sense. Not only is the law a series of obligations imposed by God, but it is also, and primarily, a revelation of God Himself, of His nature and mode of working.

The fire, the thunderings, and the darkness are not mere terrors to overawe the human listener, but they are signs of a mysterious presence communicating its secrets to him. The light that shone on the face of Moses is a reflection of the invisible glory, and, had no rebellious people been by to see it, would still have been there.

The essence of the law is the great truth of the Unity of God, given not as a mere abstract idea, but as a living fount of knowledge, destined to be appropriated by man, and to work out its proper effect upon him. Israel's God is revealed to him as the only truly existent Being, the cause of all things, Himself a Spirit, acting upon man's spirit as well as on the visible world, according to the inherent properties of His own nature, which we call His attributes, among which uniformity, changelessness, and permanence, are ranked as really as justice, mercy, and love. This sublime truth was then first launched into the world, but could not then be fully realised in all its vastness; not by Moses himself, still less by any other of those to whom it was revealed. It was given to man first as an intellectual, or rather, a spiritual idea, but not as yet in the form of an ideal. Had Moses been Christ; had he, that is himself, perfectly understood, and by his life perfectly exemplified, the divinity of the truth he received, the revelation of Sinai would have come to man as that of Christ came, drawing all men to it by its inherent attraction like a central sun, rather than have taken the lower form of the external demands of the Divine upon man, with their peremptory tones, "Thou shalt" and "Thou shalt not." In other words, it would have been represented as law in the scientific rather than in the legal sense; as the statement of truth in itself, not only or chiefly as the formulation of a code of duty. Indeed, this aspect of God's law is to be found in many books of the Old Testament; in Job, in the Psalms, in Isaiah more especially, as well as in the Pentateuch. The laws of the round world, of the sun and moon, of the winds and rain, and the great deep, are to the Hebrew thinker equally real with the law of justice and mercy, though bearing less

directly upon the spirit of man. And allowing for the difference between the imperfect culture of the Jews and the maturer knowledge of the modern world, it is not too much to assert that the root-idea of law as uniform Divine action is really present throughout the Old Testament, though the expression of it lacks the clearness and precision which have given to the scientific conception such wondrous power. If this be so, we may recur to the modern conception without regarding it as in any sense alien to religion, but rather as a re-affirmation on a basis of wider knowledge of a truth dimly grasped long before; filled indeed now with a far richer content, illustrated by a far clearer context, but still needing the great prime truth to give it its full value, the truth never so forcibly and yet so practically announced, "The Lord thy God is one God."

Nor, indeed, are the two contrasted elements in the idea of law so completely opposed as some scientific writers affirm. So long as science is content with knowing, law is for her merely the explanation of phenomena. But when she turns her knowledge to the production of effects, whether material or moral, her laws must be stated in the form of rules or precepts, and her penalties for transgression are both real, and in their result infallibly certain. Only the pious Jew could look beyond the revealed uniformity to the revealing Author of it, Who, he believed, *could*, and for His own purposes *did* check its operation; whereas the man of science, as such, rightly declines to consider this possibility.

With this reservation it is true, as has been remarked by others, that there is something kindred between the attitude of the Jew towards the power of Jehovah, and that of the man of science towards the unknown power that underlies phenomena. Both combine the same unquestioning submission to its omnipotence with the same hopeful trust in its beneficence towards those that approach it rightly. Both find in it a satisfactory explanation of the actual world; both, while admitting the existence of seeming exceptions to its sway, do not allow these to interfere with its paramount sufficiency to account for everything. But while the Jew realises, what the man of science does not, the personal closeness of this Almighty Being to his own soul, the latter has an enormously fuller sense of the universality of His operation.

The revelation of the New Testament certainly did not contradict the central verity of the Old, but it supplemented it on the human side by revealing the Universal Being as the loving Father of all mankind, and the law of His nature as love. By coming on earth as man, and fulfilling the Divine righteousness, Christ made the *idea* an *ideal*, and that ideal a human one. The love which first created the worlds, and even sustains them in time and space, is the same love which died for man upon the Cross, and which, mys-

teriously communicated to the Christian, loves all mankind in Him, and becomes a faithful image of the eternal love. This blessed truth, the most precious jewel that man possesses, makes Christianity pre-eminently the religion of humanity. The love of the Father, who gave His only Son for us; the love of the Son, who gave Himself for us; the love of the Spirit, who dwells in us and makes us sharers of that love, has ever filled the mind of the Church with unspeakable hope for man, and an enthusiasm that nothing can daunt; in a very real sense it raises earth to heaven. The law, regarded as an obligation, fades out of sight, and grace takes its place. Obedience born of awe-struck adoration, gives way to an obedience born of faith and hope and love. The freedom of man's spirit, in its contact with the Divine, makes worship rapture and submission joy. Yet the New Testament never leaves out of sight the Old Revelation. In presenting Christ as the perfect Man, it presents Him also as the image of the invisible God; Himself the Creator of all worlds, and the awful avenger of whatsoever in the Universe sets itself against His will. The eternal purpose of God revealed to us so far as it concerns our salvation, covers also the infinite field as yet unrevealed to us, and implies the same One-ness, the same conformity to itself, which is embodied in the old record. The words, "I am that I am," find their counterpart in "Jesus Christ, the same yesterday, to-day, and for ever." The Catholic Church, so long, at any rate, as it remained undivided, has always in its own way borne witness to this truth. If Christ's manhood, communicated sacramentally through the Church's ministry, saves the baptised Christian, His Godhead, which exists externally, can act only in conformity with the law of its own nature. And it is this very recognition of the essential Deity of Christ, and no mere want of charity, which is the ground of the denial of salvation to the unbaptised (*extra ecclesiam nulla salus*), a denial not absolute, but conditioned by Revelation, such uncovenanted salvation being in the spiritual world a suspension (as it were) of the ordinary laws of God's working, analogous to an interference with the law of uniformity in the physical world. But this recognition of Christ's twofold nature, when systematised in doctrine, involves a twofold relation to the created universe, a relation corresponding to His Deity, determined by the laws of that Deity, and a relation corresponding to His Humanity, determined by His Spirit working in the Church. Of both these aspects of Christ's person, and all that followed from them, the Church was the sole interpreter. Hence she formed her own physical system, and incorporated it with her theology, of which it formed as integral a part, though not so practically important as the system of grace. And the Church as a whole has never relinquished her responsibility for both

these parts of doctrine. Even now one great branch, the Roman, remembering her former supremacy in both domains, holds aloof from the results of physical science, only accepting them when quite inevitable, and to some extent re-creating them by adoption into her own categories. Nor can we doubt that this Church would, if science could be imagined to be swept away, reassert her old theory of the physical universe, so intimately bound up as it is with many cherished dogmas.

It is otherwise with those branches of the Church which were affected by the Reformation. In these there has been a much wider gulf between the theology of nature and the theology of grace. While the latter was founded on the Scriptural basis, and developed with striking power, the former was little cared for. Except the main Biblical doctrine that the worlds were created by a Personal Will, by which they are sustained, and by which they will ultimately be destroyed, little was taught which implied the theological importance of scientific studies. The reality of the Bible miracles was strongly affirmed, but, being unconnected with any physical theory of causation, and being detached from the Catholic conception of permanent miraculous manifestations in the Church, they became isolated, and except as a test of orthodoxy, had little influence on the minds of men. Thus the field of theology was considerably restricted: and the great object of faith being the appropriation of Christ's merits, which led the mind to dwell chiefly on His humanity, those physical relations of Christ as Creator to the universe He created, which were included in the mediæval system, were allowed to drop out of sight. It can hardly be an accident that at this very period arose a new activity of the human mind, destined to approach from a different point of view these very relations, and to give a new key to their interpretation, based on the methods of observation and experiment. Side by side with the ghost of the spiritual ideas started at the Reformation, has been the growth and perfection of the scientific method: and there ought to be no jealousy or antagonism between the Christianity of the Bible and the Churches that profess it, and the vast and far-reaching influence of what is called profane science. Not that this epithet is correct. As Professor Seeley has well pointed out, true science is not profane. The search for truth (he says), if single-minded and reverential, and especially if based on faith that truth will reveal itself, is essentially religious in character whatever be its name. For nature, according to all systems of Christian theology, is God's ordinance. Whether with science you stop short at Nature, or with the Christian acknowledge a God who is also the Author of Nature, in either case Nature is Divine: so that theology can and ought to admit all that Nature says, even

though science may only admit a part of what Christian theology says. The Christian who is capable of understanding the results of science will gladly acknowledge them so far as proved to be so much knowledge about God, and he will exult as much as the man of science in the rigorous method by which it has been separated from human prejudice and fancy; and though he will declare that this knowledge is not the most important for man's eternal destiny, yet he will admit that the voice which speaks in it is nevertheless the voice of God.

These arguments appear to me to have great weight. If it be true that the very beginning of God's Revelation concerned the physical world of which we are part, that the truths of His unity, eternity, and omnipotence are brought out with supreme clearness at the very moment when the elect nation was formed, that all through the history of the chosen people, side by side with that ceremonial law which was their special pride as Jews, there is a true recognition of that wider law which is the expression of God's action amid the starry universe, on the matter of our globe, and in the minds of men; if, moreover, the eternal Son of God, while Himself fulfilling the law, yet declared it destined to outlast heaven and earth; then, surely, as believers in the Revelation of God, we may thank him that He has in His own way, not ours, moved the minds of His servants (some, like Balaam, serving Him against their will) to declare His ways unto men, and to establish on a new basis, commensurate with the growth of the human mind, the ennobling truth that "the heavens declare the glory of God and the firmament sheweth His handiwork."

Let the Church, then, consecrate science by adopting and re-affirming all her truths: not as final and absolute, but as a part (though not the highest part) of God's revelation, and only to be denied by denying the validity of human reason: at the same time remembering that if we admit that the head of the universe is law, we assert with still stronger emphasis that the head of law is God. God revealed in Christ as one and the same in the realms of nature and of grace, whose working we may call law with the Old Testament, or love with the New, or again law, with the men of science, thereby returning to an aspect of it not the highest, but partly overlooked by Christian theology, and so needing to be re-affirmed. Let the Church consecrate science; but let her do more. Let her transfigure it, draw it within the glory of the Holy Mount, teach it at length to know itself. We read that Moses wist not that his face shone when he came down from the Mount. Even so our new lawgiver knoweth not that her face shines with the reflected light of God's truth. Nay, sometimes she denies it in no measured tones. And perhaps it is in wholesome discipline to His Church, to rouse her intellectual

energy, to kindle her spiritual emotion, that the Lord has confronted her with this last and mightiest growth of knowledge—a knowledge, God be thanked! gained by methods essentially Christian—faith, patience, humility of spirit, and hunger and thirst after truth. But who that believes the Lord's promise "Lo, I am with you alway, even unto the end of the world," can doubt that whatever misunderstanding still exists will by His spirit be cleared away? Only let the Christian, too, have patience, let him have faith in God's truth, hope in man's future, and, above all else, an over-coming love of souls. And perhaps it may be at length that the law of modern science, the uniformity that so many dread, will itself find its rest and goal within the supreme, all-embracing law, revealed by Jesus Christ, the law of love. The noblest of Greek thinkers spoke of the ideas as the forms of sensible things (*εἶδη αἰσθητῶν*), and he loved to pass in thought beyond them to an idea dimly grasped, ever rising higher as it beckoned him heavenwards, which he thought might be the form of forms (*εἶδος εἰδῶν*).

The tongues of men and angels alike fail to frame language which shall answer to the thought of God. Yet He who knoweth all things, He by whom the world was, has Himself spoken of love as the nearest human equivalent of the Divine activity. If in the Sabbath of His self-contemplation God is light; in the movement of Creation He is love. While we believe, as well we may, that both in nature and in man the more they are known the more nearly universal does the reign of law appear, yet we know that as Spirit is before matter, so too Spirit will be when matter is not; Spirit, which is Divine Freedom, Spirit, which is Divine Love, Spirit, which is God Himself; to know Whom in Him that revealeth Him is life eternal, and to find union with Whom by prayer, by communion, by contemplation, is heaven itself, where (whether here or hereafter) those whom he has drawn to Himself shall never be separated from Him, by angels, or principalities, or things present or things to come, or height, or depth, or any other creature; but they shall know the love of God, which passeth knowledge, and shall be filled with all the fulness of God.

THE Archbishop of Canterbury has collated the Rev. Dr. Blore, late head master of the King's School, Canterbury, and formerly student of Christ Church, to a honorary canonry.

WE understand that the acceptance of the Octagon Chapel, Bath, by the Rev. H. P. Leaky, vicar of Ston Easton with Farrington Gurney, does not necessarily vacate the latter benefice.

THE Rev. E. Walpole Warren, vicar of Holy Trinity, Lambeth, has been offered the rectorship of Holy Trinity, Madison Avenue, New York, the largest and one of the most important in the city. Mr. Warren held a mission in that church in the Advent of 1885.

RUPTURE CURED!

IMPORTANT INVENTION.
MR. C. B. HARNESS, the renowned Inventor of Electrostatic Belts and other Curative Electrical Appliances, has lately introduced a new **Washable, Everlasting Truss**, known as

A NEW TRUSS.

HARNESS' XYLONITE TRUSS

Guaranteed to last a lifetime. All who suffer from Rupture should wear **Harness' Xylonite TRUSS**. It has a beautifully smooth flesh-coloured surface, of a washable and durable material; gives complete comfort and support without irritation; is cheap, and weighs only a few ounces.

FREE OF CHARGE

Pamphlet and Advice on application to **Medical Battery Co. Ltd.**
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JUNE 4, 1887.

EXCHANGE OF LIVINGS.

AT the Rochester Diocesan Conference something was said on this matter, and it is much to be desired that the question should be thoroughly dealt with, so that the advantages as well as the disadvantages may be clearly set forth.

The subject is simply stated. A clergyman is appointed to a living, say, in a large and thickly populated town; he labours on from year to year, with little change, except a few weeks in the summer, and very often the close of life sees him still in harness, tired, jaded, weary, but with no prospect of a change, because patrons believe that he is provided for, and that he need want no more. Now, while the advantages of a permanent ministry are great, and infinitely better than the plan adopted by the Wesleyans, viz., that of itinerating, the sojourn being not longer than three years in any one circuit, yet we think that in many cases the eyes of our episcopal rulers are strangely blinded, and that there would be an infusion of new life and quickened vitality, if they would only make changes, so that the hard-working clergyman, when his great work is done, should be moved on to some quiet place where he could still use his powers and experience without the worry and anxiety as to how to keep up the machinery, and raise the funds for a parish of say from eight to ten thousand people. The picture drawn of an East End parsonage, in one of the daily papers very recently, is only too true.* The same principle may also be applied in another way. A clergyman, quite a young man, is appointed to a living with a small population, which

* *St. James's Gazette*.

does not give sufficient employment, but the emolument being good, he does not care to resign, and so he spends his time from year to year sighing for a larger sphere, where his energies could find full play, and where he could do a great amount of good. We are not saying that there is no work to be done in a small country parish; far from it; the earnest man will generally be able to find something to do, but what we do say is this, that very often "the round man" is placed in "the square hole," and that there is needed a greater diffusion of clerical power, influence, and teaching, and that teaching if wisely directed might be of infinite value to the Church at large.

We would venture to suggest that the Bishops be themselves the mediums of exchange of livings, that a list of all eligible young clergymen who are working well in rural parishes be kept, as well as a list of the elderly men who have laboured long and hard in the diocese, that when a suitable opportunity occurs, the young men as reserve forces should be drafted into active service, and the veterans, those who have borne the burden and heat of the day, should be withdrawn to suitable benefices, where they can still work and devote the remaining portion of their strength to the service of God, and without injury to their parishioners. In this matter great care and judgment will have to be exercised, for it is not every country clergyman that is suited for a town living, neither is it every town clergyman that is suited for the rural parish. In the town there are helpers who do a great deal of good; in the rural parish there are scarcely any, and the clergyman who expects to find in rural parishes anything like the full organisation of a town parish, will soon find out the difference. On the whole we believe that if these exchanges of livings were brought about by those in authority, the Bishops, assisted by their *oculi episcoporum*, the rural deans and archdeacons, it would be productive of good results both for pastors and people.

At the present time, if a clergyman wishes to change his benefice, the only way is to advertise it in some of the Church papers, or else to put himself into communication with some of the clerical agents, who make it their business to arrange these exchanges, and who also carry on a business in arranging the sales of next presentations and advowsons. To have to make an exchange by this means cannot be at all a pleasant thing, neither does it give strength to the Church for things to be done in this way. Add to which the results of many exchanges have been extremely disastrous. An incumbent wishes to resign for some private reason, but all the circumstances are studiously kept back from the incoming vicar, and he only finds out after institution and induction, when he is settled down, the things which have caused the previous incumbent to exchange. We know of cases where the results, in conse-

quence of suppression of facts, have been extremely disastrous, and therefore we do not wonder at one bishop steadfastly setting his face against all exchanges and refusing to allow them in his diocese. But there is a remedy; let the bishops themselves become the movers in this matter, and, by a judicious system of drafting men when needed from one parish to another, and even from one diocese to another, take the matter out of the hands of these so-called clerical agents. It is the knowledge of such trafficking in the cure of souls which has given the enemies of the Church a weapon to use against her, and to cast the same in her teeth. It is in the desire, therefore, of giving the adversary no occasion of fault-finding, that we urge this simple measure of Church Reform.

IRELAND SINCE THE REFORMATION.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR
OF WARRENPOINT.

(Continued from page 246.)

CHAPTER XX—(continued).

THE golden stream, however, that flowed from the Castle slowly forced its way through all opposition, and those who stood out against the Union soon discovered that they were leading a forlorn hope. On January 15, 1800, the Irish Parliament met for the last time. Grattan, whose health had been for some time precarious, was not a member. Conscious, however, that a crisis had been reached in the destinies of the country, he sought election for Wicklow, and entered the House during the debate. "He wore the uniform of the volunteers. He was so feeble that he could only walk with the assistance of two friends, and his head hung drooping upon his chest, but an unwonted fire sparkled in his eye, and the flush of deep emotion mantled his cheek. There was a moment's pause, an electric thrill passed through the House, and then a long wild cheer burst from the galleries. Shortly afterwards he rose to speak, but his strength failed him, and he obtained leave to address the House sitting. . . . When he at last concluded, it must have been felt by all his friends that if the Irish Parliament could have been saved by eloquence, it would have been saved by him." "The thing which he proposes to buy," said Grattan, "is what cannot be sold—liberty. For it he has nothing to give. Everything of value which you possess, you obtained under a free constitution; if you resign this, you must not only be slaves but idiots, and he affects to prove it by experiment."*

* Lecky, "Leaders of Public Opinion in Ireland," pp. 172-173. Froude is particularly unjust in his treatment of this period of Irish history. His description of the Irish Parliament is as ungenerous as it is untrue. He says: "The 'dirty work,' after two years' defilement with it, was at length completed, mainly through the exertions of Lord Castlereagh, and the Irish Parliament, which had been barely tolerable when controlled by Poyning's Act—which under the Constitution of 1782 became the most mischievous parody of a representative Legislature which the world has ever seen—closed its dishonoured

But no eloquence, no patriotism, could now avail to stay the impending catastrophe. When the debate closed next morning Government obtained 138 votes, while the Opposition counted 96. Again and again the measure was brought before the House, and Grattan saw with dismay his party shattered, and the humiliation of his country inevitable. The Bill dealing with the Union passed the third reading June 7, 1800, it was approved by the Upper House June 13, and received the royal assent August 1, 1800. By this Act the kingdoms of Great Britain and Ireland were on Jan. 1, 1801, united into one kingdom by the name of "the United Kingdom of Great Britain and Ireland." The fifth article inserted by the desire of Archbishop Agar stipulated expressly for the preservation of the Establishment as "an essential and fundamental part of the Union."*

The Roman Catholic question now came on for settlement. They had supported the Union under the impression that their claims would receive immediate recognition. They acted for several years after that measure had become law with studious moderation. Pitt, who was bound to support their cause, resigned office when he found the King hostile to emancipation, but the resignation was a mere blind, and he soon returned to power. When in 1805 the petition of the Irish Romanists was brought to London, Pitt was decidedly opposed to the concession, which he had once pledged Government to support. There was a very brilliant debate, in which Dr. Diogenan examined the principles of Romanism to show that the members of that communion could not be loyal subjects to a Protestant monarchy, and was replied to by Grattan in "one of the most brilliant and eloquent speeches ever pronounced within the walls of Parliament," but the Roman Catholics were hopelessly defeated.†

Meantime another insurrection was being plotted in Dublin. Robert Emmett was the son of Dr. Robert Emmett, for many years physician to the Lord Lieutenant, and brother of Thomas Addis Emmett, a prominent member of the United Irishmen. He was a young man of visionary temperament, brave, rash, and enthusiastic. To surprise the Castle, seize the authorities, raise the Dublin populace, and plunge the country into general insurrection—such was his plan. To accomplish it he possessed neither stores, funds, nor followers, yet on July 23, 1803, this ardent patriot rushed into open rebellion. Lord Kilwarden, the Rev. Mr. Wolfe, Col. Browne, and a few others who unfortunately fell in with the mob, were slaughtered, but when the military appeared the populace dispersed in confusion. Emmett was arrested Aug. 25. A special commission was issued for the trial of the conspirators. Plunket prosecuted, and Lord Norbury, with Barons George and Daly, presided. The unfortunate young man, when asked to say why sentence of death should not be passed upon him, replied in a speech of great eloquence, in which he

gloried in his disaffection, and justified his conduct. His last request from the world was "*the charity of its silence*." . . . "When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written." Emmett was executed in Thomas Street, Sept. 20, 1803.

We shall close our sketches for the present with this paper. At some future time we shall perhaps review the events connected with our annals since the Union. That the means by which the Union was carried were discreditable cannot be denied. The discredit lies as much on Ireland as on England. Mr. Gladstone and his party are eloquent as to the bribery by which the Union was carried, but who received the bribes? If Castlereagh bought votes, Irishmen sold them, and like the well-known patriot, not only sold Ireland, but thanked God they had a country to sell. Neither side has much to boast of in the matter of the Union. That the measure has brought solid advantages to Ireland is beyond question. It seems certain that no dissolution of this bond can now take place without the certainty of a bitter and protracted, and the possibility of a successful agitation for total separation. The Irish ideal has for centuries been the establishment of a free Ireland, in which Romanism should be the State creed, and her passion for this ideal has been strengthened by her burning hatred of England.

THE DIVISION OF THE 119TH PSALM.

(Communicated.)

It is probable that the compiler or compilers of the Book of Psalms had some general regard in their arrangement to the chronological order of the composition of those of which King David was the author. Absolute dates can be assigned to several of them; to the 18th, to the 51st, and to the 72nd; the first of these being concerning the establishment on his throne of the second Hebrew king, the second concerning a later event, and the other evidently written during the boyhood or adolescence of his successor. If this conjecture be correct, it is applicable also to the greatest of David's poems, the 119th Psalm. That exquisite work is beyond reasonable doubt the production of a mind which had reached a very high degree of advancement in spiritual life; it cannot be by any but a man of matured experience, and of a temper, whatever it may have originally been, calmed and elevated by that experience. Not only this, but it further bears marks of an artistic skill, combined with a naturalness, both most rare in the productions of literary beginners. It is composed on a mechanical plan; but that plan, or division into twenty-two stanzas, answering to the letters of the alphabet, is mechanical or artistic only, and not logical. There is in this Psalm a logical division, or sequence; but that division is not parallel with or connected with the merely poetical order. I think that this division, in the course of the thought of the poem, has for the most part escaped the notice of commentators; I do not remember to have seen it more than once alluded to. This may be because it is not abrupt, but gradual. Many of the Psalms contain sudden breaks, where a new subject is broached, not certainly without connection in the sense, but without words that lead or point to the connection. The break at the end of the 6th verse of

existence."—Froude, "English in Ireland," III, pp. 550-551; London, 1881.

Compare Lecky's "Leaders, etc.," pp. 182-186, where the Irish Parliament is vindicated, and the corruption of Government ably exposed.

* When the Union was passed twenty-two Irish peers were created, five peers received English peerages, twenty peers received higher titles. Of 162 members of the House of Commons who voted with the Government, 116 were placemen. Twenty-eight counties petitioned against the Union.—Lecky, "Leaders of Public Opinion," pp. 179-182.

† "Annual Register, 1805," pp. 89-97.

the 19th, and that at the 3rd verse of the 144th, are among the most marked. These unexpected passages from one subject to another, or from one consideration of the general subject to another consideration, are not in themselves inartistic; but the style, which avoids them, and draws insensibly to the new point or illustration, is higher as art and more complete as logic. Also it is more mature, and the employment of it evidences the more mature intellect. St. Paul, a mighty master of composition, seldom enlarges on his subject, either by reasoning or by illustration, without returning with a few words upon his former matter after he has begun the new; or at least he connects his new matter with that before it, so that there is never abruptness. (*Vide* Rom. ii. 16, and 1 Cor. iii. 9.) The 119th Psalm is as free as the Epistles of St. Paul from sudden transitions.

As observed above, the Psalm is not divided by its stanzas into a series of separate short poems, although each one of the twenty-two is within its scope complete in itself. The same may even be said of each separate verse or couplet; the double expression that characterizes Hebrew poetry being with nearly entire rigidity adhered to throughout. Not that there is want of connection, or more exactly sequence, of thought. So that the Psalm, while capable of being broken up and treated in fragments, is still more truly a compact composition. But there are in it two pauses or passages, where there is a distinguishable change of tone, which is what I refer to when saying that it is as it were logically divided or divisible into parts. These parts are accordingly three. The first is chiefly contemplative in character; the second speaks in a tone of rejoicing; and the third is almost wholly aspiration or prayer. Calm contemplation, rejoicing, and prayer pervade, it is true, the whole; but those characteristics are to be discerned in the succeeding portions more particularly as indicated. The first division (the word is too definite, and I desire to use it guardedly), consists of nine stanzas; the 72nd verse being the beginning of the next division. In the 10th and 11th the transition to the language of spiritual exultation proper to one who at length "walks at liberty," as anticipated in the 45th verse, is finished. The next five stanzas (12th to 16th or Lamed to Ain), maintain this tone of soaring gladness. But there is in them not a word of proud self-righteousness; and here and there, in the midst of the spiritual man's expressions of joy and love, there are as strong expressions of humility, even abasement (verse 120). The change of tone at the end of the 16th stanza to simple aspiration, prayer and praise, is more marked than the transition from the language of prayerful contemplation to that of joy and almost triumph. This aspirative tone is continued during the last six stanzas to the end, and is emphasized in the concluding verse.

What is to be observed in this Psalm is not a division into three parts; what I endeavour to point out is, characteristics marking, rather than distinctions separating, the first, the middle, and the concluding portions. I make no quotations to prove my criticism; I am not concerned to establish it if it be not properly warranted. It could, I daresay, be overthrown by other quotations were I driven to what is not becoming to the subject, namely, to try to make out a case. If I am right, the matter is worth attention; and if I am wrong, my labour is not thrown away, should any be induced to give this wonderful and intensely spiritual poem renewed examination.

At the same time I acknowledge that I like my idea. It appears to me to afford a new and heightened appreciation of the symmetry of the poem; and to present more forcibly than ever the beauty and sublimity of the most perfect portrait of the spiritual life that the divinely inspired wit of man has painted.

Assuming that the division of the Psalm which is here indicated ought to be recognised, its division into the five portions used in the morning and evening services of public worship becomes awkward. A fitter division would be into four, viz., to end of He, to end of Jod, to end of Ain, and to conclusion. There is another alteration in the use of this Psalm in our services that might be adopted. In the Oriental churches the practice is to recite the Doxology, not at the end of each separate Psalm, but at the end of the series of Psalms. We treat each stanza of the 119th as a separate hymn, in reciting the Doxology after it; which in some measure obscures the sense of connection and sequence that belongs to the whole. If in no other instance, the adoption of the Greek practice would be fitting in this.

I am not an Hebraist, and I am therefore unqualified to form an independent opinion on the merits of our three translations of the Psalms, in respect of their faithfulness. But, as English, I think that the most recent must be esteemed the superior of the others. The corrections are not important or very numerous, but are nearly all for the better. In the Psalm in question, I refer to the 53rd and 163rd verses particularly. "Hot indignation" commends itself to us as a more natural rendering than "horror"; and "falsehood" is better than "lying." Lying is the evil act of which falsehood or falseness in the mind is the origin. As much can scarcely be said for the alteration of the 38th verse, as the revisers appear to have suspected, by preserving the old translation in the margin.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

UNIVERSALISM.

SIR,—I have more than once addressed you on the subject of Universalism, as the teaching which denies or questions the eternity of Evil is commonly called. I believe that I have succeeded in setting forward my thoughts in a manner free from acrimony, and in a manner that has not provoked acrimony in others. I desire to maintain the same style now, while I write to make some remarks on the matter of your correspondent "J. B.'s" letter in to-day's PULPIT. If that esteemed writer remembers the substance of my former letters, and has read the sermon of Canon Roberts, with the introduction, which you publish to-day, he must perceive a very close resemblance in the two trains of thought; if indeed the views put forward by the Canon are not exactly the same as those which I have advanced.

The Divine Revelation which we have in the Scriptures is not full, and is not meant to be full; it is given to us "as we are able to bear it." What our spiritual state in the next life is to be we are not told by description; we are told things about it, but we are not told what it is. We are endowed in this life with freedom of choice between evil and good, disorder and

order; we have no reason, from the revelations of the Scriptures, to think that that freedom shall cease in the next life; and a freedom to choose between the two contraries implies that there shall be the two contraries to choose between. We are told of eternal life and eternal death or destruction; we are not told that the eternity means the eternity of time, or means unlimitedness in general, or otherwise. We are told that all things are possible with God; but we are not told what things and manner of things He will not allow to be possible. This very possibility to God of all things makes it possible, we may reasonably suppose, perhaps even necessary, that there are with Him impossibilities; as falseness and spiritual or moral contradictions. What we do know certainly is enough for us, that there will be a judgment of the just and unjust, by a Judge who is perfectly righteous; and we are told in sundry places, both in the Old and New Testaments, that His righteousness includes (not is supposed to, as some have thought) His qualities of mercy and love.

The author of the sermon will not differ (at least greatly differ) from the above. I come now to the letter of "J. B.," where he quotes from that wise philosopher the late Mr. Mill, to the effect that when we speak of the qualities of righteousness and mercifulness in our God we mean the same as when we speak of those qualities in men; only that we attribute them in absolute perfection to God, while we attribute them to men as characteristics possessed but in more or less degree. I most fully coincide with this, as I think that all must who study the meanings of language, and who possess a logical conception of what words are. I go as far as any one can, in thinking that a person saying that these qualities, when attributed to the Eternal God who is Infinite, mean something different from their attribution to men who are finite, has in reality no meaning in what he says. Not only do I think this, but I believe further that such an idea is an inferential contradiction to the Incarnation of God in the person of His Son; which was the method which He appointed for revealing to men what perfect human righteousness is. The most perfectly true, righteous and merciful man that ever was or that ever could be, was God Himself. But, agreeing thus with Mr. Mill and with your correspondent, I do not agree with all that may be derived from or hung on to the above. How is it that men have conceptions of truth, righteousness, and mercy higher than the highest ordinary human examples of those qualities? It is not by the progressive evolution of those conceptions as the human race grows older, it is by revelation. To suppose that revelation should lead men to ideas higher than those which itself affords, is a form of the *reductio ad absurdum* of a stream rising higher than its fountain. For men enlightened by the knowledge of revelation as to what truth and righteousness are, to create for themselves images of a righteousness superior to that which is revealed, is vaulting ambition. If there be apparently an opposition between the reality of what righteousness as revealed is, and men's measure of what according to their conceptions it ought to be, the right reconciliation of that opposition is to be found, not in an assertion of man's spiritual infallibility, no matter how enlightened, but in the recollection that man's spiritual discernment is as yet limited, and that the revelation, perfect so far as it reaches, is not absolutely complete, but has been adapted to the apprehensions of those to whom it is given.

Coleridge says in one place, to the effect, that if a declaration of the inspired word of the Scriptures is by its evident meaning in opposition to what we know to be the character of God, we should distrust our interpretation of that passage of the Scripture. I will not admit this as a general rule or as embodying a principle. Men are as likely to think that there is a self-contradiction in the Scriptures when there is none, as to be right in their judgments of spiritual things when they travel outside of or beyond that which alone has given them the materials out of which to form judgments. The Bible is an unique book or collection of books. Not only did it come at sundry times and in divers manners, by Divine inspiration, but also the very language of it is chosen so as to convey its meanings with greater exactness and with greater minuteness than is the case with any other piece of literature whatever. It is for this reason that while for the most part the Bible is easy to understand, perseverance in the study of it is commonly rewarded, not so much by errors of apprehension being set right, as by a general expansion of appreciation by the student.

Now I maintain, in some opposition, though I believe not in absolute and irreconcilable opposition to "J. B.," that the Bible does not reveal to us, and is not intended to reveal to us, that evil or disorder will in this or any future state of being cease to exist. Neither does it reveal that evil will be eternal. But I think that there is more that points to its continued, and necessarily continued existence, than to its extinction; and I object to making either one or the other opinion matter of faith and orthodoxy. I cannot believe that the Universalist doctrine, in any shape, will draw any to Christianity who do not love Christianity without it.

EDMUND LAWRENCE.

May 28th, 1887.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—“Your Reviewer” “rejects my conclusions,” but he does not answer my arguments, and he “demurs to my premisses” without going through the painful process of disproving my facts. He denies, indeed, that I have brought forward any new facts. Now that is just what I have done. I have, in my works, brought forward a great number of new facts with regard to the language of the New Testament. I have carefully compared the phraseology of this Appendix to the Second Gospel, and of the Third Gospel (with the Acts), with the phraseology of St. Paul's Epistles, and these numerous new facts have enabled me, by the inductive method, to reach the conclusion of St. Paul's authorship. I am not aware that such a careful and complete comparison of his phraseology has ever before been made. “Your Reviewer” would fain make us believe that the data for determining the matter are uncertain and insufficient. But this is not the case. Nothing can be more certain than the fossil facts embedded in language, and as to being insufficient, many hundreds of these fossil facts ought to enable the most sluggish mind to arrive at some decision. With Leibnitz I am inclined to think that philology will be found to solve many a mystery of antiquity, and throw light on many a problem of the world and men. “Probability is the guide of life,” and it is only probability that

induces us to accept gravitation, or any other scientific theory.

"The conspiring probabilities of a subject run together into a perfect conviction." This appears to me to be the case with regard to St. Paul's authorship of the Third Gospel, and of the last twelve verses of the Second Gospel. The point I chiefly contend for has been acknowledged by Canon Hayman in the *Churchman*: "Mr. Evans has made it impossible for any candid mind to doubt that the Third Gospel and the Acts are documents of the Pauline age, and penetrated at first-hand with the Pauline spirit." The same remark obviously must apply to the Appendix to St. Mark, which is merely a highly condensed epitome of the Third Gospel and the Acts. My proof that the Gospels belong to the Apostolic age entirely overthrows the assertions of Baur, Strauss, and other notable sceptics who, as Tischendorf said, "endeavour to assign the Gospels to writers who were not in a position to give a really credible testimony—to writers who only composed their narratives long after the time when Christ lived." The substance clearly comes from the mind of St. Paul; the only question can be whether the existing form of the Third Gospel is also due to him. Now I maintain that this is proved by the fact that the Third Gospel and the Acts (one organically complete work) form St. Paul's *Apologia pro vitâ suâ*, that they are a defence and not a *memoir*, that there is no mention of his death, no estimate of his life and work, that they give the inner subjective, not the outward objective view of St. Paul. And this being so, the prophecy in Luke xxi. was in writing before the event, A.D. 70.

Tradition is not always to be rejected. The tradition as to St. John is most valuable. It may often give us a useful hint, but it can never hold its own against a proved fact which is incompatible with it. "No pre-conceived idea can withstand a fact" (Jauret). I do not consider the elucidation of the New Testament "a hazardous pursuit"; I know of no literary pursuit of more importance, and while I should have been glad if "Your Reviewer" had agreed with my conclusions, it was not to be expected in the case of a critic who holds and proclaims that "such fatal tactics should be firmly withstood." I doubt, however, if "Your Reviewer" will meet with greater success in fighting fact with his rusty weapon of tradition, than did good Mrs. Partington in her noble efforts to push back the encroaching ocean with the vigorous thrusts of her useful domestic broom.

On some future occasion I should like, with your permission, to say a little about some further researches into the medical language of St. Luke, confirming what I have already said as to the utter fallacy of supposing, with Dr. Hobart, that words and phrases from the LXX. are a proof of medical training in the author of Luke. It will be a pleasure to find that "Your Reviewer" agrees with my conclusions. For the present, however, both you and your readers will, I should imagine, be glad to hear no more of these matters.

H. HEBER EVANS.

May 30th, 1887.

THE TWENTY-NINTH ARTICLE.

SIR,—Those who maintain that a grace from our Lord's Body, on Consecration, descends upon the bread, so that, as Bishop Bull says, it may be called,

and is to us, His Body, those who hold this are asked, What about unworthy partakers? Is the grace withdrawn, in their case, so that they, "to their condemnation, do eat and drink (only) the sign or sacrament of so great a thing"? This is a favourite argument brought forward by Stephen, and others on that side. But it seems to me only plausible. There is an axiom that grace acts *ad modum recipientis*. It is thus in nature. A healthful air benefits only those who are fit for its influences. Food and medicine act on us according to our state. If I be diseased, the good effects of food and medicine are not withdrawn in my case; but I oppose an *obicem*, so as to make them useless to me. This I think gets rid of the difficulty of inferring that an unfit subject in any way benefits by the Eucharist, without supposing that, by an act of God, the grace is withdrawn. An unfit state of mind is a sufficient preventive. If Rome teaches that the unfit benefit by reception, the Article condemns the notion. Our unfitness is as efficacious a hindrance as any withdrawal on God's part. Preaching and all other instructions depend for effect on our state of mind, and require no withdrawal of God's good purposes towards us. Men reject the counsel of God towards themselves (Luke vii. 30).

C. C., V.-G.

NECESSITY OF CLEAR DEFINITIONS—THE CHURCH, EVOLUTION.

SIR,—The question which "B." puts is this. "Is the society which was founded on the day of Pentecost . . . the Body of Christ?"

Now, as I take it, we must distinguish between things that differ. There is confusion here. There is the work and there are the workers. We must keep these things apart. And this is exactly what "B." forgets, and this, perhaps, because the workers and the work are found in a great measure in the same persons.

The Church was not founded on the day of Pentecost. Its foundation was laid with the foundation of the world. There was a visible and a very extensive addition to the Church on the day of Pentecost. The Apostles were endowed with extraordinary powers. Their work was blessed abundantly.

It is this confusion of thought, as it seems to me, that gives rise to so much controversy and bitterness of feeling amongst the Christian communities. We are the Church, say the Romanists. We are the Church, say also the Anglicans. We are the Church, say the Orientals. These expressions all embody the exclusive thought: You are not. This, to say the least, does not savour of Christianity. Its spirit is comprehensive and not exclusive. "Come with me, we will do thee good."

What follows? Just what the Article sets forth. "The Church [as an organisation], is a congregation of faithful men . . ." And further—here I shall be thought heretical—the New Testament lays down no rigid form of Church government.

May I remind "B." that "the kingdom of heaven is like unto a net"? If he will read carefully he will find it is likened unto many things. He will also find it said that it is within you. This will help him to see how it gathers in.

How does the *ἐκκλησία* constitute a body? In the same way, but in a very different sense, from the way in which "the Catholic Church, composed of all

baptised persons, does constitute a body." The body is a more real body. This thought, if followed out, would open up a large field of inquiry. To suggest it must suffice. May I ask "B." to tell us where in the Scripture the Catholic Church is spoken of?

I am quite of "B.'s" opinion that we should have clear ideas. We can, however, only see in the light of the sun the things of nature. And of spiritual things it is written, "In thy light shall we see light."

Mr. Murphy's definition of evolution is, "The gradual process, under natural law, by which things have come to be what they are."

I am glad Mr. Murphy has given us a definition that is, so far, intelligible. May I point out that it has no meaning? What for instance is "the gradual process"? Where is it to be seen? When did it begin? When did it cease? How was it set in motion? When was it stopped? etc. etc.

What again is the "natural law"? Where is it? How does it operate? If the law is at work where can we see it?

Then the definition explains nothing. It is applicable to anything. It is applicable to the making of beer, the generating of steam, the working of the telegraph, etc., etc. I do not think that the writers on evolution, as I understand them, would accept such a definition. Mr. Murphy rejected mine, and I was glad of it. I do not think, however, that his would receive better treatment.

I asked for proof of evolution. Of course, of such a definition I could not ask for any proof. I am referred to Darwin. And I am told that the proofs are "not demonstrative, but cumulative." Now I should ask of what are they either the one or the other? The definition, as I have shown, is unmeaning, so they do not touch it.

Newton's principle is a simple one. A stone falling proves it. Let us see the principle of evolution—but not after the above definition—at work. We cannot reject principles. Let us have one illustration—one will suffice—then we will give it consideration.

I am glad to see that your correspondents this week drop the charges of ignorance, etc., etc. Logic is better than assertion. Asperion, too, proves nothing.

J. P. SANDLANDS.

Brigstock Vicarage, May 29th, 1887.

NEW QUESTION AND ANSWER IN IRISH PRAYER BOOK. No. II.

SIR,—One would have thought that our Crypto-Romish Church paper would have been pleased with my showing up of the clever manipulation of our 28th Article, and Church Catechism, manifest in the Report of Master Brooke's Committee, which prepared the way for our Revision in 1871. I am sure there is not a word in my letter, in your number for the 30th ult., but it must cordially approve. I would, merely say that when I spoke of the Puritan party in our Synod, I meant to include with low Churchmen their more powerful allies, the Broad Church, or Philosophers, who make allowance for all "intellectual errors," and regard them as trifles in comparison with moral ones. Such a disquisition must be qualified by our Lord's words, "Except ye believe that I am He, ye shall die in your sins." Thus intellectual errors are of some consequence. Why our

Crypto-Romish paper was angry at my exposure of the dishonesty of "the Report," is because everything I say is to be found fault with. There is another reason also, the Low Church party and I, who join in condemning the popery of the *Irish Ecclesiastical Gazette*, are to be set by the ears, if possible; this is plain, "but in vain is a net set in the sight of any bird." While we agree we agree, when we disagree we shall disagree. But on one point we shall agree till the end: No popery to be "fairly" based on Bible or Prayer Book.

2. Any one who reads "the Report" of 1871, p. 92 will see that its object was to separate the gift, or grace, of our Lord's Body, from the bread and the giving of the priest. "All that the Article says about the giving of Christ's Body, etc., certainly tends to connect the gift with a Heavenly Donor, rather than an earthly priest." Again, on same page, "We are taught by the words of the Rubric, 'when he delivereth the bread,' that the function of the minister is to give the bread. Who it is that gives us 'the Body of Christ,' we learn elsewhere, for, in the Post Communion Thanksgiving, we address Almighty God as the giver of the spiritual food, by which we have been fed."

3. This attempt to make out that the bread is not a means of our receiving the inward and spiritual grace is so manifest, that it is monstrous that any Crypto-Romanist should seem to defend it. But, as I have said, there was a motive. I was to be discredited. Thus the Quakers in James II.'s time joined the Papists in asserting his dispensing power.

4. I have not said a word against our New Preface, except that it makes out the new question and answer taken from the 28th Article alone, instead of from it and the Church Catechism combined. This is a mistake as to matter of fact. As to doctrine, there is nothing wrong. "Faith" is the means of receiving, on our part, as bread is the means of giving, on God's part. All the special pleading of the Report has been, by God's overruling Providence, kept out of our Prayer Book.

5. As to faith being the means, or qualification, on our part, this must be understood along with the last answer in the Church Catechism. A very High Churchman told me that, as our Lord's Body and Blood are given, and by us received by faith, therefore, unless we believe in a local presence, we receive not the grace. This is very plausible, but unsound. A man, properly disposed, may receive greater blessing than he is aware of. But it is a queer definition to make what you receive depend on your expectation. At any rate, as I have said, the means of qualification is not faith alone. It is, according to the last answer, requisite, in order to their benefitting, that men should "examine themselves (1) whether they repent them truly of their former sins; (2) steadfastly purposing to lead a new life; (3) have a lively faith in God's mercy through Christ; (4) with a thankful remembrance of His death; and (5) be in charity with all men." Thus five things, not one, go to this means on our part.

6. The design of the 28th Article, in speaking of faith as the means, was to deny that merely receiving the outward part with the mouth was sufficient.

7. All that our Crypto-Romish paper says of "my disrespect for the legislative enactment of our Synod," and my "attack on the revision work of the Synod," goes for nothing. Thank God, I have nothing to do with the Synod's enactments, having duly protested

against them. But still, what I have attacked is only the extraordinary teaching of Master Brook's Committee's Report, which goes directly contrary to the Catechism, in denying the bread to be the means whereby we receive the inward and spiritual grace, the Body and Blood of Christ. All this is so startling that we cannot sufficiently thank God, that, by His miraculous overruling, it was kept out of even a new preface to our old Prayer Book, sealed with the blood of our martyrs.

8. As our Crypto-Romish paper copied my former letter, I hope they will do the same with this. It then will enable me to speak to its hoodwinked readers.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

P.S.—Five of the soundest members of Master Brooke's Revision Committee gave only a qualified sanction to the Report, thus relieving themselves from all responsibility as to its arguments.

The Report lays great stress upon the Rubric in the Communion for the Sick, which says that those who desire but cannot have the Eucharist, have still all its benefits. This only teaches that God is not tied to the means, as we are. That it can imply no more is plain from its being exactly what is said, not only by Thomas à Kempis, but also in the Sarum Service Book.

HYMN FOR THE JUBILEE OF QUEEN VICTORIA.

"Hitherto hath the Lord helped us."

"JUBILEE!" Refraineth all our land to-day,
For Victoria reigneth, "May God bless our Queen!" we say.
Warfare has retreated with its heart-wrung tears,
Peace hath been completed during this long fifty years.
If our land her increase yield not as of yore,
Still we feel no decrease, Colonies supply our store.
"Most religious, gracious," we would fain declare,
O'er this Empire spacious is the rule our Queen doth bear.
But beyond her function which we all revere,
Since with holy unction she hath been anointed here,
Women, wives and mothers, see the woman true,
Faults she hath like others, and her meed of virtues too :
Zealous for the living, faithful to the dead,
England's women giving lessons from their crownéd head.
Keep the feast right royally ! not with tribute mean,
Quit you nobly, loyally, every subject of our Queen.
Hark ! the trump resoundeth, prisoners are set free,
Heartfelt joy aboundeth on the Day of Jubilee !

J. N.

[This Hymn, set to a popular and well known English air, price 7d. per doz., or words only 2s. per 100, post free, can be obtained from Rev. J. Napleton, Wymington Rectory, Higham Ferrers. Profits of sale for the National Hospital, Bloomsbury Square, London.]

ON Wednesday evening the annual *conversazione* of the Church Guilds Union was held at the Holborn Town Hall. Among various exhibits were some beautiful specimens of Donegal needlework, lent by Mrs. Ernest Hart, who has done so much for the peasantry and for distressed ladies in the north of Ireland by introducing their embroidery and lace to

Loddoners. Messrs. Cox, Sons, and Buckley exhibited on their stall portions of work for Truro Cathedral—namely, an altar cloth, designed by the Rev. Ernest Geldard, and two splendid banners designed by the same artist.

PREFERMENTS AND APPOINTMENTS.

Aldhouse, Rev. F. S., M.A., Head Master of the Grammar-School, Drogheda ; Rector of Ballymakenny, Diocese of Armagh.
Barnes, Rev. Richard Theodore, M.A., Vicar of Wotton, Underwood, Bucks.
Batterbury, Rev. H. C., Curate of St. Andrew's, Uxbridge ; Assistant Diocesan Inspector for the Diocese of London.
Blackman, Rev. Thomas John Mark Willoughby, D.C.L., Rector of Farnborough, Berks.
Blore, Rev. G. J., D.D., late Head Master of the King's School, Canterbury, and formerly Student of Christ Church ; Honorary Canon of Canterbury Cathedral.
Bodily, Rev. H. J., Vicar of St. Mark's, Victoria Docks ; Rector of Little Burstead, Essex.
Chamberlain, Rev. E. C., Licensed to officiate in the Diocese of Liverpool.
Dutton, Rev. Charles Adolphus, M.A., Vicar of Lothersdale, Yorkshire.
Faber, Rev. Arthur Henry, M.A., Rector of Spurlbrough ; Rural Dean of Snaithe.
Forrest, Rev. Dr., Vicar of St. Jude's, South Kensington ; Prebendary of St. Paul's Cathedral.
Jackson, Rev. J., Vicar of Shilton Road, Oxon ; Vicar of Bampton Lew, Oxon.
Moore, Rev. John Wright, M.A., Vicar of St. Philip's, Sculcoates, Hull.
Pater, Rev. Septimus, B.A., Vicar of St. Peter's, Jarro-w-on-Tyne.
Polwhele, Rev. Baskerville, Rector of Quenton, near Northampton.
Reade, Rev. Robert Charles Lewin, Rector of Stow-Langtoft, and Vicar of Kemston ; Vicar of St. Mary's, Somerset-street, Somers-town.
Reed, Rev. B., Curate-in-Charge of All Saints', Habergham.
Rust, Rev. J. Basil, Curate of St. Thomas's, Charterhouse ; Assistant Diocesan Inspector for the Diocese of London.
Savory, Rev. James Henry, M.A., Vicar of Dalby Parva, Leicestershire.
Scott, Rev. T. Errington, M.A., Vicar of St. Paul's, Boughton, Chester ; Vicar of St. Mary's, Weaverham, Cheshire.
Spencer, Rev. Albert, Vicar of All Saints', St. John's Wood.
Vine, Rev. Marshall George, Incumbent of Micklefield, Yorkshire ; Warden and Resident Chaplain of the Farm School of the Philanthropic Society, Redhill.
Washington, Rev. Henry, Curate ; Vicar of St. Saviour's, St. George's-square, Pimlico.
Webster, Rev. Thomas Calthorp, M.A., Rector of Rettendon, Essex.

CLERICAL OBITUARY.

Archer, Rev. George Pollexfen, R.N., late Chaplain of H.M.S. *Agamemnon*, second son of the Rector of Newton Ferrers, at Alton, on the 25th ult., aged 33.
Bray, Rev. Thomas William, formerly Vicar of St. James's, Barrow-in-Furness, at Bedford, on the 24th ult., aged 47.
Cooke, Rev. Charles, at 21, Vernon-terrace, Brighton, on the 26th ult., aged 77.
Hole, Rev. William Brassey, Vicar of Bray, at Bournemouth, on the 25th ult., aged 69.
Le Marchant, Rev. Joshua, at Shanklin, Isle of Wight, on the 22nd ult., aged 59.
Marriott, Rev. John Bax, at Cliftonville, Margate, on the 23rd ult., aged 89.
Walker, Rev. Joseph, formerly Fellow of Wadham College, and Vicar of Southrop, at Alvescott House, Farringdon, on the 26th ult., aged 74.



The Church of England Pulpit.

THE PATTERN OF HOLINESS.

BY THE REV. R. C. NUGENT KELLY, M.A.,
CHAPLAIN AT GOTHENBURG.

SERMON PREACHED AT GOTHENBURG, ON SUNDAY,
JULY 4TH, 1886.

"As He . . . so ye."—I PETER i. 15.

IT is not for the sake of peculiarity I have ventured to take these four words from this verse for my text, but for the simple reason that they are easily remembered, are striking in form, and express in a few words the deep truth of which I wish to speak to you to-day.

"As He which hath called you is holy, so be ye holy in all manner of conversation."

This introduces two sides of the subject of holiness to us; there is the holiness of God, what do we mean by that?; and the holiness of man, of what nature is this to be? Of the first I shall say but a few words, and chiefly this, that the holiness which is proper to God is just the same holiness which is proper to man, and no other. There cannot be two standards in God's mind. He cannot contradict Himself. Therefore, when God tells you that such a thing is right for you, never allow yourself to think it can be otherwise than right for Him; if God tells you that such a thing would be wrong in you, do not believe men when they tell you it is not wrong in God. There is nothing which can be right in you and wrong in God, or wrong in you and right in God.

I will just give you one practical illustration. God bids you freely forgive all injuries you suffer from men, if they will have forgiveness. This is because He Himself does just this very thing. He forgives and has forgiven you your trespasses; the injuries, the slights, the insults, the ingritudes you have offered Him. Let us say then this, that what God has taught us to be wrong in man, this is impossible for God; and, therefore, it is impossible too for the God-like man. "That which is born of God doth not commit sin; he cannot sin because he is born of God," St. John tells us. And this brings us to the side of the question I want you to think of with me to-day.

What is the *manner* of holiness? The answer is in those two words of my text, "As He . . . so ye."

And yet, one would ask, is there nothing accepted by God short of absolute perfection?

Vol. XXIII.—No. 598.

Does God expect one whose mind is incapable of grasping the idea even to spring at once, from worldliness, and selfishness, and sin to the matchless serenity of the Holy One Himself? This is too hard for me, I cannot understand it.

Now let me say just this one word in passing; that you would find your Bible more real, a more living helpful word of life to you, if you would read it like that always; if, when you see such a strong word as that of our text, you would just stop and say, What can this mean? This is impossible! and then seek anxiously and humbly for the right understanding of it.

The first and simplest thing we can say of holiness is that it is a living, growing power. Now if it is growing it is possible (is it not?) that it should be at one time very weak and yet live? When St. Paul wrote to some of his newly born converts to Christianity, as the "saints" which are in such a place, he was justified in so doing because, though the "saints" were very unsaintly indeed in many things, yet there was the true vital principle there; they were growing in grace and in the knowledge of their Lord and Saviour Jesus Christ.

There is no fairer or more useful or more simple test of our state of spiritual life than this: is there growth in it? Is there any advance in the ways of holiness, of love of God and man? Does our love for all that is good increase, or is it all a stagnant pool instead of a widening stream?

But, dear friends, if we speak of the stream of a holy life, we are forced to ask, "from whence does this 'well of water springing up into eternal life' proceed?" Let us say at once from the heart which has been touched by the grace of God's spirit, and from that only. The love of God alone can produce such a life as we speak of. Fear, dread, respect for the well-known law of consequences, may keep you from many a sin, no doubt, but nothing but the perfect love which casteth out fear shall ever draw you to the upper heights of holiness. A man may be kept from straying into the bogs and ditches of the valley through which his road leads him, by the natural and strong dislike he has of the soiled clothes and other ill effects of such folly; but it is something more than prudence: something far other than worldly wisdom, something of enthusiasm, something of nobility, something of a greater power still which will draw the wayfarer to climb the mountains above the dull and level road, that he may see, and adore, and love the vision of the mighty hill-top.

The inspiration which is to raise you to the likeness of God must come from God. It is the secret mysterious spell of the mountain-top which draws us towards it. The pure love of God is the source, the one source, of all holiness; we love Him because He first loved us.

So, then, if we desire to in any way attempt the

nobler way of life, let us forthwith and at once open our hearts to Him whose name is a name of Love. Jesus Christ is the way; the love of Christ your Saviour is the door to that way; gratitude to Him who has borne your sins in His own body is the inspiration which will raise your eyes to behold the glories of His holy life; the desire of the faithful disciple—of the heart where Jesus has begun to reign—to be with the beloved Master, this will give the needed stimulus, and the purpose of God with regard to you will then become your ambition, your hope—your overwhelming longing hope and steadfast purpose; for as He which hath called you is holy, so will ye be holy in all manner of conversation.

Let us be as clear as possible about this subject. There is this difficulty in our way; a difficulty we all instinctively feel. God cannot be tempted of evil; we are tempted day by day. To be drawn towards evil is just as much contrary to the Being of God as it is habitual to us. Therefore you may say it is manifestly impossible for us to be holy as God is holy; if we are to be holy at all it is surely in some other manner that it must be! Now this is very true indeed—sadly true—and yet this is just the answer which a Christian should never make. Why? “Why”? do we ask? Because the whole meaning of Christianity, the whole of that Gospel message on which we rely for our knowledge of salvation at all, means this if it means anything, that Christ Jesus has brought a new power into life; that the Christian soul is different, renewed, made absolutely and entirely new, raised above and beyond all the “laws of the flesh”; that the spirit of God can, and will, and does give a new and spiritual power to the soul, inasmuch, that old things shall pass away and all things become new.

Again. Do we not find this, that the first great characteristic of the holiness of God is its *creative power*? And we shall find too that *human* holiness must partake of this same power? For God, if we may use such an expression of the Almighty, —God *makes opportunities and objects* for His goodness. In one word, He makes human souls and shows His mighty goodness in His dealings with them. Or to bring it down to a tangible illustration, we say, looking at Jesus Christ the “express image” of God, that He created a new moral world by His life and doctrine. The power of Christ as the sin-conqueror means nothing more than this. So, too, must you, my Christian friend, be “a god” if you would know the meaning of this message, which is ever sounding in your ears. Godlike, you must create; godlike your thoughts of holiness, of grace, of spirituality, nay, of mere intellectual activity even, must *make*, must *create*, must *produce* something, and produce in simple fact a new moral world. This is the holiness of God; here you too can be holy as God is holy.

Do I speak in enigmas? Let me take you into detail then. You found just now that there was an absurdity in asking us, who are by very nature prone to evil, to strive to be holy in the same kind of holiness as that of the Almighty God whose nature is prone only to good, who cannot do or think evil. Now the explanation, we find, is this, that you must make to yourself a new nature, you must do away with that nature which is ever prone to evil, and take in its place a nature which is ever anxious to do right and good, which hates and flees from evil, which turns from it shuddering. *You must be gods.*

And now, thanks be to the most loving and gracious God and Father of our Lord Jesus Christ, when we state the impossibility plainly and hopelessly like that, we are ready to take the right and only way. You cannot be gods you say. “Then,” says Christ our Life, “I can make you the sons of God.” You cannot do away with your old nature, it is impossible. Then, says the Lord God Almighty, *I will do this great thing. “A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put a new spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them.”*

This is the glorious message of the Gospel; you can be holy, you can be saved unto the very uttermost, you can be renewed in heart and nature, you can have such a spirit of grace within your heart as will make this earth the very paradise of God. Nay, we are more than conquerors through Him that loved us.

Turn then, dear brethren, turn you from your idols to the living God; turn from the world and the world’s ways to Christ Jesus the Saviour of man, turn away from all vain and hopeless attempts at a double life, and live the life of God which is held out to you in Christ Jesus.

THE FIRST DEATH.

BY THE REV. H. E. NOLLOTH, B.D., VICAR OF BEVERLEY MINSTER.

SERMON PREACHED IN THE MINSTER NAVE ON SUNDAY EVENING, MAY 22ND, 1887.

“And Cain talked with Abel his brother; and it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.”—GEN. iv. 8.

AT the head of his grand muster-roll of ancient worthies, first in the long series of bright examples wherewith he illustrates his matchless panegyric of Faith, the author of the Epistle to the Hebrews places the second of the sons of Adam.

Nor can we wonder at the selection; for, in

several respects, Abel stands forth a conspicuous figure from the dimness of those primæval days.

I. The reflection which strikes us most obviously when we think of him, is this: that Abel was the first man to die; the first to bow to the fiat of that "King of Terrors" whose awful sway has ruled the earth for six thousand years; the first in that long procession which has evermore since that time been passing out of this world into the Unseen.

And this fact invests his figure with an infinite solemnity. For, although death has been continually beckoning away the sons of Adam all through these ages, yet it is, even now, a very solemn thing to die. To the thoughtful mind there is always a touch of pathos in the feeling that the simplest act has been done for the last time. It may be, perchance, the last evening spent in the old home; or the last flower plucked from the old garden; or the last walk over the old fields; or the last hour spent by the old scholar among his well-worn books; or the last sight of the fading cliffs of one's native land from the deck of the ship that has set sail for distant climes; or the last look from loving and much-loved eyes:—but, whatever it may be, it seems to strike one note of that deep and solemn chord which vibrates all the earth over: "The fashion of this world passeth away!"

But all these "last things" are summed up in Death. As far as human vision goes, Death is the full-stop to the last sentence of the last chapter of the volume of Life. Of the second volume, no mortal man whom we have known has turned the leaf and come back to tell. "It is appointed unto man once to die"; and the aggregate experience of mankind, and the sight of many foreseen and well prepared for death-beds, can not divest the "last enemy" of its awe for each man when it comes to him; nor yet for the watchers of the conflict, although they may know full well what is approaching. And when "Life's fitful fever" is over, and the once busy hands are folded, and the restless brain is still, and the kindly heart has ceased to beat, and the whole frame is wrapped in mystic calm, we know that this is not all of Death. The true Self, the mysterious, undying Personality has gone forth, unclothed, alone. Whither?

O change! O wondrous change!

There lies the soulless clod:

The day eternal breaks; the new Immortal wakes,
Wakes with his God!

But upon Abel death must have come, unless he had been supernaturally prepared for it by the God who had accepted him, altogether as a surprise. He might have had from his parents some intimation of the doom of sin; but that was all. He had never seen a man die; the circle of the one human family then living upon the earth had not yet been broken. There were no physical premonitions of the impending change. It came

upon him in the full flush, and bloom, and vigour of youth; there was a cruel, crushing blow, the dim perception that all of earth was receding, that he was face to face with some Being not of this world, and all was over. The soul of the First Dead went out upon the untrodden way, and Hades received her first inhabitant.

Still more awful to the survivors than to Abel himself must have been the first death. We can imagine the unwitting murderer, standing, with the fierce light of triumphant hate in his eye, over his brother's prostrate form, watching for the first attempt to rise. The moments pass. Still, there he lies. The eyes are closed. There is no appearance of pain or anger upon the pale features, but a certain mysterious repose and beauty, inso-much that Cain is in some way reminded of the brother with whom he played in his boyish days; and he feels sorry that he struck him so fierce a blow. And now he kneels by his side, and tries to wipe away the blood that oozes from the deep gash in his temple, and calls him timidly, "Abel!" But there is no voice; no answer. And then, all at once, the full tide of agony and despair sweeps over his soul; he *feels* rather than knows the truth. Those closed eyes shall never open again till suns have ceased to shine; those sealed lips of the first dead shall uncloset no more till the trumpet has called the last of men from earth.

Ah, let us look on Cain with pity; cruel, vindictive as his jealous passion made him at the fatal moment when he slew his brother, for he did it ignorantly; he, too, had never seen death. And, as he vanishes from sight, to become a fugitive and a wanderer upon the face of the earth (like the Jews of after days, driven forth from their land ever since they shed the blood of the true Abel, the "Good Shepherd," the Lord Jesus Christ), with the curse of his brother's blood resting upon his soul, we hear his despairing cry, "My punishment is greater than I can bear!"

Remorse and self-reproach, too, rather than anger with their elder son, must have been the prevailing feeling within the parents' breasts, as they gazed upon the pale corpse of Abel. "This, then, is Death! the doom of our disobedience; the sin of the father upon the child!" With heavy hearts the first bereaved prepared to "bury their dead out of their sight"; and, as they laid the body of their much-loved son beneath the grassy sod, they heard the echo of that solemn voice which struck the knell of Paradise. "Till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return!"

II. Such is our first thought concerning Abel. He was the first man who died. The next is, he was also the first man who died in the faith of God; the leader in that illustrious array of whom it is said, "These all died in faith; not having received the promises, but having seen them afar

off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. xi. 13.) And our Lord, when He makes mention of the noble army of martyrs for the truth, speaks first of "the blood of righteous Abel." (St. Matt. xxiii. 35.) His last act on earth was a profession of faith in the Advent and the Atonement of the Redeemer of the world; the fulfilment of the promise to his mother Eve, that her "seed should bruise the serpent's head." The writer of the Epistle to the Hebrews tells us that it was "By faith that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh." Here we have the reason why "The Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect." (Gen. iv. 4, 5.) At first sight no difference in character is apparent between the offerings. Abel is a shepherd; Cain a tiller of the ground. Each comes forward as a grateful worshipper, offering of the fruits of his labour to the great Giver of all. But in the sacrifice of Cain there is an element wanting, necessary to its acceptance. It is but a thankoffering; not, as was Abel's, a sin-offering too; for the blood is absent; and "without shedding of blood is no remission." Therefore there can be no acceptance of a thank offering before a sin-offering; just as in the daily services of the Church, confession and absolution precede "the sacrifice of praise and thanksgiving." And this omission points to a fatal flaw in both the character and the religion of Cain. That "faith, without which it is impossible to please God," was lacking in him. There was in his life none of that seeking after God, none of that humbling, abasing, yet salutary realisation of His unseen presence, through "faith, the evidence of the unseen," which has ever been the characteristic of those nobler souls, who, even in dark times and countries, have chosen the better part. Hence we see in Cain no consciousness of sin; no feeling of unworthiness; angry surprise instead of penitent inquiry, on the non-acceptance of his sacrifice; a daring half excuse, half defiance, when the voice of God questions him concerning his murdered brother.

Far otherwise was it with Abel. In the victim's blood which flowed from the sacrificial knife, we see the acknowledgment of guilt (learned from consciously dwelling by faith in the felt presence of an All-holy God), a guilt so deep as to deserve death; so that if God were extreme to mark what he had done amiss, his own blood might justly have been poured forth, in the room of the blood of those sacrifices which God graciously allowed him to offer in his stead. And, at the same time, since he must have felt it impossible that the blood of bulls and goats, unconscious victims, could take away human sin there was the confession of a faith

that one day, in God's good time, the punishment of that sin should be laid upon another, and a more precious victim far, even the "Lamb of God, slain from the foundation of the world," and, even in its earliest ages, revealed to the faithful as "all their salvation." So it was that Abel obtained peace, perfect peace, in the approaching hour of death, and, going down, all in an instant, into the dark valley, he "feared no evil"; he "obtained witness that he was righteous"; even the witness of the Holy Spirit with his spirit that he was a pardoned child of God. "God testified of his gifts"; testified by His gracious acceptance of them, smelling a sweet savour therein, the fragrance of penitence and faith and love; and by this sacrifice, "he being dead, yet speaketh," speaketh of the "precious blood of Christ"; speaketh of "His one perfect sacrifice, oblation and satisfaction, for the sins of the whole world."

In Cain, on the other hand, we have an exemplification of the truth, that as faith is the root of the virtuous and holy life of the child of God, so the want of it is the cause of all that is evil in the "ungodly and profane." If we always had sufficient faith vividly to realise the presence of God, we could never sin. To say, by faith, "Thou, God, seest me," is to have the secret of preservation from evil-doing in this world; and in the next, "we shall be like Him, for we shall see Him as He is." The same lack of faith which, at the outset, made Cain's sacrifice displeasing to God, led him on to crime of deepest dye. Failing to "love God Whom he had not seen," he also failed "to love his brother whom he had seen." And so he fell under the power of the tempter. Envy, the lowest and most hateful of all passions, entered into his soul. He became so utterly "of that wicked one," that he "slew his brother. Wherefore slew he him? Because his own works were wicked, and his brother's righteous" (just as the Jews "for envy, delivered Christ" to Pilate); an instance, even thus early in the world's history, of the truth of the observation of the Hebrew Preacher, "Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity." (Prov. iv. 4.) And we have abundant evidence at the present day, that envy and malice are as rife in the world as ever; that men are often as unconscious of harbouring these feelings within their own hearts, as they are swift to detect (or imagine that they detect) them in others; and that they often lead even now to deeds which are as irrevocable as the murderous blow of Cain, to which indeed they are cognate, even in their incipient stages; for "he that hateth his brother is a murderer,"—hath the murderer's heart of vengeance. Strive we earnestly, brethren, by the aid of God's Holy Spirit of unselfish love, and by His "Word which is a discernor of the thoughts and intents of the heart," to seek for, and to pluck up every root of bitterness in our

own souls; to curb every sinful passion which may land us, if not in murder, yet in unkindness and injustice which we may lament all too late; lest when death comes, and the time to make amends is over, and we see our own conduct in its true colours, and the friend or brother whom we have injured by our uncharitable words and harsh judgments, appears to us as Cain saw Abel, standing by his corpse, with all his imperfections blotted out, transfigured in the sleep of death, we turn away to be pursued by haunting remorse and vain regret; a bitter memory to remain with us for ever. Surely, whenever we think of Cain, we should breathe the prayer, "From envy, hatred and malice, and all uncharitableness, good Lord, deliver us!"

III. Lastly, we may discern, glimmering through the darkness which broods over the death of Abel, the truth of the Immortality of the Soul. On what other supposition can we explain the mystery of his fate? Consider the circumstances. It is a striking instance of the futility of human anticipations, both in the way of hope and of fear, that Eve called her first-born son "Cain," or (as we may render it) "Gain," "an acquisition;" but her second son, "Abel," "Vanity" (rightly in some degree, indeed, for "every man living is altogether Vanity"). But, alas, how often it happens now, as it did then, that what we cherish most, and expect the greatest happiness from, becomes the source of our keenest disappointments; it has been truly said that our Cains or "Gains," turn out to be God's Abels, or "Vanities," and our Abels God's Cains. And yet the younger, the best beloved, the accepted of God, is the first to die. "Even so, Father, for so it seemed good in Thy sight!" But there are many at the present day, who while they hold fast to the idea of the existence of a God, that is, of a Being of perfect beneficence and power, yet profess themselves unable to believe in Revelation, in Christ, in Immortality. Now, surely, this is a case in which they may be well and logically led on from the great primal truth, which they, with us, equally refuse to abandon, to what we deem its only natural and legitimate conclusion. The case of Abel is one of a class continually confronting us; and if this life be all, where is the explanation? If the cold heart-chilling voice of modern scepticism be true, that there is no hereafter, and that, therefore, it behoves us to make the best of this world, because it is our all, then why has Abel lost it? Why perishes Abel, so young, so holy? Can this be the Divine witness of his righteousness, to send upon him swift annihilation? This, God's testimony of the acceptance of his newly-offered gifts, death from the arm, which, of all others, should have been the first to shield him from ill? This, the guerdon of his faith, to fall beneath the fratricidal blow?

Nay, brethren! as we close, we hear a voice

from murdered Abel, telling of nobler things than these. "He being dead, yet speaketh." In that cruel, supremest moment, face to face with that grim Visitant, then first falling upon the sons of men, he could yet say by faith, with that other patriarch of early days, "I know that my Redeemer liveth, . . . and, in my flesh, shall I see God!" That Redeemer, who, as we now commemorate, for our sakes ascended into heaven, and shall come again at the end of the world to judge the quick and the dead! So spake Job and Abel, and now the words are taken up and swelled into deep chorus, by the voices of all the holy dead.

May Christ our Lord so dispose the hearts of us, His unworthy servants, towards the attainment of everlasting salvation, that, at His second coming to judge the world, we may be found an acceptable people in His sight; washed in that "blood of sprinkling, which speaketh better things than that of Abel!" Amen.

ON Friday Prebendary Acland, of Broadclyst, was installed Sub-Dean of Exeter, in the place of the late Prebendary Bartholomew.

FIFTY parishes in the county of Cork gave offertories last year to the Missions to Seamen Society; a greater number than were received from any English county, except Yorkshire.

THE Bishop of Hereford has conferred the stall vacant by the death of Lord Saye and Sele on the Rev. Henry Wright Phillott, rector of Staunton-on-Wye, Rural Dean of Weobley, and Prebendary of Gorwall and Overbury. Mr. Phillott was formerly a student of Christ Church, Oxford, graduated second class *Lit. Hum.*, and third class Math., in 1838, and was ordained in the following year. He was for some time a master at Charterhouse, and has been Proctor for the clergy of the diocese since 1880. He is a moderate High Churchman, and has been a contributor to Smith's "Dictionary of the Bible," the "Bible Educator," and the "Dictionary of Christian Biography," and published several sermons.

WE have received an admirable lithographic portrait of the Queen, from Messrs. Forman and Sons of Nottingham. It is the most brilliant and agreeable portrait of Her Majesty that we have ever seen. It reflects great credit on the artist who painted it from a photograph of Alexander Bassano, of Old Bond Street, London. So many of the photographs of Her Majesty are dismally lugubrious, but this is dignified, cheerful, and eminently pleasing to contemplate. It is of a size thirty by forty inches, suitable for school-rooms, town-halls, and other places where the Jubilee will be celebrated. The price is only 2s. 6d.

HERR FRANK KIRCHBUCH'S picture of "Christ casting out the Money-changers from the Temple," now on view at the Egyptian Hall, is well worth the seeing. It is a striking example of what may be called the classic school of Munich. The scene is laid at the entrance of the Temple, and around it are grouped the outcast money-changers, merchants and "them that sold doves." There is an impressive sense of dignity about the Christ, at the entrance, robed in white. The *pose*, the colouring and general appearance of all the figures are remarkably good.

A BOON TO SUFFERERS. HARNESSE' ELECTROPATHIC BELT.

Testimonial
From Mr. CHARLES WHEELER, Barford, Warwick.
"I have felt so greatly benefited by wearing your **ELECTROPATHIC BELT**, that it affords me pleasure to be able to testify to its **curative power**. The swelling and pain in my legs have quite left me, and I experience a comfortable and warming sensation throughout my body."

GOUT & SCIATICA CURED

Every man and woman suffering from any disorder of the **Nerves, Stomach, Liver, or Kidneys**, should at once stop physicing, and remit 21s. for HARNESSE' ELECTROPATHIC BELT (post free) and obtain immediate relief. Pamphlet and Book of Testimonials **POST FREE. MEDICAL BATTERY CO. Ltd.**
52, OXFORD STREET, LONDON, W.

Corner of Rathbone Place

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JUNE 11, 1887.

BURIAL REFORM.

THE Burial Reform Association has for its standard of appeal the Burial Service in the Prayer Book, which is the common inheritance of us all. This service is intended for the burial of a Christian by Christians and suggests the most obvious and effectual remedies for all the evils which have gathered about our mode of burying the dead.

The Burial Service puts forth prominently the Christian principles of Faith, Hope and Love, and gives no countenance to the overwhelming despair which is often the chief characteristic of a modern funeral. The second rubric is worded thus: "The Priest and Clerks meeting the corpse shall say or sing." Why should members of the congregation accompany the officiating minister to sing. Because it is the hymn that tells best of Christian Hope and that dwells in the memory as a source of comfort for all time to come. "To the Christian there is no death. What seems so is transition."

The Burial Service makes special provision for dealing lovingly and reverently with the body. The second rubric orders the priest and clerks to meet the corpse at the entrance of the churchyard. It is not an hermetically sealed triple coffin which is to be met, but the corpse itself carried in the simplest readily perishable coffin. The inference being that the body has not yet suffered indignity from too long exposure to the air, and still retains that beauty which is the peculiar characteristic of the recently-dead. Thus the burial should take place before the third day and before decomposition has begun to set in. The second rubric reads,

"While the corpse is made ready to be laid in to the earth the priest shall say." The body is not to be enclosed in an imperishable coffin in a vault to remain for generations in a condition of arrested and prolonged decay, but is to be "given back into the mother's lap." Another rubric reads, "While the earth shall be cast upon the body by some standing by." The grave is not to be left until friends and neighbours have as nearly as possible completed the last act of love. In its democratic and uncompromising plainness the Burial Service provides that honour shall be done to all, rich and poor alike. "Then shall the dust return to the earth as it was."

The Burial service so orders the interment as to make it as little injurious as possible to the public health. The rubrics already quoted prove that the Church unmistakably contemplates the right of every parishioner after death to six feet of earth, that it to say, soil sufficient and suitable to effect the speedy resolution of his corruptible body into its constituent elements, a method which, according to Sir Lyon Playfair, the ex-president of the British Association for the Advancement of Science, "is as harmless a mode of disposing of the dead as burning." "If," Sir Lyon adds, "the coffin be of a perishable nature, if the soil be dry and porous, if the graves be not too crowded, the dead are resolved into air and into ashes as certainly in three years as they are in a furnace in the course of an hour, and in both cases without injury to the living." It is incomplete burial in durable coffins in a vault, or over-crowding in the same graves that causes the generation of dangerous gases and fluids. It is not the actual burial which brings danger, but improper and incomplete burial.

The Burial Service invites to solemn meditation, and makes no reference whatever to crape, plumes, or any costly accessories whatsoever. Indeed the rubric, "While the earth is being cast upon the body by some standing by" seems to point to a combined effort on the part of the friends to make the burial as inexpensive as possible to the bereaved. The exercise of economy is at least suggested, and is certainly no mark of want of love.

The Burial Service breathes moderation throughout. It is natural for the bereaved to mourn, but they "do not sorrow as men without hope, for those who sleep in Christ." Refreshments will be provided for those coming from a distance, but there will be no feasting. Flowers will be used because they are tokens of love and respect, and tell of the Resurrection, but there will be no excess.

The Burial Service, when properly appreciated, cannot fail to suggest to the Christian artist emblems and memorials symbolising the highest thoughts and aspirations of the Christian Faith. The inverted torch, the empty urn, the

broken column and dismal pageantry of the conventional funeral procession are of heathen origin. Simple, inexpensive grave memorials can be had by all instinct with Christian meaning, and telling of Christian hope.

The Burial Service from beginning to end shows forth Christian brotherly love. The minister is bidden to say, "We give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world," and this over the body of the poorest as of the richest. Therefore the greatest reverence will be shown at the burial of a pauper.

The Burial Reform Association is not only a standing witness to the reality of the life hereafter, but also a sanitary agency and a promoter of Christian art, of thrift, of temperance, and of brotherly love. It aims at encouraging a deeper faith in the life to come, greater reverence to the body itself, more regard to the health of the living, less expense to the bereaved, more solemn and serious meditation, greater moderation in every detail, larger use of Christian symbolism, and warmer brotherly love.

THE PROHIBITED DEGREES.

IN the discussion of this question which has been carried on for several weeks in the *Guardian*, we are surprised that all the clerical disputants still argue the subject as if men and women were physiologically equal, and what is still more culpable in their case, as if the writers in the Bible had regarded them as such. The Bible indicates wide physiological differences between the male and female; for instance, it allows polygamy to the male, but prohibits it to the female under penalty of death in its most torturing and degrading form. In discussing the most vitally important questions of Circumcision and of the C. D. Acts, as well as this less important one of the Deceased Wife's Sister, we have frequently pointed out that Nature has subordinated the female to the male. Still the majority of writers on the latter subject persist in arguing as if men and women were physiologically equal, if not identical, and that Moses intended his rules and laws to apply *pari ratione, ex equali* and indifferently to either sex. Some few writers have entered a caveat against this fallacious reasoning; Canon Rawstorne, for instance, in a foot-note to his admirable Paper on the subject, says, "Some medical authorities state that there is a physiological objection to marriage with a brother's widow which does not affect that with a deceased wife's sister." Our teaching on this most important physiological, sanitary, and therefore moral question is fully corroborated by a truthful letter from "A Surgeon of Twenty Years' Standing," in the *British Medical Journal*, of May 21st, which

we append because it will illuminate and guide us in the treatment of several pressingly important sanitary and social questions, as well as explain the apparent contradiction between the two Mosaic injunctions about a brother's widow by the well-known fact that, both in human and other animals, having children by one father affects all the subsequent issue by another.

A discussion is being carried on in the columns of the *Guardian*, as to the origin and propriety of the prohibition of marriage with a deceased wife's sister, the discussion having taken its rise from the recent appearance of a one-sided article on affinity, in Hook's "Church Dictionary." Up to the present time six writers in favour of the existing state of things, and only one against, have had a voice in the matter. Whether this is to be taken as indicating the average condition of opinion in the country, or the Editor's idea of impartiality, is a moot point. But most persons who take the trouble to read the several letters will find that the forces are not so unevenly distributed as might be imagined, for the noble lord who began the discussion is evidently more than a match for his half-dozen clerical antagonists.

It is well known that but for the clergy, as represented by the bishops, a relaxation of the law in regard to the particular kind of marriage would long since have been carried in this country, as it has been in the Colonies, a Bill for the purpose having almost yearly been passed by the Commons, and with equal frequency thrown out by the Lords, owing to the non-content Bishops. Such being the case, the appearance of the article on Affinity above referred to, by no less a person than the Rev. Dr. Espin, Chancellor of Chester, is not a little remarkable; for, although it is clearly intended to support the prohibition in question, it contains an admission that there is no direct Scriptural authority for such prohibition, especially if the Revised Version (as to Levit. xviii.) be accepted. The gist of the article, which I have before me and have read more than once, is that marriages of the kind under discussion were condemned in the writings of certain Fathers of the Church, and also in the Law of Moses, by implication or analogy.

Of the Fathers of the Church I will not presume to speak, except to say that many of them, whilst condemning the marriage of a layman with his deceased wife's sister, denounced marriage on the part of the clergy altogether; and that as the bishops and the majority of the clergy have put on one side the authority of the Fathers in the latter respect, there is some inconsistency in producing the same authority to enforce prohibition in the former respect. But a question of supposed analogy between the two sexes is quite as much a medical as a clerical question. It is the fashion just now to proclaim the equality of the sexes, and if by this it be intended only to declare their equal rights as to property and so forth, no great harm can arise. Physiologically, however, it is not true, and it is the duty of the medical profession to protest against the promulgation of any dogma based upon such a false idea.

To put the issue in a clear light, it may be well to quote a few lines from Dr. Espin's article on Affinity: "It is to be observed in connection with this subject that marriage with the wife of a deceased brother was not, properly speaking, permitted by the Jewish law at all. On the contrary, it was strictly forbidden (see

Levit. xviii. 16, xx. 21), and denounced, too, as a defilement and an abomination. On the other hand, in Deut. xxv. 5-10, it is enjoined as a sacred duty, under certain circumstances only, when a brother died childless. The general result is surely clear enough. The alliance in question, *which, be it observed, is precisely similar so far as affinity is concerned to a marriage between a widower and his late wife's sister* [the italics are mine], was sternly prohibited as a rule by the general moral law. But to protect those agrarian rights which were at the basis of the Hebrew system and institutions as regards property, and to prevent the extinction of a family in Israel, this marriage was—not permitted—but rendered imperative under special circumstances by the law of God. And the ignominious penalties annexed to violation of this obligation (see Deut. xxv. 9, 10; Ruth iv. 11) show how abhorrent the connection was to Jewish customs."

If we are to accept this as a correct explanation of the apparent deviation from consistency in the two statutes, it would seem that a regard for property and name may be made under certain circumstances to over-ride the "general moral law." But I think that even a Chancellor should hesitate before attributing such derogatory principles to the Most High.

It is a physiological process more than anything else that lends importance to the married state. Consequently we may be well assured that the restrictions imposed by the God of Nature upon His creatures in regard to the selection of suitable partners for that state will be found closely connected with some physiological law, such law probably including in its scope not only mankind, but the whole class to which man belongs. I believe this rule to be both proved and illustrated in the apparently exceptional statute above referred to; and if I am right, it only shows what profound knowledge was possessed by the framer of the Mosaic Law, because the facts upon which the opinion is based have only recently appeared in the annals of science.

The chief physiological law involved in the question is the law of heredity, and this is more peculiar than many persons suppose. Children inherit the proclivities of their parents, especially when both parents have the same proclivities. As shown by the cultivation of the lower animals, and it holds equally in the case of human beings, the breed may be greatly improved by a careful selection of partners, whose vicious tendencies are antagonistic, and whose good qualities are alike. Marriages of consanguinity, however, by concentrating upon the offspring reduplicated tendencies to certain diseases and reduplicated vicious propensities of many sorts, with often a minimum of reduplicated tendencies to good, cause the race to deteriorate. But marriages of mere affinity have no such effect, and of this sort is marriage with a deceased wife's sister. As to whether marriage with a deceased brother's wife is one of mere affinity, we shall see.

Here, however, it is desirable to refer to the italicised sentence in the above extract, in which it is virtually asserted that a *widow* and a *widower* are on equal ground so far as the effects procured upon them by their former married life are concerned; for unless this be conceded, it is impossible to regard marriage with a brother's wife and marriage with a wife's sister as "precisely similar so far as affinity is concerned." To this assertion, if it be understood of widows and widowers having children by their previous marriages,

I give the most unqualified contradiction. Indeed, the fact may be regarded as well-established (putting *widows* physiologically in quite a different category from *widowers*), that, with very rare exceptions, *traces of the first child's father are discoverable in all succeeding children of the same mother, whatever the direct paternity of these may be*. The corresponding fact, as regards the lower animals, makes dog-fanciers (and others interested in preserving purity of breed) extremely careful to protect their female charges from being corrupted. For a cross-strain of any kind once contracted is rarely eradicated, but lasts more or less for the rest of life, the vicious marks making their appearance in almost every puppy that is born in succeeding litters, no matter how pure a breed the putative father's or the mother's originally may have been (see "Mayhew, on Dogs," p. 191).

The father has no similar power of transmitting traces of his former wife to the children of her successor, for the diseases which are occasionally contracted by contagion are quite distinct from the collaterally inherited traits referred to. Consequently, the brother's wife, if she have had children by that brother, and the wife's sister, connected by mere affinity, do not stand in the same relation to a man who may contemplate marriage with either; nor are the two cases by any means parallel, as Dr. Espin and the prohibitionists generally suppose. The former kind of marriage is infinitely more nearly allied to incest than the latter, which can only be called incest by an outrageous misnomer. But the absence of children on the part of the brother's wife makes an immense difference, and reduces that kind of marriage to much the same level as marriage with a deceased wife's sister. It was the knowledge of this fact which rendered possible the exceptional statute known as the Law of the Levirate, above referred to, and no fancied superiority of the rights of property to the moral law. As might be expected, there is generally a greater distinction between half-brothers and sisters when they have different mothers than when they have different fathers; and this is sometimes very noticeable, though not always remarked, because children of the same father and mother occasionally differ very much.

It is singular that *collateral heredity* was not more closely studied by physiologists long ago. Pedigrees have been considered complete which have run in the direct lines only; and yet it must be patent to everyone, that if Miss A. marry Mr. B., and after having children, becomes a widow, she is no longer in the pristine physiological condition bestowed on her by her parents, but has acquired an additional "strain," which it is impossible to prevent from descending in some measure to the children of any future husband, C. or D.

It is more than probable that the effect produced upon the ovaries by impregnation is not only special upon the particular ovum which becomes developed into the particular child begotten, but general over the entire mass of at least one, if not both. And even if this be denied, it is sufficient to mention the placental endosmosis and exosmosis which for the nine months the fluids of mother and child undergo to convince an unbiassed judgment that new elements have entered into the mother's constitution which cannot fail to influence more or less her future progeny. But where impregnation has failed to take place, no such effects can follow, and the feeling of repugnance on the part of the deceased husband's

brother to take the childless widow for his own wife, to which feeling, as one usual, Dr. Espin has referred, is attributable to mere sentiment.

I have no doubt in my own mind, as I have already said, that it was knowledge of the remarkable fact above adduced that led to the difference in the Mosaic Law as to the brother's wife when childless, and the same brother's wife when in the ordinary course she had a family; and I do not think there is any difficulty in perceiving that a wife's sister, in the scale of affinity, not to say consanguinity is more remote than either.

P.S.—For confirmation of the more startling statements made in the foregoing argument, the reader is referred to Dr. Alexander Harvey's papers in the *Monthly Journal of Medical Science* for 1849 and 1850, and to his essay on Cross-breeding; to "Kirkes's Physiology," under the head of Impregnation of the Ovum; to "Carpenter's Comparative Physiology," in which is the following sentence (p. 536): "It appears from Mr. Newport's ingenious experiments, that the contact of a single spermatozoon is not adequate to produce complete fecundation, but that the penetration of a certain number of spermatozoa is requisite; and he has ascertained that fecundation may be effected partially (so as to occasion some, though not all, of the normal changes in the ovum), by a smaller amount." And similarly Dr. Tyler Smith, in Chapter I. of his "Manual of Obstetrics," says, "The pathogenetic influence may, I think, even be seen in the mammalia, and in the human female. In the well-known case of the mare covered by the quagga, the foals produced afterwards by intercourse with her own kind still bore the stripes of the quagga. In the human female, it is found that a woman having married and borne children by her husband becomes a widow, marries a second, time and bears children to her second husband which have the lineaments of her first husband.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

UNIVERSALISM.

SIR,—I am glad that Mr. Edmund Lawrence is once more taking part in the controversy on the highest topics that can engage a human mind. I greatly appreciate his courteous style, and I admit that the opinions he has expressed appear to me substantially the same as those in the sermon by Canon Roberts. Nevertheless, I am convinced that such opinions manifest very narrow ideas in regard to the grandeur and abundant resources of the scheme of Redemption, and most serious misconceptions of the relations between the Creator and the Universe. It appears to me, also, that neither of those gentlemen has clear notions as to what are the essential features of the views which have the term "Universalism" affixed to them, as a mark of ridicule or reproach, just as certain Governmental measures are stigmatised under the title of Coercion.

I disclaim the position which Mr. Lawrence seems to attribute to me, of pretending to "ideas higher than those which Revelation affords." My convictions have come entirely from the Bible. I was reading the sacred volume for ten years, without having oppor-

tunities of hearing the explanations of religious teachers; but during all that period I never read or heard anything about Universalism. At the end of that time the glorious conviction flashed on me with the vividness of lightning, on a certain happy day, while reading 1 Cor. xv., that it is the design of God to deliver all His intelligent creatures from evil, by the superior energy of moral good, which will flow forth from Himself with ever-increasing power and fulness. Since then that conviction has never been weakened or disturbed. At the same time I can imagine no limits to the peopling of the Universe, and conjecture that successive series of races may have to pass through modes of training, with contingencies, dangers, and liabilities, which may perpetuate evil, until the Intelligent Creation is prepared for its utter extinction.

It seems to me that the views put forward by Mr. Lawrence and Canon Roberts are dreary, and not calculated to act beneficially on the affections, as they exhibit no bright prospects, and veil the loving intentions of the Creator. I am rather surprised to be told by Mr. Lawrence that in his opinion the Universalist doctrine in no shape "will draw any to Christianity who do not love Christianity without it." As far as I understand the subject, the one class of ideas and conceptions holds forth the prospect of universal order and happiness; the other, the probability of a moral chaos, that shall throughout unceasing ages defy the organising power of the Creator, although the constituent elements of all existences have been designed and framed by Himself.

I differ from Mr. Lawrence when he says the righteousness of God "includes His qualities of mercy and love." Light and love are emphatically declared to be the pre-eminent features of the Divine Nature. "God is Light . . . God is Love." To my mind, righteousness cannot include love, but perfect love necessarily includes righteousness. The Creator and Ruler of the Universe, to whom the title "Love" is justly given, must maintain and permanently establish righteousness; not the righteousness of a human criminal judge, but the righteousness of an enlightened Ruler, who is also the Father of all intelligent beings, formed and endowed with life by Himself.

J. B.

Canonbury, June 6th, 1887.

BUNSEN—A CORRECTION.

SIR,—In the PULPIT of January 26th, 1884, you published a translation by me of a poem addressed by the late Baron Bunsen to his friend Rothe, which was stated to be the dedication of Bunsen's "Hippolytus." I find it is, in fact, the dedication of his "Philosophy of History." Bunsen was so interesting a man, and his memory is so deservedly esteemed, that it is worth while to make this correction.

JOSEPH JOHN MURPHY.

Belfast, June 6th, 1887.

THE CHURCH.

SIR,—Your correspondent, Mr. Sandlands, answers or evades the question that I propound by traversing a point in the form of the question which is not essential, by asking a question of me which is not to the point, and by other irrelevancies. The question

which he asks, Where in the Bible is the Catholic Church spoken of? I answer thus: In many places: e.g., Matt. xvi. 18, Acts ii. 47, Eph. i. 22. The Church is not characterised by the authors of the Scriptures by the adjective catholic, which is, I suppose, the point intended; and if Mr. Sandlands will say that it is not catholic, I shall be able to understand the drift of his question, which is the same that the Socinian asks, Where is the Holy Trinity mentioned in the Scriptures? I am told by your correspondent that the Church was not founded on the day of Pentecost, but at the foundation of the world. If so, there is an absence of mention of it throughout the Old Testament which cannot be easy to account for; unless the congregation of Israel be identified with the Church of Christ, as some have attempted to do, although it was but the prototype of the Church that is not national only but catholic. But the Church was not, according to our Saviour, founded at the beginning; for He said, "I will build my Church on this rock," *οικοδομήσω*, the future tense. I am prepared to be told in reply to this, that though the Church was not built till after our Lord's Ascension, its foundation, which is the Rock, Himself, was laid from the beginning. This is true; Christ is the foundation of the Church; but the foundation is before the founding.

I am told that I make confusion, and do not separate in my mind the work from the workers. I suppose that it is meant that the Holy Spirit of God was always working with all or with some of the human race, and that on the day of Pentecost certain workers were especially inspired. I submit that in the form of my question no confusion of thought is to be reasonably inferred. This confusion of thought produces bitterness and exclusiveness; which are very manifest in me when I speak of the catholic Church as consisting of all baptised persons. The objection insinuated against the use of the term catholic, by a writer who says that the spirit of Christianity is comprehensive, appears to me inconsistent.

I put my question in another shape, at the risk of again having confusion of thought ascribed to me. Is the society which our Saviour promised to build; which had its beginning in the sight of all men on the day of Pentecost; to which our Lord added daily such as should be saved; which He purchased with His life; which St. Paul commanded the presbyters of Ephesus to feed; to which also, according to the same Paul's words, He, Christ, is the head; is this society, or is something else, the Body of Christ? And if something else is, how shall we be assured of this out of the Scriptures? In the light of God we shall see light, and He shines upon our understandings chiefly through His revealed word. It is from that source, and not from the dark lantern of a human imagination, that I desire to be enlightened.

B.

June 6th, 1887.

RITUALISTIC DOINGS IN BRISTOL.

SIR,—A special correspondent in the *Church Times* of May 27th, writes hopefully with regard to the above. He singles out St. Saviour's Baptist Mills for especial praise. He writes thus: "Here, since the advent of the present excellent vicar, Mr. Neville Birkmyre, the sanctuary has been made to bear a thoroughly Catholic appearance." We all know what this means by sad experience, it is that no one would

know whether they are in a Popish chapel or not, it means a church with "high altars" and "side altars," with crosses, crucifixes, images, flowers, candles, "sanctuary lamps," altar-cards, etc., etc. The writer goes on to speak of how "the Mass" (!) is "rendered" at St. Saviour's, "The Collects, Epistles and Gospel are sung with proper inflexions." We know that prayers, responses and collects are chanted in a choral service, but to think of the sacred words of Christ and His Apostles, which are ordered by the Church "to be read" for the edification of the people, being sung "with inflexions," is disgraceful! It is just an imitation of a Romish Mass, where these portions of Holy Writ are recited in a sing-song sort of mumble-jumble. I have heard them so "performed" in the ritualistic shrine of St. Raphael's, Bristol, now happily closed by the Bishop for its extravagances. I remember there how these words of Scripture were "sung" in this manner by the officiating minister, who stood facing the wall instead of "turning to the people." "Coloured vestments and lights" are used here, the "Mass music" is "elaborate," in fact Mr. Birkmyre seems free to play at popery to his heart's content. At St. Jude's church, hard by, "lights and linen vestments" are in use, and we are told that "no one leaves the church during the celebration of the Holy mysteries." The presence of non-communicants may be harmless and is not forbidden, but the danger is that these persons are encouraged to remain for the purpose of adoring Christ's Body, which is supposed to be lying on the altar, after consecration of the elements. This is plainly seen from ritualistic devotional works. At St. Matthias-on-the-Weir, close by (Rev. J. P. Myles, vicar), the writer says: "Here the Mass is made the prominent feature in the Sunday services," also "Lights and coloured vestments are used, and two acolytes serve the priest." This living is vacant (in the gift of the Crown), it is to be hoped that a loyal and faithful man will be sent to it who will not spend his time in dressing up himself, his altar and his "acolytes" in satins, laces and finery, and that the chief "feature" in his services may not be "the Mass in masquerade" or other weak imitations of Romish ritual.

OXONIENSIS.

June 1st, 1886.

WHAT IS THE MEANING OF REGENERATION IN OUR SERVICES? WHAT IS THE CHARITABLE HYPOTHESIS?

SIR,—The charitable hypothesis hopes that what it thanks God for as past, has at least probably taken place! It would be monstrous to thank God for what one feels to be impossible.

2. Now, if the Regeneration of the Services be conversion, as this is impossible in the case of infants, it would be a mockery to thank God for it, as if granted in that Sacrament.

3. That Regeneration in the Services is conversion is actually incompatible with the charitable hypothesis. Conversion of infants, as future, may be prayed for and hoped for. To assert it as past, and to thank God for it, is the height of absurdity. Regeneration in the abstract may be conversion, and a thing future may be hoped for. But we must not mock God by asserting, and thanking him for, what we hold to be impossible. Regeneration may be con-

version, and we may charitably assert what we believe has taken place, such as adoption. Each theory alone is feasible; together they are impossible.

4. Now turn to the case of the sincerely converted adult, brought to the font. His regeneration is prayed for. As his conversion is past, or at least made the condition of his presenting himself, it cannot be the regeneration then prayed for, and made the subject of thanksgiving afterwards, as if having then taken place.

5. I do not say whether, abstractedly considered, it was wise for the Church to call adoption by the Holy Ghost regeneration. That it has done so is plain, as conversion, the only other alternative, is absurd and impossible.

A NATURAL INTERPRETATION.

NEWTON AND DARWIN.

SIR,—Modern science must be driven to its last shifts when its advocates have to sneak into "coward's castle," and only venture to propound its fallacies in those organs which it knows will be closed against its opponents. Most of your readers, I presume, know why Socrates became an object of hatred to the Athenian bigots. They judicially consigned him to death because he dared to doubt the truth of their established beliefs, and convinced them that they did not understand them themselves. He belonged to no party, and sought to show them that some of their most cherished beliefs were the most baseless theories. And, as I said before, they murdered him, because his presence and his noble testimony to the truth offended them. And there are scores who would willingly and joyfully treat me in the same manner, because I assert that the Newtonian philosophy is a huge imposture. And among all the highest literary talent in the metropolis, there is not one who would dare stand forth as its open advocate. But it stands its ground, from day to day, simply by the cowardice of those who know that any public discussion would be fatal to it. Mr. Sandlands affirms that Newton's device of "gravitation" involves a principle, which principle is demonstratively illustrated by the falling of ripe apples! And this is an average specimen of modern science! How long is this spurious pretence of true philosophy to last? As long as popularity rather than truth is the object sought for. I send with this a very short pamphlet. Perhaps your able "Reviewer" will have the manliness to reply to it.

JOHN HAMPDEN.

Balham.

[We print this letter in order to show that we wish to hear both sides of any question that has the remotest bearing on religion. But we would remind the writer that assertion is not proof, nor ridicule logic. We have read the Letter of Remonstrance, but fail to discover one word of fact, reasoning, logic, or attempted proof in it. It seems to have been constructed on the solicitor's instruction to counsel, "No case, abuse the defendant."—ED.]

THE CHURCH CATECHISM THE SHEET ANCHOR OF ORTHODOXY.

SIR,—Archbishop Usher was a moderate man, opposed to Laud. One of his canons of 1634 was to the effect that the Catechism, being divided into fifty-two portions, one should be explained every Sunday

to the people in Church. Could anything be better? Alas! By our revision plans this is abolished. In its place we have a new canon, that "It is desirable that every incumbent or curate, upon every Sunday, or at some other convenient time, with the aid of pious and competent persons, being members of the Church of Ireland, shall diligently instruct and teach them in the same." What a poor substitute! No chatechising before congregation on Sundays. "Sunday or some other convenient time." Thus the Catechism is banished from the hearing of the congregation, and the explanation falls from the clergy to "pious and competent persons being members of the Church of Ireland." Membership goes for nothing. People are members who are in heart rank dissenters, thinking Church and meeting-house all one. "Pious and competent persons," includes all who wish to teach. Thus the Church Catechism is got rid of. I believe he who gave the Church and faith this blow is gone to his account. All I will say is, that I am sure he knew not what he did.

2. The Church Catechism I call the sheet anchor of orthodoxy. It moors the Church between Puritan dissent on the one hand, and Popish dissent on the other.

3. Our Low Church friends object to it because of the first answer. "Baptism, wherein I was made," etc. But this means only, wherein Christ embraced me in the arms of His mercy, as the service has it. Regeneration in baptism has been misunderstood, as if it meant conversion. But this is not so. It merely means adoption by the Holy Ghost. Those who hold what is called "the Charitable Hypothesis," and thank God for the regeneration of a child, as having taken place in the service, cannot mean conversion, for they know that that in the infant's case is impossible. As to the converted adult Quaker coming to the font, what they pray for in his case, as regeneration cannot be conversion, because they hold it to be past. Even then, on their own grounds, the regeneration which they charitably assert in one case, and pray for in the other, is not conversion, but sealed adoption into God's family.

4. Our Low Church friends have another difficulty in the Church Catechism. It is the answer, "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper." But this only means that the spirit and grace from our Lord's Body in heaven are verily and indeed taken and received by us. This Ridley told his judges. Christ's Body, he said, is present—but how? By spirit and grace. That our Crypto-Romanists are not satisfied with it as it stands, is plain, for lately our *Irish Ecclesiastical Gazette* quoted it thus, "verily and indeed really present in the Eucharist." A thing being received as to effects, is very different from its being locally present. I may say "This window receives the sun." This is very different from saying that a comet is present within our solar system. There is no Popish presence taught in, "which are verily and indeed taken and received." Reception of a grace differs vastly from the local presence of the giver. Thus our Low Church friends need have no scruple about the Catechism.

5. But what about Crypto-Romanists? How do they feel towards it? They can make nothing of it. It condemns their teaching. They hold that of the bread and wine nothing remains but appearances. How does this square with "Bread and wine, which the Lord hath commanded to be received"? How

square, when there remains no bread and wine at all? Again, "The outward and visible sign, as a means whereby we receive the inward and spiritual." How does this suit the idea that our Lord's Body is locally present, clad with the appearances of bread and wine? At this rate it is our Lord's Body that is the means of conveying to us the ghosts of bread and wine! But this is not all. "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." But our bodies cannot be strengthened and refreshed by appearances, no more than by pictures of food. If the substance of bread and wine remains not to strengthen and refresh our bodies; then, by analogy, neither does the grace from Christ's Body in heaven strengthen and refresh our souls.

6. Crypto-Romanists may well say, as I know a leading divine did here in Dublin, "We can make nothing of the Church Catechism." But our Low Church friends need not object to it, except that small section who hold grace indefectible. That section is now so small that it may be called defunct. All others may well join with us in regarding the Church Catechism as the bulwark of Protestantism, against the party who now unblushingly tell us that a local presence of our Lord's Body is in ninety places at once; and that the adoration thereof may be fairly based on Scripture; and that to say, as the Church does, that His Body, being locally in heaven, cannot be locally on the altar, is to bind it by "such limits as condition a material clod," and that wherever His Deity is, there, of necessity, must be His Body also.

7. Let then every honest Protestant Catholic look to the Church Catechism as the main anchor which holds our ship firm, and keeps it in mid-channel, between the Scylla of Puritanism, and the Charybdis of Romanism. C.C., V.-G.

Reviews and Notices.

"THE EXPOSITOR." June, 1887. London: Hodder and Stoughton.

MR. W. H. SIMCOX'S paper on the "New Theory of the Apocalypse" is interesting, but we are greatly astonished that any one, except a German, should take the "New Theory" seriously. Briefly, the new theory is no new theory at all, but simply the old one, which as regards the Gospels and Epistles is fast being abandoned by all sober and reverent students, of "interpolation," "tendency," "re-editing," etc., etc. On the way in which German professors are quite prepared to accept any theory, except that of honesty, integrity and good faith, Mr. Simcox lets a little light: "In June 1885," he says, "Professor Harnack gave as a subject for a vacation exercise, 'the theological position of the author of the Apocalypse.' Herr Eberhard Vischer, a student to whom this task was assigned, told him that he had found no solution, but to explain the book as a Jewish Apocalypse, with Christian interpolations and set in a Christian frame. Dr. Harnack felt, as any one else would, an impulse to suppress the audacious undergraduate, but on reflection he says he found that there fell, as it were, scales from his eyes, and he encouraged Herr Vischer to publish his views, giving the work the sanction of his own name, and a postscript by his own hand." What a light this tale throws on the prevalence of

infidelity in Germany, where ecclesiastical professors regard the most sacred verities as open questions, and "encourage" students to publish their crude absurdities! We would advise Mr. Simcox to put these theories in his waste-paper basket, and to read Dr. Milligan's "Lectures on the Apocalypse"; a sober and reverent work which we are glad to see has reached a second edition.

Dr. Marcus Dods writes a very pleasant little paper on Esther. Everybody knows that the name of God never occurs in the book, but, as Dr. Dods says, "The whole story can be told, and in fact is told, without any allusion to higher agencies than the figures on the board. And this is as it should be. God is in the background in the story because He is in the background in life."

The other papers are on "The Origin of the Christian Ministry," by Mr. Gore; on "Philemon," by Dr. Maclaren; on the "Revised Version," by Canon Westcott, pointing out how the Revised Version has amended the want of uniformity in the Authorised Version; and on the "German and Anglo-American Revisions of the Bible," by Dr. P. Schaff.

PREFERMENTS AND APPOINTMENTS.

- Acland, Rev. Prebendary, Vicar of Broadclyst; Sub-Dean of Exeter Cathedral.
 Bernard, Rev. Thomas Dehany, M.A., Canon of Wells; Licensed Preacher in the Diocese of Salisbury.
 Chadwick, Rev. W. E., M.A., Vicar of St. Paul's, Sale, Manchester.
 Child, Rev. John, Perpetual Curate of St. John the Evangelist, Clifton, Hartshead, Normanton.
 Cramer-Roberts, Right Rev. F. A. R., Vicar of Blackburn; Rural Dean of Blackburn.
 Eayrs, Rev. Joseph, Vicar of Fairfield, Derbyshire.
 Isaacs, Rev. F. W., Curate of Horbury; Vicar of Cononley, Yorkshire.
 Kewley, Rev. James William, Rector of Matlock, Derbyshire.
 Knight, Rev. James S., Curate of St. Cleopas's, Toxteth Park, Liverpool; Sole Charge of St. Nathaniel's Mission Church, in the parish of St. Peter's, Birkenhead.
 Little, Rev. Charles Edward, Rector of St. Thomas's, Brampton, Derbyshire.
 McCann, Rev. Dr., Vicar of St. Cuthbert's, Birmingham.
 Mello, Rev. John Magens, M.A., Vicar of Mapperley, Derbyshire.
 Morgan, Rev. William, B.A., Vicar of Pennant; Rector of Llansaintffraid, Glan Conway.
 Phillott, Rev. Henry Wright, M.A., Rector of Staunton-on-Arden, Wye; Canon Residentiary of Hereford Cathedral.
 Roberts, Rev. Arthur Courtenay, Vicar of St. John the Baptist, Epping; Surrogate for Diocese of St. Albans.
 Robinson, Rev. John, Vicar of Walton.
 Ryst, Rev. George Herbert, M.A., Vicar of Chaddleshall, Berks.
 Smith, Rev. Wharton B., M.A., Chaplain to the Bishop of Grahamstown; Canon of Grahamstown Cathedral.
 Thompson, Rev. Archibald Douglas Cavendish, M.A., Vicar of Kildwick, Leeds.

CLERICAL OBITUARY.

- Blackman, Rev. E. L., M.A., at Lyon, France, on the 29th ult., aged 67.
 Clay, Rev. George Hollis, Rector of Aston, Herefordshire, at Great Kimble, Bucks, on Whitsun Day, aged 50.
 Dumbleton, Rev. Henry Francis, Second Curate of the Parish Church, Ilfracombe, on the 1st inst.
 Gildaie, Very Rev. George Robert, Provost of Tuam, at 17, Alfred Place, on the 2nd inst., aged 83.
 Walkey, Rev. Charles Collyns, for forty-two years Vicar of Lucton, Herefordshire, at Treaford Lodge, Cheltenham, on the 4th inst., aged 83.



The Church of England Pulpit.

CHRIST THE DESIRE OF ALL NATIONS.

BY THE REV. ARTHUR ROBERT PENNINGTON, M.A., CANON NON-RESIDENTIARY OF LINCOLN CATHEDRAL, AND RECTOR OF UTTERBY, LINCOLNSHIRE.

SERMON PREACHED ON BEHALF OF THE CHURCH MISSIONARY SOCIETY, IN LINCOLN CATHEDRAL, ON SUNDAY, APRIL 17TH, 1887.

"For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come."—HAGGAI ii. 6, 7.

WE are informed that immediately after the return of the Jews from their captivity in Babylon, they commenced the work of rebuilding a habitation for the Lord God of Israel. We find, however, that they were much hindered by the opposition of their enemies, so that they were often tempted to sit down in despair of being able to carry forward the sacred building to completion. And when the foundation of the Temple was actually laid, we are told that many of the Jews were greatly affected by the consideration of the difference between the present and the former structure. Haggai and Zechariah were, therefore, commissioned to encourage them to persevere, by assuring them that, inferior as this Temple might appear in comparison with that which Solomon had erected, it would far surpass the latter in glory. The Jews would no longer worship in a Temple of magnificent architecture, nor bow down at a shrine from which flashed the glory and issued the voice of Jehovah. The want of these symbols of the Divine majesty would, however, be more than compensated by the personal presence of the Saviour. This advent would be attended with consequences far more important than those which accompanied the promulgation of the law. Then God shook the earth; now He would shake the heavens, and the earth, and the sea, and the dry land, in order to prepare the way for the introduction of the kingdom of Him who is here styled "the Desire of all nations."

Omitting the preparation for the coming of Christ in the Jewish economy, I shall trace some of the expectations of Him in the heathen world, some of the yearnings for a Redeemer which render the title in the text especially suitable to Him. We cannot examine the works of the ancient writers without being convinced that they

were impressed with a deep sense of their need of a Redeemer. What a deep groan seems to issue from the breast of suffering humanity! Thus those highly gifted philosophers speak of the soul as a city which tyrants hold, of lusts as the masters which bring us into bondage. Again, the divine Plato speaks of sin as having introduced discord into that soul which ought, as a well-tuned instrument, to yield the most exquisite harmony. How often, too, do heathen writers, in speaking of the soul, employ nearly the same language as the prophet when he speaks of the Israelites, as being full of "wounds, and bruises, and putrefying sores." Thus they spoke of sins as of stripes and wounds, leaving enduring marks on the miserable souls of those who had committed them, who would carry these evidences of their guilt before the awful judgment seat, where, after death, they would have to make their appearance.

Now the great business of the ancient philosophy was to rectify this disorder, to restore this harmony, to find a deliverance from these oppressors. The words of Socrates point at an infinite distance indeed, and are a prelude to the truth in the words of our Lord, "Except a man be born again, he cannot see the kingdom of God," when he describes it as the business of that philosophy to help to a birth the conceptions which were struggling in the soul. Again, that well-known precept, "Know thyself," what is this but a preparation very far off for the "Repent ye" of the Gospel, since it is not possible for a man really to know his own heart without the deepest self-loathing on account of its desperate wickedness, and without an earnest endeavour to reform whatever has been amiss in him? Again, *he* is represented as the wise man who has burst the fetters which bound him, and has come forth disenthralled into the land of light and life and liberty. Again, when we find music described as the best outward expression of that harmony which ought to reign within, we are reminded of One, the mighty Master of all spiritual melodies, whose own life, free from one jarring note, should make perfect music in the ears of God; of One who should attune once more that marvellous instrument which had been silent so long, even the soul of man, and draw from it again sounds which should be sweet even in ears accustomed to the very symphonies of heaven.

But while we admit that these illustrious men saw clearly their disease, we must at the same time allow that they failed altogether in discovering the remedy. They could expatiate in elegant and eloquent language on the duty of struggling with our sinful desires, of forgiving even our enemies, of coming before God with clean hands and a pure heart, but they could not carry their good resolutions into effect. Besides, they only professed to accomplish these objects for a few highly favoured individuals. The philosopher, from the

eminence to which his wisdom had raised him, congratulated himself on his own deliverance, but scarcely felt any pity for the ignoble herd of sensualists and worldlings beneath him, who were seeking in vain for deliverance from their manifold corruptions. The poor, to whom emphatically the Gospel is preached, were altogether neglected by the ancient philosophers. Besides, they did not work out a deliverance even for themselves. After having conquered one tyrant, they yielded themselves without a struggle to the dominion of another. The slave of lust became the slave of vain glory. They thought that their brows should be wreathed with laurels, because they had made greater proficiency in wisdom than their fellows, or because they had imposed a check on some lust which had reigned with undisputed authority over them. Thus the house from which one spirit had been expelled was only occupied by other spirits more wicked than himself, who polluted those goodly chambers which had been swept and garnished that they might become the home of a nobler and purer inhabitant.

We shall find that, as the world became older, a stronger desire was awakened in the minds of men for the healing of the leprosy with which their nature was polluted. At length, just before the coming of Christ, a cry so deep that it could not interpret its own accents, ascended from a groaning and travailing creation. With what earnestness did it call for a Deliverer! Thus the ancient philosopher, Seneca, says: "No one has sufficient power to deliver himself from his present situation; it is right that some one should hold out to him the hand, that some one should instruct him." What a wild wail of despair, which excites our deepest pity, issues from the depths of their broken hearts, as they speak of the vanity of all things, and of their own incurable evils! Thus Cicero writes: "that it would be best for a man never to have been born; and that the next best boon which could be bestowed upon him was an early death." We see, then, that a deep sense of the need of the promised deliverance had been awakened in the human breast. Thus men were prepared to welcome the "Desire of all nations," the Sun of Righteousness, which would ere long rise with healing on His wings, on a sin-polluted and sorrow-stricken creation.

But God's ears were not deaf to this cry of distress. He only waited till the resources of human wisdom had been exhausted; till the cry had deepened into an impassioned wail of agony; till men had learnt by repeated failures that it was utterly in vain to attempt to deliver themselves from the power of the oppressor. He had afforded every facility for the solution of this problem. The philosophers of the ancient world show how far the wing of unaided human nature could soar. If deliverance could have been found anywhere, it would have been found in those illus-

trious men who, gifted with the loftiest powers of intellect, had laboured in the investigation of truth. But at the very time when intellect had achieved the proudest triumphs known among the heathen nations of antiquity, and taste was so refined that its productions have served as a model for the imitation of men in all succeeding ages, the people were more idolatrous in their habits, and more corrupt in their practices, than in any preceding period of the world's history. Thus, then, man's inability to deliver himself became manifest beyond the possibility of doubt, when it was seen that the worst form of the moral disease existed in an age most remarkable for its refinement and intellectual vigour. Then God interposed on its behalf. He who had said long before, "I have surely seen the affliction of my people," saw the affliction of a world which had hopelessly wandered from the path, translated its confused cries into an appeal to Himself, and sent forth His Son to be the Saviour of the lost. Then it was manifested that the prerogative of the Christian faith, the secret of its strength is, that all which it has and offers is laid up in a person; that it has not only deliverance, but a Deliverer. Then, strengthened with Divine strength, men obtained power to carry their good resolutions into effect. The great Physician of souls bound up the bleeding wounds. The Redeemer struck off the fetters which sin and Satan had wound around them, and brought them into "the glorious liberty of the children of God."

But in another way Christ may be said to have been "the Desire of all nations." If only our ears were unstopped, marvellous voices would reach us from many unexpected quarters, which speak to us of Calvary and the Cross. An examination of the religious history, not only of Greece and Rome, but of all heathen nations will serve to show us that they were impressed with the deep conviction that sin had raised a barrier of separation between men and the gods; that many were pressed down to the earth beneath an overpowering burden; that conscience reminded them in loud and thrilling tones of sins unpardoned, and duties unperformed; that their vices and crimes were such as exceeded description and defied conception. This conviction of sin was accompanied with a deep persuasion, that sacrifice must be offered to heal the breach between man and his Maker; that the sacrifice, in order to be acceptable, must be a sacrifice of value; not the lame and the blind; not the scanty gifts of a niggard hand; the offerer thus giving token that if he had anything worthier, he would bring it. Thus the bullock was brought which had never submitted to the yoke; the horse which had known no rider; in other words that was brought which had not been worn out in the service of the world, but which was from the very first consecrated to heaven. Hence, too, the prodigality which startles us at times, the hecatombs

of victims, the rivers of oil, the cattle from a thousand hills.

Herein, too, lay the explanation of the yet direr sacrifice—the fruit of their body for the sin of their soul; such offerings as we read of at Carthage, when the inhabitants sought out in the mighty peril of their city, the dearest things which they had, the choicest children of the noblest houses, and cast them into the glowing arms of that merciless idol, which their sin-darkened hearts had devised for their God. But, if we listen attentively, we shall hear a confession wrung with many tears from the depths of noble souls, that they had tried all their sacrifices in vain, that no offering would give them the holiness which they desired, that they had constantly before them the writing on the wall which startled the monarch of old amid his revelry: “Thou art weighed in the balances, and art found wanting.” To what, I ask, did all this point—this inability to obtain satisfaction, this reaching after the purest, the best, and the choicest, even in its most dreadful perversions, but to Him who was “the Desire of all nations,” the fairest of the children of men, the choicest whom the earth had borne, the one among ten thousand, who by the eternal Spirit offered Himself without spot to God, thus reconciling man and heaven, bringing “glory to God in the highest, and on earth peace, good-will towards men?”

And now, brethren, what say ye to these things? These very heathens who set such a price on their sacrifices, which were but shadows of the true, who made by them such continual acknowledgment of guilt which they had contracted, of punishment which they deserved, of reconciliation which they desired, will rise up against us in the last day, if we have never yet really desired to stand under the Cross, never really claimed our part in the great oblation made thereon, as on the holiest altar ever reared upon earth. Ah! it is plain that we have never brought ourselves into contact with inmost realities, that there has never yet risen on our soul the awful vision of a holy God, that we have wholly shrunk from looking into the depths of our own corruption, if as yet we have never cried from the ground of a broken heart, “Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow.” Oh! then, cry “with a great and exceeding bitter cry,” for a deep conviction of this inward pollution. And then will you be led to value greatly the peace-speaking blood of the atonement. And then, when every other foundation fails you, amid the wreck of matter and the crush of worlds, you firmly fixed on this tried, this immovable foundation, shall lift your heads with joy, knowing that “your redemption draweth nigh.”

I could easily give other proofs that Christ was the Desire of all nations. These, however, already given will be found sufficient for our

purpose. I have, in the statements which I have made, confined myself chiefly to the great writers of Greece and Rome, because their ability and high character stamp their sayings with a value for the whole human race. But the correctness of the assertion may be confirmed from the heathen world in all ages. We are sorry to say that there is a feeling abroad in the world which, if it be not checked, will serve to damp our missionary ardour, and to prevent us from using holy and self-denying exertions for the promotion of the Divine glory in the salvation of our fellow-creatures. Men look at the sparkles of Divine truth which glitter among the heathen, the goodly maxims which are gathered from the fields of heathen philosophy, and make use of them to undervalue the original teaching of Christ and His Apostles. But, brethren, the goodliest maxim is nothing except in its agreement with a body of truth. A world of such maxims, if they were collected, would be only like ten thousand artificial lamps, which shed a soft radiance over the darkness of the night; but they cannot do the work of a single sun, which pours a flood of light over forest, and mountain, and river. We must remember, too, that they who gave precepts and maxims only, gave not to man that which is the gift of gifts, and the blessing of blessings; that Christianity is, as we have seen, life and power; that there is not under it, as under the heathen systems, a wide gulf between saying and doing; that the study of Christ's character, with earnest prayer for the assistance of God's Holy Spirit to enable us to copy the Divine portraiture, transforms and transfigures us, till we catch the reflection of its brightness, and shine with a pure and holy radiance like its own.

We are thus brought to the direct connection between this subject and the work of the Church Missionary Society for which I am to address you this morning. I shall have furnished you with a strong reason for supporting it if I have been able to impress you with a deeper conviction of the utter impotency of the heathen for any high and holy purpose without that knowledge of Divine truth which it is its great object to propagate among them; if I have reminded you that Christ is the “Desire of all nations,” because He is the only stiller of the earth's groans, the only fulfiller of the world's hopes; if I have told you that all of which men had only a troubled dream before His advent, becomes in Him a waking reality; that what men were devising in vain for themselves, God has given to us in His Son; that in the room of shifting cloud palaces, with their mockery of temple and tower, stands for us “a City which hath foundations” resting on this earth, “whose Builder and Maker is God.” We must remember, too, that sages as well as people are wrapped in an Egyptian darkness; that as long as they remain heathen, Satan will, as we have seen, press them down to earth with a power which laughs their

feebleness to scorn; that they are utterly unable to devise the means of reconciliation with their Maker; that they know nothing of that Saviour who alone can speak peace to their troubled conscience, and animate them with a hope full of immortality. You will be ready to call Christ their Desire, because when a strong sense of their need of healing which at present appears chiefly from their confessions, and books, and sacrificial ceremonies, has been created in their breasts by the missionaries of the Church Missionary and other Societies, He alone can, as the Almighty Physician, breathe over the prostrate form, lying in the agonies of death, the words "I will, be thou clean." Very soon, we trust, casting away its death-shroud, that form will stand erect in its majesty, displaying a beauty faintly representing that perfect loveliness with which the Church of Christ shall be adorned, when "all glorious within," and arrayed in the white robes of virgin purity, she shall stand forth a fair and finished likeness of her Divine Redeemer, "without spot or wrinkle, or any such thing," faultless in His presence "who chargeth His angels with folly," and "in whose sight the heavens are not clean."

I would then now urge you to contribute liberally to the support of that Society, the Church Missionary Society, which has been instrumental in promoting the success of missions in India, Sierra Leone, and other parts of the world. I must not, however, fail to remind you before I close, that there are thoughts connected with those words, "Thus saith the Lord of hosts, yet once more, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land," which should quicken your energies in the work of making known the everlasting Gospel to the heathen. That prediction was first fulfilled, when, amid the convulsions of nature, amid rending rocks, and opening graves, the kingdom of darkness was overthrown, and the kingdom of life and immortality was established on its ruins. It was fulfilled again when God shook to its foundation the whole fabric of heathenism. We see the idols laid prostrate, the temples levelled with the ground, and "the Lord adding to the Church daily such as should be saved," till at length the whole Roman empire crowded round the banner marked with the Cross of the Lord our Redeemer. God shook to its foundation the Jewish Church and nation. We see the banner of the Romans floating triumphantly over a desolate waste; we see them leaving amid scenes once full of life and animation a stillness as deep as the stillness of the tomb; we see the Temple lying a blackened mass of ruins on the ground; we see the Jews scattered over the face of the earth, like the fragments of some mighty vessel. But there is a future fulfilment of this prediction: "God will shake the heavens, and the earth, and the sea, and the dry land; He will shake all nations"; when that voice

shall issue forth which shall be echoed from the city, and the mountain, and the desert, and the battlefield, all creation hearkening, and all who have ever lived simultaneously answering; and when the throne of fire and cloud shall be erected for judgment. That time may not be far distant.

By tempests, earthquakes, and by wars,
By rushing waves, and falling stars,
By every sign our Lord foretold,
We see the world is waxing old,
And through that last and direst storm,
Desery by faith our Saviour's form.*

Oh! let us, then, remembering that the "night may soon come when no man can work," "be instant in season and out of season." How much work there is to be done, and how little time in which to do it! The harvest—alas! how little of it has been reaped—is red with the glow of the setting sun. China's millions, India's countless idolaters, Africa's degraded sons, are waiting to be gathered into the fold of the Redeemer. Oh! let the love of Christ constrain us to labour and to pray for the blessed consummation. If one passing cloud shall for us overshadow that city of light, of which "the Lord God Almighty and the Lamb are the Temple," if one thought connected with earth shall embitter our happiness in the heavenly mansions, it will be this—that we have won so few souls to Christ, done so little for God's glory. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

At the last monthly meeting of the London Clerical Conference, held at Sion College, the following resolution was unanimously adopted:—"That this conference, whilst approving the main provisions of the Church Patronage Bill, reluctantly but strongly protests against its passing into law until clauses 9 and 14 are modified and clauses 10 and 15 are withdrawn; and that a petition to that effect be drawn up, signed on behalf of the conference by the chairman, and presented to the House of Commons, and, if it became necessary by the sending back of the Bill, to the House of Lords."

BURIAL REFORM.—The Bishop of Liverpool presiding last week at a conference held under the auspices of the Church of England Burial, Funeral, and Mourning Reform Association, said that how people came to be ready to bury their dead in strong imperishable coffins he could not understand. Archdeacon Bardsley, Mr. Chas. Aspinall (Coroner), Mr. F. W. Lowndes, M.R.C.S., and the Rev. F. Lawrence, Hon. Sec., followed, resolutions being carried in favour of the total disuse of crape, strong coffins, brick graves, and the like; and emphasis being given to the manifest fact that there will be little appreciable diminution of the expense of funerals until the coffins be of the simplest and most readily perishable material, and the burial in the plain earth. An urgent appeal was made for funds.

* Keble's "Christian Year"—the Second Sunday in Advent.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JUNE 18, 1887.

MR. GLADSTONE IN WALES.

MR. GLADSTONE has made what an American would call a high-class progress to a part of Wales which he does not often visit. The proceedings were of an unusually unrestrained character, though of course they were invested—as Mr. Gladstone's proceedings always are—with solemn significance. Wales (or rather South Wales, for there are two Waleses as well as two Irelands—a fact not to be forgotten when Separation has been adopted as the policy of a great party) declared her undying adhesion to the cause of Home Rule; and at the same time there was a demonstration of the essential unity of the three kingdoms in the form of a boatful of Irishmen, who came over from Cork for a diversion. These Irishmen played no small part in the programme. They arrived on the Saturday evening and departed on the Sunday evening, so as not to lose a day's work. Gallant little Wales worked herself up into the necessary frame of mind. An auctioneer and his assistant who had undertaken to distrain on a farmer's stock for tithes had been “conquered.” That is, a crowd gathered round them and injured their two horses so badly that both of them had to be killed; then threatened to murder the men themselves, and finally escorted them through the town with their coats turned inside out. The police looked on at all this without even attempting to interfere, so that the “cause” progresses in Wales in even more favourable circumstances than in Ireland. The Welshmen have not yet developed a taste for that purposeless brutality which Irishmen indulge in when they lop off the tail of a cow or hamstring

a horse; nor do they shoot people from behind hedges, or fire into people's cottages. But they have got into a state of lawlessness, and the difference is only one of degree. It needs only a little more passion, a little more encouragement, to transform Wales from a country which reared and raised to greatness that eminent man of peace, Mr. Henry Richard, into a cockpit which even he would be compelled to disown as his fatherland. For ourselves, we regard this project of Mr. Gladstone's for fanning the Separatist flame in Wales with equanimity. He cannot help himself. The Gadarene madness is upon him. There is for him no longer any hope of ascent into higher regions of statesmanship than he has reached before; he has made his choice for a downward course, and that choice, once made, has become his master. The pitiful condition to which he is reduced may be judged when, for example, such an occurrence as we have mentioned takes place almost at his very gates, and he cannot say a word by way of remonstrance or reprobation. Even on a wider field he is equally powerless to do the right thing. Mr. O'Brien goes over to Canada on a lawless and seditious mission. Mr. Gladstone cannot say a word, for Mr. O'Brien is Mr. Gladstone's ally. Dr. Tanner besmirches the fair fame of the House of Commons as a model to all the world for good manners and fair play, by the ostentatious use of language which would disgrace a Yahoo; Mr. Gladstone cannot raise his hand in deprecation or rebuke, for Dr. Tanner is Mr. Gladstone's ally. Mr. Healy exhausts his ingenuity in the obstruction of the business of Parliament, and Mr. Gladstone feebly stays away from the House that he may avoid the necessity of following Mr. Healy into the lobby. We are convinced the country has not yet grasped the extent of Mr. Gladstone's degradation. For years Mr. Parnell has had to endure the taunt that no matter what horrors were perpetrated in Ireland, he never dared utter a word in condemnation of their perpetrators. Privately he might abhor them, but publicly he must say nothing, or have recourse to ambiguous language, scarcely less dangerous on his lips than open incitement to further crime. Mr. Gladstone is now in exactly the same position. No matter what excesses may be committed by his Parnellite allies, he dares not disavow them. He is bound to tacitly endorse their every act. It is not that he could not free himself from the alliance; but that would mean giving up the whole policy of Home Rule. Any statesman who proposes to give Home Rule to Ireland must co-operate with the men who are in favour with the people of Ireland; and the men who are in favour with the people of Ireland are the Heals, Tanners, and O'Briens. You cannot disassociate Home Rule from these particular names. The policy is disreputable enough, but the *personnel* is

more so; and you cannot separate the policy from the *personnel*. Since, therefore, Mr. Gladstone will not give up the policy, he is bound hand and foot to the—well, Mr. Gladstone's own language is invariably appropriate—to the “blackguardism” associated with it. There is only one course open to him, and that leads downwards. He has not reached the bottom yet, but he will as surely get there as other wrecks, for which the world feels a great deal more sympathy. This incursion into Wales marks a stage in the descent. Its object is to promulgate Separatist ideas. Home Rule for Wales is to be the bait with which votes are to be caught in behalf of Home Rule for Ireland. It is no ordinary political demonstration Mr. Gladstone is going to make. He wants to bring Wales in tune with Ireland; to excite a hatred of “South England”; to put into the heads of Welshmen the pernicious notion that they are a conquered and enslaved people; to sully the sacred name of national independence by associating it with mere disunion. But the very grossness of this purpose will cause it to defeat itself. The Welsh mission will be as complete a failure as Mr. O'Brien's tour in Canada. All the assistance which the Home Rule project could hope to gain from the sanction of a great name it has had. The Gladstonian virtue is exhausted, and its future manifestations will only further confirm its impotency.

ADDITIONS TO THE CATECHISM.

AT the recent meeting of the Southern Convocation, the subject of a Supplementary Catechism was discussed very fully. It appears that at a former sitting in February last a committee was appointed to draw up such a catechism, and it was the report of this committee which gave rise to the discussion. Many no doubt are perfectly satisfied with the catechism as it is, and are very much afraid of any additional matter being introduced, preferring to take the words as they stand, and to make it the mainstay of their teaching. And yet we cannot shut our eyes to the fact that there are many things that the catechism does not touch at all, and upon which it is desirable that the authentic voice of the Church should be heard. Then, again, catechising has now become an integral part of the Church's work, for while it has been recognised in the Prayer Book, yet in many places it has become virtually a dead letter, and therefore it would be far better to have definite ground to work upon than for every clergyman to take as his model the lessons of some favourite author; for every year adds to the number of Sunday School Lesson Books, or Hints on Catechising, all good and excellent in their way, but lacking the stamp of authority.

The report of the committee suggested three or four subjects as suitable for the additional catechism, viz., the definition of the Church, the work of bishops, priests, and deacons, and the duty of belonging to the Church. The first of these questions called forth a great deal of discussion; and yet it is most desirable that people should know something as to what the Church really is, and if clergy are to hold fast to the 39 Articles, to which they swear their unfeigned assent and consent, both at Ordinations and at other times, we can see no reason why they should not teach the young in a simpler form, that which the 20th Article distinctly states. Further, in these days when the number of sects and armies are on the increase, it seems most important that we should plainly state our position, and in this way “Justify the Church to the people.” So, again, the duties of a bishop, priest, and deacon may very well be explained to the people, more especially the young; and it does not seem any harder to have an explanation of these matters than the definition of the outward and inward part of the Sacraments, or the longer explanation of the Lord's Prayer, which stands in the present Catechism. Certainly it is most important that every person, young or old, should be able to give a clear and logical reason why they belong to the Church of England, for it is apparent that great ignorance on this point exists, not only among the working classes, but also among the “upper ten,” those who ought to know these things. If there is the duty of teaching the history of the Church to the people, to strengthen them in their attachment to the Church of their fathers, surely it is incumbent to instruct the youth in the principles of the Church, so that when they grow up and come to years of discretion “they will not depart from it.”

If we look at the Church of Rome we see that the priests take the greatest pains in instructing the youth in the faith, and this may be the reason why so few leave Romanism for the Church of England, or other bodies. In the early years of life they are so deeply instructed, and their minds so impregnated with her teaching, that they do not leave it. The words of the late Cardinal Wiseman—“Give me the children of England, and in twenty years England shall be Catholic,” convey a most important lesson for churchmen, viz., to teach the truth in all its fulness, and if this supplementary catechism helps this, then it will not have been labour in vain.

Further, the instruction thus given will be invaluable as a means of preventing that leakage which is going on from the Church to other bodies. Only the other day we saw that some emigrants, who had gone out to Canada, had been so badly instructed in Church principles, that they had lapsed into dissent; and in many cases we have heard of people going to other countries, and either losing their faith altogether, or lapsing into

complete indifference. It is therefore most important on these grounds, as well as on others, that clear and distinct statements should be given.

We might further remark to those who are doubtful as to making any additions or supplement to the Book of Common Prayer, or to the Catechism, that Bishop Overall drew up a large catechism, which was published, and we believe used for a time, but afterwards dropped; and this may be the reason why the term "Short Catechism" is used in the Confirmation Service. Anything that will help to bring the Church more into "touch" with the people, and which will help to instruct people—both old and young—is to be welcomed, provided it be done on the broad lines of the Church, avoiding extremes, yet at the same time "teaching the truth in love."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

WHAT IS THE CHURCH.

SIR,—The Church in its strictest sense—*ἐκκλησία*—is the body of Christ—the whole company of the Redeemed. The word is also used to describe the several sections of Christians. It also describes the subdivisions of those sections. It may be used to describe a congregation. The building is sometimes put for the worshippers. This is all so clear that it goes without the saying.

The Church, properly so called, is from the beginning. "Abraham rejoiced to see my day; he saw it and was glad." So the patriarchs and prophets and all the faithful before the coming of the Redeemer were added to it. Their faith was, like Abraham's, that of anticipation. "The just shall live by faith." This is also clear.

"B." thinks that there is no confusion in his thoughts. If I may, I should like again to submit that there is. He need not wince under it, because I have no doubt there is reason for it. But let us again see where the confusion lies.

As I understand him he imagines that a society was formed at Pentecost—a distinct thing—and that it has continued as it was then and there formed. Of this he asks, Is this the Church? Or is something else the Church? Now I was anxious to give a clear and definite answer to these questions. And, as I take it, I gave an answer whose meaning was clear. He does not think so.

Now, if the Church existed before Pentecost and if, at Pentecost, the Lord added to it . . . it is clear that it was not first formed then. What was the society that was then formed? To this we must first have proof that a society was formed. Was a society formed? a special one? There were many Churches. The missionaries went everywhere preaching the Gospel. Wherever there were believers, there they met for common worship and edification. There too a Church was formed. It would seem that the mode of worship was not identical universally, though the teaching was the same.

So that there was no special society formed of

which it may truly be predicated, "This is the Church." Here, as I take it, lies the confusion. "B." thinks there was. He seeks to make it identical with something; but there is nothing wherewith to identify it.

I will not occupy your time with noticing all that "B." says, as it is not necessary. I will notice a few points only.

1. *The Catholic Church.* If I remember right, "B." characterised this as consisting of all baptised persons. It was in this sense that I asked my question, "Where is the Catholic Church spoken of." I need not tell him, because he knows, his references do not speak of the Church as consisting of all baptised persons. There are two kinds—rather two baptisms in one—the baptism of water and baptism of the spirit. "I indeed baptise you with water . . . with the Holy Ghost."

2. *οἰκοδομήσω.* This at first sight seems to favour the idea that something was to be started; but reflection puts all right. The subject is a long one; but it may be briefly put in this form. (1.) The redeemed, before Christ, anticipated the sacrifice. (2.) The redeemed after the crucifixion looked back. (3.) Peter put his creed—perhaps there without a full knowledge of its import—into a formula. (4.) This formula after the crucifixion would serve to describe the shape which the faith should take. (5.) Hence the Lord Jesus would say, *οἰκοδομήσω.* The meaning is obvious. I need not point out the difficulties of any other interpretation.

3. *St. Paul commanded the Elders at Ephesus to feed the Church.* Does "B." not see that this was only possible to a congregation? It could not be said of a society which took its rise then and continued till the present day.

4. *How shall we know that the Church, properly so called, is the body of Christ?* Search the Scriptures. Seek the spirit's guidance. These are the only means; at least, they are the great means. There is nothing clearer to my mind than this. The Scriptures separate the good from the bad—the sheep from the goats.

J. P. SANDLANDS.

Brigstock Vicarage, Thrapston,
June 11th, 1887.

SIR,—It seems as if the old puzzle of the Church and the churches is as far as ever from being cleared up. Your correspondent "B.'s" perplexity about it has been curiously illustrated by the recent long debates of the Southern Convocation over the definition of the Church, and I cannot be surprised that he fails to find any satisfaction in the light which the Vicar of Brigstock has undertaken to throw upon the subject. Is it too presumptuous to take up one's parable, after Mr. Sandlands has uttered his oracle in vain?

There can be no doubt that the society to which the name "Church" is given was founded on the great day of Pentecost, and came into existence as a visible body of believers in the Messiahship of Jesus. In the beginning of Christianity the Church was the congregation and fellowship of the believers in Jerusalem.

But as the Gospel spread through the Roman Empire, similar societies or bodies of believers were formed in all the cities, and to each of these the name Church was given, just as much as to the

original body in Jerusalem. These were all local bodies, independent of one another, each with its own organisation, but spiritually united by a common faith in Christ, and to some extent held together in external fellowship by their common acknowledgment of St. Paul's apostolic authority.

As time passed, and episcopacy became general, these scattered societies or Churches associated themselves somewhat after the type of confederations of independent states, and formed for themselves a supreme legislative body in the shape of Œcumenical Councils. But after a short period of such visible, external union, disintegration set in. Bodies of Christians, such as the Nestorians and Monophysites, broke off and became independent. Then came the great schism between Eastern and Western Christendom; and later, the splitting up of Western Christendom at the Reformation, followed by a further process of disintegration which is still running its course.

Now if we define the Church as a visible society, association, or body, it is apparent that since the early spread of Christianity there have always existed a great many such churches, side by side, local, national, "particular" (to use the phrase of Art. xxxiv.), but that for a short time only (that during which all such churches were represented in, and submitted to, Œcumenical Councils), was there any one such body in existence which could be called absolutely and exclusively *the Church*.

If it be said that the aggregate of particular churches, or the aggregate of baptised persons, makes up the visible Church, no doubt that is true; but then the term is used in another sense. It ceases to mean a visible society or body; it becomes a term of classification representing an idea, not an entity; just, for instance, as the word "mankind" is coined by the mind to gather under one conception all the varieties of the human race. For a body or society is not an aggregate of dissociated individuals. It implies cohesion, organisation, bonds of union; and these do not visibly exist in the aggregate either of particular churches or of baptised persons.

Thus history drives us into two uses of the word Church. In one it stands for a society which is visibly organised, and held together by external bonds of union; in the other for an aggregate of individuals (or churches) who are not visibly organised into a society, nor united by any external ties, but whose union, if they are united, must depend on invisible, super-sensible, spiritual bonds. This is the Church, as distinguished from the churches.

Now let us see if we do not find an analogous distinction in Scripture. Our Lord employs the term "Church" twice; and, I should say, in different senses. First, absolutely, ideally: "On this rock I will build my Church." Secondly, partially, in a local, concrete sense, for a single congregation, exercising discipline over its members: "Tell it to the Church;" "If he will not hear the Church." And can we avoid seeing a like double use in the Apostolic writings? Everywhere we read of particular, local, concrete churches; but besides these we read also of a body which is not local or particular, but abstract and ideal, and which stands before us in solitary grandeur as *the Church*, the Body of Christ, the Bride of Christ, the Temple of the Spirit, the Church which Christ redeemed with His own blood, the Church which He will present to Himself, a glorious Church, holy and without blemish.

It seems clear to me that these passages are to be taken ideally. There must be present to the mind of God a society of which they are true; yet it is certain that there cannot be picked out of all the ecclesiastical associations of men in the world any one visible, organised society, which has an exclusive right to appropriate them to itself. Of every visible Church it may be said that it is a more or less perfect or imperfect earthly image of the heavenly ideal; but of none may it be said that it is itself identical with the ideal. The Jerusalem which is above is the mother of us all.

I think that "B.'s" question is faulty and incapable of an answer, because it mixes up together the attributes of the ideal Church of Scripture with those of earthly, particular Churches. There is no such society, visible and organised, now in the world, as the one which he describes in his question. If there is, let him name it. If there is not, what is the use of asking a question about it? It will not do to point to the Holy Catholic Church of the Creed; that is not a visible organised society at all. It is God's ideal; the earthly reality or counterpart is all disorganised and broken to pieces, and marred by a thousand faults. We shall see the ideal realised when it descends from heaven as the new Jerusalem.

PRESBYTER.

A WAY OF PEACE!

SIR,—The *Church Times* of June 3rd has an article thus headed. But I see not any so much opposed to peace as that paper is. If it would explain one or two things, and leave some others open, there might then be peace, at least among sound Churchmen.

1. Let adoration be explained as adoration to our Lord's Deity. There we all agree. As to adoration of a presence of His Body, a spiritual Body, or a Body spiritually present, on that we never shall agree.

2. As to Virtualism, or a presence by grace, let that be allowed to be a tenable opinion, instead of being denounced as unknown to antiquity. Surely none can deny that virtue goes out, or may go out, from our Lord's glorified Body. This would agree with "It is the Spirit that quickeneth." Whereas their local presence contradicts, "The flesh profiteth nothing."

3. Let it be allowed that it was of His Body, broken and slain, that He said, "This is My Body." Such exists not now.

4. On these grounds, we might have the peace desired; but on no other.

C. C., V.-G.

NEWTON OR DARWIN.

SIR,—I am inclined to think, from the tenour of your remarks and the indifference exhibited towards this subject in general, that the educated classes and the religious professors in particular, are not sufficiently sensible of the importance of the principle involved in its discussion. It is not simply a matter of true or false science; that would be taking a very low ground on which to argue the point, and would imply a concession to the superior authority of the modern scientists to which they have no sort of claim. But

the issues of it are so essentially connected with the authority of the entire Scriptures, that to contradict or ignore the testimony of the Mosaic history at its very commencement, is to render any absolute reliance on its subsequent portions a mere effort of credulity. Every day, and upon every subject in which any reference is made to matters of fact, the intelligent and impartial inquirer is convinced and compelled to confess that whenever Divine inspiration has made any statement, no vestige of a flaw or positive error has ever been detected. And it is not fair or just to quibble about words or phrases, when it must be known that the question at issue quite as much concerns the public generally as it can me. I therefore appeal to you and your readers as educated men, and ask them if Newton, or Huxley, or Tyndall or Darwin, or any modern authority whatever, has ever demonstrated the fallacy of any single statement in the Mosaic records, or has ever convinced any competent witness that Moses ever wrote a word except under the direct influence and authority of Divine inspiration, and, consequently beyond man's cavil or dispute? If Newton and his "gravitation law" do verily and indeed describe the facts of nature, then those who profess to understand them, might directly deny that inspiration had anything to do with the history of creation, as described in the Book of Genesis; and we should only concern ourselves with those doctrinal subjects which are simply matters of faith; but that, in matters of fact, Moses and the other sacred writers were left entirely to their own devices, and allowed to "accommodate" their language to the opinions or prejudices of the multitude. Medical science, as you yourself admit, is now bearing its candid testimony to the soundness of the principles inculcated by Moses with respect to marriage. And I am certain that thousands will live to confess that "all Scripture is given by the inspiration of God"; and if it is found to fail in any one instance, or upon any single subject, its authority may justly be regarded with suspicion upon every other. Unthinking and credulous minds may be deluded by a half-inspired Bible, but intelligent reasoners can only be expected to rely on the testimony of infallible truth. It is useless to preach against infidelity when we tell the sceptic that the Scriptures are not absolutely correct on *all* subjects. And the atheist cannot be expected to rely on the authority of a book which ministers themselves only partially accept. If we really believe in Newton's "laws of gravitation," both Scripture, reason, and the evidence of our senses have to be set aside for the sake of—what and of whom? Are the clerical journalists, and the religious professors generally, disposed to allow medical men and Palestine surveyors to be constantly asserting the remarkable accuracy of the sacred historians, while they side with the infidel and the freethinker in their preference for the authority of such pagan idolaters as Kepler and Pythagoras, and their modern disciples? How can a true believer be otherwise than jealous for the authority of a book in which he daily seeks for guidance in his present life, and on which all his hopes for the future are entirely dependent? Instead of having "no case," as you suggest, I can only say, if that opinion is correct, all religion must be a myth, and the whole Bible must have been written by, perhaps, well-meaning but certainly most mistaken and fallible men.

JOHN HAMPDEN.

Balham.

MORTALITY.

WE live within a prison, which we call
Mortality. Its massive walls and roof
Against the eternal light of Heaven are proof.
In utter darkness it enclosed us all,
Till One arose, our hopes to disenthral;
The Son of God and Man, who broke a way
Up through the roof to Heaven; and thence a ray
Does ever since upon the darkness fall.
And they who see it wait in hope the day
When, at the sounding of the trump of might,
The roof and walls shall vanish all away
That hide the heavenly glories from our sight;—
When life shall fling aside its bonds of clay,
And darkness shall be swallowed up of light.

JOSEPH JOHN MURPHY.

PHILOSOPHY.

NOT long ago I thought, my dearest friend,
Like you, that all philosophy was vain,
And barren as the desert's pathless plain
Whose wastes of sand round Tadmor's fanes extend,
And, like the ocean, in the distance blend
With Heaven. But on my soul I felt a spell
Of strong magnetic virtue, to compel
My thoughts toward mightiest mysteries still to bend.
Then found I knowledge that I had not sought,
Like one who roams, the desert to explore,
And, when such dreams are farthest from his thought,
Finds suddenly a vein of precious ore,
And thanks the Power that led him to the spot,
And gathers eagerly the golden store.

JOSEPH JOHN MURPHY.

BY the death of the Rev. Thomas Benson, at the age of eighty-four years, the living of North Farnbridge, near Maldon, Essex, is placed at the Lord Chancellor's disposal.

THE Archbishop of York has addressed a note to the Archdeacon of Man, suggesting the completion of the fine church at Peel as a memorial to the late Bishop of Sodor and Man. About £1,000 is required.

THE old Archiepiscopal Palace at Croydon, has just been bought by the Duke of Newcastle, with the intention of presenting it to a sisterhood or some such institution. The purchase includes the chapel and a portion of the gardens.

ON Wednesday morning it was found that the churches of St. Martin and St. Gregory, Canterbury, had been entered and ransacked. At St. Martin's, the traditions of which are the most venerable in England, a large stained glass window was smashed, and a great deal of wanton mischief was committed in both churches.

THE clergy of the rural deanery of Hull commemorated the Jubilee on Monday week, spending the afternoon and evening, together with a party of friends, at Hayburn Wyke, seven miles north of Scarborough. After tea the National Anthem was sung, and before returning home the whole of the party was photographed by one of the clergy.

ON Thursday the annual sermon on behalf of th

Lincoln County Hospital, was preached at Lincoln Minster by the Archbishop of Dublin. A few years since this sermon was preached by Dr. Alexander, Bishop of Derry; but it is believed to be the first time that one of the Archbishops of the sister Church of Ireland has occupied the Lincoln Minster pulpit.

THE *British Weekly* understands that all the Professors at New College, St. John's Wood (Independent), have sent in their resignations. They are:—Dr. Newth, the Rev. R. A. Redford, M.A., the Rev. J. R. Thomson, M.A., the Rev. E. T. Evans, B.A., Ph.D., the Rev. Edwin Johnson. The *British Weekly* says it is understood that the Council desired two of these Professors be removed, and that the others have resigned along with their brethren.

ON Thursday, the 2nd inst., a grand service was held in Lincoln Minster for the Freemasons of the Lancashire lodges, in celebration of the Queen's Jubilee. The service was the ordinary evensong, with Handel's coronation anthem, "Zadok the priest," and the National Anthem before the sermon. The preacher was the Dean of York, Provincial Grand Chaplain of England. The attendance of Freemasons was very large, almost entirely filling the spacious choir.

THE Rev. W. R. Sharrock, vicar of Ormesby, colleague of Canon Camidge in the election of 1885 for the representation of the Archdeaconry of Cleveland in the Northern Convocation, has been brought forward for the seat vacated by the elevation of Canon Camidge to the see of Bathurst. Mr. Sharrock has resided in the archdeaconry for over twenty years, working during the greater part of this time in the large industrial population of Cleveland, and has filled several important positions in clerical work.

A SHORT while since the Mayor of Hull suggested the desirability of asking some prominent Nonconformist minister to read the Lessons at the Jubilee service, to be held on Monday in Holy Trinity Church. Canon McCornick, vicar of Hull, has acted upon the suggestion, and asked the Rev. Dr. Young, President of the Wesleyan Conference, to undertake the duty. He has, in other ways, shown a wish to be friendly all round—especially towards "godly Nonconformists," as he once styled those who did *not* join in the disestablishment campaign.—*British Weekly*.

A NEW ecclesiastical district parish at Southbourne-on-Sea has just been formed by the Ecclesiastical Commissioners out of the rapidly growing parish of Pokesdown, near Bournemouth. The church, which is partly completed, was consecrated last year by the Bishop of Winchester, and is dedicated to St. Catharine. It holds about 300 chairs, and is entirely free and unappropriated. Daily services and frequent celebrations are maintained. There is no endowment; and the offertories for 1886 were £322. The Rev. L. R. Whigham, who has been serving the district for two years, is the first incumbent.

THE Bishop of Carlisle has written to the Mayor of Carlisle announcing his intention of giving an ox towards the proposed dinner to poor people of that city on the Jubilee day. His lordship says:—"I do not impose the condition that the ox should be roasted whole; for, though this mode of celebrating events in England has tradition in its favour, and seems to be likely to be practised at Windsor, the roasting arrangements might be inconvenient, and

the result would, I should imagine, be scarcely so satisfactory as it would be if the more ordinary and less pretentious form of cooking were adopted."

THE executive committee of the Central Council of Diocesan Conferences met on Thursday at the National Society's House, and it was resolved that the next full meeting of the Council should be held in November, and that the Parliamentary committee, consisting amongst others of members of both Houses of Parliament, who are members of the Central Council, and the executive committee, be summoned to meet in July. It was also unanimously resolved:—"That it is desirable that all resolutions from diocesan conferences having relation to Bills before Parliament should be forwarded in the form of petition or otherwise to the Prime Minister and to the leader of the House of Commons, as well as to all members of Parliament in the respective dioceses."

WE announce with deep regret the death of the Rev. William Panckridge, rector of St. Bartholomew the Great, West Smithfield, which took place after a painful illness on Thursday morning. In 1884, three years ago, Mr. Panckridge was presented to the living on the death of the Rev. John Abbiss, who had been rector of the parish for half a century, and he at once set to work to restore Prior Rahere's church. The work was one of extraordinary difficulty, the sacred and most interesting building having been encroached on and desecrated on every side. As our readers are aware, he had succeeded to a considerable extent, and what remained of the old Norman church was reopened a few months ago. Mr. Panckridge graduated from Jesus College, Cambridge, in 1864, and was ordained the following year. After serving as curate of St. Matthew's, City-road, and as curate of St. Thomas's, Charterhouse, and head master of the middle-class school, he was appointed in 1872 to the vicarage of St. Matthew's, which he held till he removed to St. Bartholomew's.

DR. WESTCOTT has issued a letter to the Tutors and Deans of the various Cambridge colleges, in which he calls their attention to the advantages which are offered by the Clergy Training School; it is growing steadily, and is being more thoroughly organised. The characteristic feature of the school as distinguished from theological colleges in general is, as he points out, that it is in close connection with the life of the University; this is secured by the continued residence of its members at their colleges and by the assistance which is given them by the Professors of Divinity and other resident teachers. The students, while continuing to live among the varied and useful influences of college society, receive a devotional, doctrinal, and parochial training, and are bound together so far as the nature of the case allows in a community. The programme of lectures for next year has just been issued. Besides the four Divinity Professors, the Revs. F. H. Chase, S. E. Perry, R. Appleton, J. O. F. Murray, J. Armitage Robinson, R. St. J. Parry, and W. Cunningham will take part in the work of the school.

THE Dean of Westminster has received the Queen's gracious permission, and also the sanction of her Majesty's First Commissioner of Works and of the Lord Chamberlain, to repeat the Jubilee service in the Abbey on Wednesday next, at 3 p.m. The service, which will include musical additions, will be held for the benefit of London hospitals. One third

of the proceeds will be given to the Hospital Sunday Fund, which this year will lose the annual collection in the Abbey, one third to Westminster Hospital, and the remaining third will be divided between the Hospital Saturday Fund and the Western Dispensary. After the Jubilee service Dr. Bridge will play an organ sonata, Madame Nordica will sing "Let the bright Seraphim," and Handel's Coronation Anthem and the Hallelujah Chorus will be sung. The service will conclude with the National Anthem, in which every one present is asked to join. Tickets of admission will be confined to those who at the time of application contribute the sum of £1, 10s., 5s., or 2s. 6d. for each ticket, according to the portion of the building in which they wish to have seats assigned them. All tickets will be issued by the Secretary of Westminster Hospital, S.W.

By section 26 of the Pluralities Act of 1838 it is provided that the Bishop of a diocese may draw up a scheme for separating any part of a parish from the parish or mother church, and either constituting it a separate benefice by itself or uniting it to another parish, or to an adjoining part of a parish, so as to form a separate benefice. So also a scheme may be made for annexing an extra-parochial place to a parish to which it is contiguous, or constituting it a separate parish. If the Archbishop of the province reports to her Majesty that he is satisfied with the scheme, and that the patrons of the benefices affected by the alteration have consented, the Queen in council is authorised to make an order for carrying the scheme into effect. Doubts, however, have arisen as to whether a part of a parish can be thus transferred from the diocese of one Bishop to that of another. Accordingly a Bill, introduced by the Lord President, proposes to make it certain that this can be done. The consent of the Bishop to whose diocese the transfer is made is required; and if the two dioceses are not in the same province the scheme "may be approved" by the Archbishop of the province in which this diocese is situate. The Bill, which has passed the House of Lords is made retrospective in operation.

The dedication festival of St. Bartholomew's, Bethnal Green, was kept last week. On Wednesday the preachers (the Bishop of Colchester and Canon Furse) both testified their appreciation of the change that has been wrought in the appearance of the building, gathering from its renovation lessons which applied to the renewal of that spiritual temple of the inner man, which is cleansed, adorned, and beautified by the Spirit of God. There were six services during the day, all of which were well attended, that in the forenoon being specially intended for visitors from a distance, who take an interest in the welfare of the parish. About fifty friends afterwards sat down to luncheon, and prizes were afterwards distributed amongst the children of the National schools (numbering 600) by Mrs. T. J. Mann. Mr. Spence (on behalf of Mrs. Mann), Mr. Wilson, and the vicar then addressed the parents and visitors on the importance of Christian education and the value of these schools. In connection with this festival the vicar (the Rev. A. R. Clemens), publishes his annual statement, from which it appears that the schools, though in a very efficient state, are sorely oppressed by an accumulated debt of £200 and an expenditure of £186 for repairs. A children's service and a tea for the 700 scholars of the day and Sunday schools; a tea and

conversazione for Church society members; a Church parade of working men, who with their friends and a general congregation packed the church at evensong, brought the day's festivities to a close.

THE second and third portions of the deanery of Guthlaxton have adopted the following resolutions in reply to three questions submitted to the diocese by the Bishop of Peterborough:—"1. That while this conference desires to see further facilities afforded for using the services of godly laymen in assisting the parochial clergy in the discharge of their ministerial functions, it is of opinion that this object may be more satisfactorily attained by leaving the spiritual *status* of deacons unaltered and by an extension of the system of lay-readers which has been lately adopted in several dioceses. 2. That this conference is of opinion that the law which gives a right to every parishioner to have a seat in his parish church and which gives power to the churchwardens, acting under the authority of the Bishop, to regulate the seating of the parishioners is sufficient; that in practice this conference would be pleased to see all churches free and open; but in those churches which are not free and open it is desirable that seats should not be allotted generally to the occupants of certain houses, but assigned from time to time to such parishioners as may desire to attend the services of the Church. 3. That the Tithe Rent-charge Bill recently introduced into the House of Lords by the Marquis of Salisbury is recognised by this conference as a friendly attempt to meet the difficulties of the present crisis, and although some amendments seem to be required it ought to receive such an approval and support from Churchmen that it may with the least possible delay be passed through Parliament." Between forty and fifty members were present, the clergy and laity being equally divided, and although each subject was thoroughly discussed, there was very little difference of opinion.

On the 10th and 11th inst., at Uppingham, there was a conference of the Association of Head Mistresses, representing ninety-two endowed and proprietary schools. These meetings have been held annually since 1873 at one or another of the leading high schools, but this year the Rev. Edward Thring invited the association to assemble at his school, as the guests of himself and his assistant masters. This giving of the right hand of fellowship on the part of a representative of boys' education to the teachers of their sisters was hailed as an event of happy augury for the cause of women's education. Fifty-nine members attended, including Miss Buss, of the North London Collegiate School (president), Miss Beale, of Cheltenham, and Miss Brough (secretary). Apart from the sittings of the conference, held in the great schoolroom, the proceedings consisted of a *conversazione* on Friday evening in the same building, with music, chiefly school songs, by the choir, and the next morning a service in the chapel. The latter was the annual service, which commemorates the prosperous restoration of "Uppingham-by-the-Sea" in 1877 to its native site, which was concluded by a sermon from the head master. After the morning sitting Mr. Thring, at the request of the association, gave an address. Having touched on the auspicious coincidence that the same room in which the first conference of head masters met in 1869 was now witnessing a reunion significant of a new beginning in the partnership of women with men, he dwelt on the

characteristic office of women as teachers, maintaining that they were the best fitted to correct the evils of modern competition, and to give in educational systems the rightful predominance to character and intellect. At the sittings of the conference papers were read by Miss Connolly (Hatcham) on the question of removing the Cambridge Training College to better premises, towards which purpose the Association voted a grant of £10 from its funds; by Miss O'Connor (Clapham); by Miss Neligan (Croydon); and by Miss Street (Perse School, Cambridge). A resolution was passed approving the proposed movement to promote the opening to women of Cambridge University degrees. A Jubilee address of congratulation to the Queen was drawn up for presentation to her Majesty. In conclusion, a hearty vote was passed thanking Mr. Thring and his colleagues for the hospitality afforded to the association, and expressing warm hopes for the school's prosperity.

THE anniversary of the Bishop of St. Albans' East London Fund, was held on Monday last at St. Albans' Cathedral. The occasion being also the twentieth anniversary of the consecration of his lordship, and the tenth of his enthronement, attracted a large number of clergy, not only from "London over the border," but from other parts of the diocese. Besides Bishop Claughton, the Bishop of Chester, the Bishop of Colchester, Archdeacon Johnson, Prebendary Whittington (President of Sion College), the Hon. and Rev. Canon Legge, and a considerable number of the Honorary Canons were present. Among the congregation were Mr. H. W. Deman Saunders (High Sheriff of Hertfordshire), and Mr. R. Foster. At three o'clock the long white-robed procession entered, singing as a processional hymn, "At the name of Jesus." The anthem was, "How lovely are the messengers" (Mendelssohn). The preacher was the Bishop of Chester, who had himself been a clergyman for some years in Essex, and who took for his text Isaiah xl. 31, "They that wait upon the Lord shall renew their strength."

THE Bishop of Liverpool has issued a letter to his clergy, in which he says—"I think it desirable to urge on all managers of elementary Church of England schools in our diocese the need of trying to raise the standard of religious instruction given in these schools. Partly from the reports of inspectors, and partly from inquiry, I am convinced that at the present time the religious instruction in some of our schools is not as efficient as it ought to be; and it does not appear to receive the attention it deserves. There is reason to fear that the knowledge imparted to the children is rather superficial and defective, and that too often Church schools are weak exactly where they ought to be strong. The causes of this unsatisfactory state of things very probably vary in various schools. In some the daily time allotted for religious instruction is too short, and consequently insufficient. In others the religious lesson is placed in the hands of subordinate and inefficient teachers. In either case it is useless to expect good results. I suggest a careful revision of all time-tables, so that the important lesson of the day may not be hurried and slurred over. I suggest that the managers should require the best and ablest teachers in the school to take the religious instruction into their own hands. I do not advise the clergy, as a general rule, to take the whole of the religious instruction themselves, because it is self-evident that the many demands upon their

time make it quite impossible for them to give the lesson regularly every day. But I do advise the clergy at least to visit their schools occasionally at the hour when religious instruction is being given, to watch vigilantly the manner in which the work is done, and from time to time to test the progress of the children by questioning and sifting examination. The age in which we live is not one in which the Church can afford to neglect the religious instruction of her children. The stimulus of every kind which secular education is receiving at the present time ought not to be forgotten, and we must take care that the religious instruction of our children does not lag behind. If the boys and girls who come to our schools are not thoroughly armed with a knowledge of Christian faith and practice, and with a solid acquaintance with the Bible, and with the Prayer-book and formularies of the Church of England, we must not be surprised if they are tossed about with every wind of doctrine when they leave school, and are lost to the Church of England, and too often to Christianity altogether."

PREFERMENTS AND APPOINTMENTS.

- Baron, Rev. J. Wilkie, M.A., Rector of Salbergh, Darlington; Vicar of Trawden, Colne.
 Birch-Reynardson, Rev. E. T., M.A., Curate of Leeds; Vicar St. Luke's, Beeston Hill, Leeds.
 Colman, Rev. F. S., M.A., Senior Curate of the Church of the Ascension, Balham Hill; Curate-in-Charge of St. Andrew's, Earlsfield.
 Eden, Rev. Robert, Vicar of Old St. Pancras.
 Evans, Rev. E. M., Vicar of Ilkeston; Surrogate for the Diocese of Southwell.
 Greenstreet, Rev. F. W., Rector of Wormley, Herts.
 Hildyard, Rev. Charles F., B.A., Curate of Banham; Curate-in-charge of Great Bircham, King's Lynn.
 Jones, Rev. Griffith, Curate of Laneystenin; Vicar of Rhes-ycae, Flintshire.
 Lory, Rev. Henry Coulson, Vicar of St. Mark's, Liverpool; Vicar of Long Compton, Worcestershire.
 Rust, Rev. George Herbert, M.A., Vicar of Chaddleworth, Berks.
 Senior, Rev. W., Vicar of St. Paul's, Sheffield; Vicar of Holy Trinity, Margate.
 Taylor, Rev. W. L., Vicar of Trawden, Colne; Rector of Sadburgh, Darlington.
 Vawdrey, Rev. A. A., Vicar of St. Sithney, Helston; Rural Dean of Kirrier.
 Whigham, Rev. Lawrence R., M.A., LL.B., formerly Rector of Millbrook, Beds; Incumbent of the new Ecclesiastical District of Southbourne-on-Sea, Hants.
 Winfield, Rev. Benjamin, B.A., late Head Master of the Manchester Commercial Schools; Perpetual Curate of St. James's, Burnley.

CLERICAL OBITUARY.

- Alder, Rev. Gilbert, LL.B., Vicar of Hurstbourne, Tarrant, Andover, on the 13th inst., aged 87.
 Arnold, Rev. Edward, Gladwin, M.A., Rector of Great Massingham, at Great Massingham Rectory, on the 12th inst., aged 64.
 Byrne, Rev. James, M.A., at Wychcote, Bournemouth, on the 5th inst., aged 39.
 Christie, Rev. Campbell Manning, at Compton Dando, Bristol, on the 5th inst., aged 78.
 Cornish, Rev. Henry Hubert, D.D., Principal of New Inn Hall, at Oxford, on the 9th inst.
 Gray, Rev. William Francis, late Rector of Farringdon, Devon, at Budleigh Salterton, on the 9th inst., aged 63.
 Panckridge, Rev. William, Rector of St. Bartholomew-the-Great, West Smithfield, at 17, Bedford Square, on the 8th inst., aged 50.



The Church of England Pulpit.

CONFESSION.

BY THE BISHOP OF MEATH.

SERMON PREACHED BEFORE THE UNIVERSITY OF OXFORD, ON SUNDAY, MAY 15TH, 1887.

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."
—PSALM xxxii.

THE 32nd Psalm is devoted to celebrating the blessedness of the man to whom the Lord doth not impute his iniquity, because in his spirit there is no guile; the happiness of him whose sins are forgiven because he sincerely repents of them, and thoroughly confesses them. The whole Psalm is merely an expansion of this idea, and an exhortation to follow this example. When the Psalmist kept silence, when he as yet could not bring himself to confess the sin of which he was in secret conscious, his very bones waxed old through his groaning all the day long. For the hand of God was mercifully heavy on him day and night; his moisture was turned into the drought of summer by the fever that consumed him. Under these circumstances, then, when, amidst all the pomp of royalty, his soul was shrivelled up by inward misery, David at length determined to throw himself upon God by a frank and full confession. He acknowledged his faults, and his iniquity he no longer attempted, but in vain, to hide. He said, "I will confess my transgressions unto the Lord," and so, he adds, as if it were an instantaneously felt result, "Thou, O God, forgavest the iniquity of my sin."

The immediacy, the freeness, and fulness, the unconditioning generosity, with which God pardons the true penitent, is thus the theme of this most evangelical Psalm. A Psalm, the more astonishing when one reflects that without the Great Sacrifice it is impossible that it should ever have been true. For without the death of the Lamb, slain from the foundation of the world, the laws of nature, which are never violated or suspended, would have had their way in the necessary punishment of the offender; and that punishment would only have been exhausted by his destruction. He that hath died, and He alone, is "justified" from sin; hath paid its penalty, in other words; * and death, apart from Christ, means nothing but extinction.

I do not, however, intend to dwell on the

singular anticipation of the Gospel which this Psalm, apparently ignorant of the sacrificial system of the Law, certainly ignoring it, betrays. I am at present rather concerned to apply its doctrine to the subject of the confession of sins in general; a subject peculiarly important now, because efforts have been made, are perhaps still making, in our Church, to re-introduce a system from which it used to be thought the English mind had for ever freed itself. This system represents the Deity as not being, in general, immediately accessible to penitents; as requiring, in almost every case, the intervention of one of His ordained ministers to convey the pardon, which, it is allowed, must ultimately flow from Him. Books and tracts, recommending this conception have been of late years largely disseminated in our Church, and the very peculiar form used in the Anglican Communion, and in her's alone, for the ordination of priests or presbyters, has been urged as an evidence that such recommendations express the mind of the Church of England and of her derivatives.

Probably the best method of approaching a subject of such intricacy will be the historical, and I therefore invite you to review with me the history of Confession and Absolution from the earliest ages. In doing this it will be necessary to be as brief as possible; but the main points are sufficiently salient, and when once seen will leave little room for doubt.

In the earliest Church, then, beyond that confession of sin which every Christian has always felt it a duty and a privilege to make to God in secret, and that mutual confession of sins to each other which is recommended by St. James—beyond these, I say, we find no trace of any confession except that made in public before the whole Church, and which was only made in the case of the three great offences called mortal sins, and which were so denominated because their commission was supposed to involve the extinction of the Divine principle in the soul—I mean murder, adultery, and apostasy. Persons who were known to have committed any one of those tremendous sins were at once excluded from the Church, and only re-admitted on their sincere and deep repentance—a repentance the sincerity of which became gradually tested by a longer and longer deprivation of all Christian privileges. Yet was this exclusion not merely penal. If they were separated from God as revealed and imparted in His Church, and were handed over to the Adversary, though it was for the destruction of the body, it was also for the ultimate salvation of the soul; and hence re-admission, when true penitence had been secured, was part and parcel of the Christian system. So with the incestuous Corinthian; the Apostle urged the Church at once to re-admit him whose true penitence was avouched by his evident grief, lest, losing the assurance of God's love, he

* Rom. vi. 7, ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς ἀμαρτίας.

should be swallowed up by overmuch sorrow. No limit seems to have been at first set to the action of the Church in such cases, either as to the period of exclusion or as to the number of times that re-admission might be granted; though the Shepherd of Hermas, a strange book, probably written in the second century, speaks of there being but one penitence to the servants of God. But in the middle of the third century, after the great Decian persecution, we find suddenly two opposite ideas started. The one declared that such persons must be left to God alone; that without presuming to limit His mercy, the Church had no further authority to intervene; that it might be lawful to pray for such, but was not lawful to re-admit such.* They were to be left to God's uncovenanted mercies. The other party compounded matters with this more rigorous view by stopping at a single re-admission. If a person, once excluded and then re-admitted, should offend in like manner a second time, he forfeited the pardon of the Church for ever. About his eternal fate the Church at first did not venture to dogmatise, but, as time advanced, it was boldly pronounced that, inasmuch as outside the Church is no salvation, so relapsed sinners being for ever outside the Church on earth, could hope for no mercy hereafter. As to the absolution imparted in such cases, it was simply the act of solemnly re-admitting to communion. The penitent was brought up to that part of the edifice appropriated to communicants and there welcomed by the Bishop with the kiss of peace and the impartation of the consecrated bread and wine. No particular form of words was needed; the restoration to the highest Church privilege expressed and sealed the Divine forgiveness. And hence in the most ancient Greek Liturgies, as in the Canon of the Mass in the Latin Church, which is the most ancient and venerable part of its Liturgy, there is no trace of any form of absolution such as we use in our Communion Office. The reception of the elements was the absolution.

An intermediate step was, however, soon introduced. Many persons might offend more or less seriously, yet short of those "mortal" sins which involved absolute severance from the Christian community. Such persons were accordingly suspended from communion for longer or shorter periods, and no limit seems to have been set to the number of such temporary suspensions and re-admissions.

But, as men's consciences became more educated by Christianity, it would be more clearly seen that, after all, external acts were not the only ways in which great sins could be committed; and the thought would rack many a tender conscience when he saw some open and notorious offender, weeping in penitence at the Church door, that he,

himself, might have been quite as guilty in intention as the penitent had been in act; that, therefore, he had really no better right to receive the communion than had the more notorious offender who was openly excluded from it. Hence would arise naturally and justly one form of that difficulty of quieting the conscience which is mentioned in one of our exhortations to the communion; and the assistance of one of God's ministers would be the natural resource of the perplexed. Accordingly Origen writing about that time, (if his Latin translator is to be trusted), advises carefulness in the choice of the person to whom the difficulties of the believer are to be imparted; imparted not for the sake of obtaining an absolution of which in those days no trace can as yet be found, but for the purpose of obtaining such advice as shall guide and relieve his conscience.

Towards the close of the next century, we find at Constantinople a regular penitentiary priest established, whose duty it was to receive the confessions of those troubled in conscience, and, what is to be carefully noted, to make them known to the Church, in order to obtain for the penitent the prayers of the congregation. But how little essential this office was deemed, is plain from the fact that, in consequence of a scandal created by this divulgement of sin in public, an Archbishop who had filled an exalted lay office throughout the greater part of a long life, and who seems to have carried into the ministry much of that secular prudence in which mere ecclesiastics often fail, abolished the office of penitentiary, and his successor, John Chrysostom, a man of uncompromising ecclesiasticism, so far from attempting to revive it, constantly exhorted the people to confess their sins to God, and not to be discouraged by the lack of a human confessor or director. Nor was the office ever revived in the Eastern Church, in which, indeed, the practice of private confession seems to have had no provision made for it till comparatively recent times. In the Western Church, half-a-century after the singular occurrence to which I have adverted, we find the first ascertainable approach to the secret confession of sins involving temporary suspension from communion. A rescript of Pope Leo the Great, addressed to the Bishop of Campania, declares that it cannot be necessary for congregations to be scandalised by the publication of the offences for which their prayers are asked; that it is sufficient if the priests know these things, and request the prayers of the Church in general terms for the offenders, absolution still consisting simply in readmission to communion, and being the act of the whole Church, through the Bishop, who alone possessed the power of re-admitting to communion except in cases of urgency—*e.g.*, upon a death-bed.

As time advanced, the idea of classifying offences was started, in order that the longer or shorter period of suspension from communion

* Novatianism.

might be adapted to the greater or less malignity of each. And as the sorrow of the penitent had been naturally expressed by those external actions which conventionally express sorrow, by tears and cries, going barefoot and in squalid dress, and by abstaining from all pleasant food, so these acts were classified and assigned in different proportions to each different offence; whilst, at the same time, prescribed forms of prayer for the restoration of the penitent to the favour of his offended God were composed to be said by the priest, as he knelt along with the penitent, in full presence of the congregation, before that altar from which as yet he was excluded. Such a form is the prayer in our own Visitation office which immediately follows the Absolution, a prayer which originally was a request that God would restore to the Communion of the Church the sick member who had by some weightier sin virtually excluded himself therefrom. This prayer, which is of high antiquity, faithfully represents the real and only form of Absolution from sins pronounced in the ancient Latin Church. A further and very natural, though most important, alteration was made by allowing the penitent to communicate immediately after confessing, on his undertaking to perform subsequently whatever penance might be enjoined. This, which was a corollary from re-admitting penitents on a sick bed, was followed in the seventh century by what I can only characterise as a mischievous degradation; by allowing the penitent to commute the penance for a gift of money to the Church, or even to have penance performed for him by his dependants. Thus penance was made easy for the rich and the powerful; and in defiance of the words of Christ, they were taught to trust in their riches as a valuable assistance in entering the Kingdom of Heaven. No doubt numbers of pious foundations owe their origin to this commutation of penance, which is generally ascribed to the great Greek Archbishop who first divided England into parishes; but the overruling providence of God which brings good out of evil, does not authorise us to call evil good.

Thus far, however, confession and subsequent absolution had in view merely the restoration of the penitent to the peace of God and of the Church, his reintroduction to the full enjoyment of those privileges which he had forfeited, and his confirmation in all goodness through their enjoyment.

But matters were now ripe for a change. The constant practice of secret confession for the purpose of obtaining a public absolution in the shape of readmission to Church privileges, had paved the way for secret confession for the purpose of obtaining a private absolution, to which the presence of the congregation was unnecessary; and in the year 1215 a memorable change was dictated by the great Pope Innocent III. to the 4th Lateran Council. The absolution

which, up to that date, had been necessary only to *regain* communion when communion had been lost, was now made necessary in order to *retain* communion, to prevent its being lost. It was decreed that every Christian of adult years was henceforth to confess all his sins to his parish priest at least once a year before Easter, and that unless he did this, he was, without any other reason, to be excluded from communion. Thus absolution changed its character completely, becoming the necessary vestibule without passing through which no one might approach the altar, instead of being, as at first, readmission to that altar after being, for some notorious sin, formally forbidden to approach it. No wonder that so novel a decree required being repeatedly published to the world and enforced on the faithful as the decree itself enjoins it shall be. And as the meaning of absolution was now entirely changed, so the form of it was likewise changed. The top stone was placed on the edifice when, in the Provincial Synod of London in the year 1268, under the presidency of an Italian Cardinal, the indicative or judicial form was substituted for the ancient precatory form, and the prayer for the sinner, which Radulfus the Ardent only a century before had declared to be the only form admissible, was turned into the style now used, "I absolve thee from all thy sins," the Church subsequently, in strange forgetfulness of her own previous practice, declaring that unless this judicial form be used, the absolution granted is invalid.*

It is not wonderful that a power so novel, vested in every parish priest, should have suggested the desirableness of introducing into the ordination-office something that might sanction it. Accordingly, about a hundred years still later, and consequently not much more than 500 years before our days, there were added to the ordination-office the words, modified from those addressed by Christ to the whole body of His Apostles in the 20th of St. John, "Receive the Holy Ghost. Whose sins thou dost remit they are remitted, and whose sins thou dost retain they are retained." These words had been used for centuries before in the Latin office for consecrating bishops; but they were used in a way which shows that they were originally taken in a quite different sense. Deprived of the commencing address, "Receive the Holy Ghost," which St. Augustine considers too daring for any human being except our blessed Lord to use, the next following words were thus quoted in the consecration prayer: "May the sins of those whose sins he retains be retained; and the sins of those whose sins he remits, do Thou, O Lord, remit." So used, the words evidently allude to the power exercised by none but bishops of excluding or suspending from communion, and again restoring on what appeared to be sincere

* The decree of the Synod of London was almost immediately repeated by the Synod of Nismes.

repentance; and they are a prayer to God, not merely to ratify the newly consecrated bishop's application of the censures of the Church, but also to accompany his action in taking off those censures with that forgiveness which God alone can grant. But now that the absolution was no longer the properly episcopal act of restoring to Church fellowship, but the pronouncement by the priest of a forgiveness of sins secretly confessed to himself alone, and in pronouncing which he assumed the place of God as judge;—now, I say, the bishop was made to delegate to the priest, when he ordained him, a power which he had literally never claimed himself.

I have said that this form was added to the Latin office for ordaining priests. It was *added* to it, not introduced into it, nor was the office in any way modified by this addition. *The act of ordination in the Latin Church is completed before it.* When the newly-ordained priests have acted with the bishop as co-celebrants in the Eucharist, according to the remarkable custom of the Latin Church; when all have received the Eucharist, thus jointly consecrated—then, and not till then, do the newly-ordained priests kneel down, each in his turn, before the bishop, who, acting now alone, and not with the accompaniment of the laying on of the hands of the presbytery, as before when he was ordaining them, lays his hands on the head of each, and delegates to each the awful power of remitting and retaining sins.

Thus you perceive that in the Latin Church Service the words in question occupy an altogether different position, and in so far would seem to bear an entirely different meaning, from the position they occupy and the meaning they have in our Church; being there used, not to confer the priesthood, but to confer a certain power not in itself inherent in the priesthood. And with this agrees the practice of the modern Greek Church; for she has recently added to her occasional offices one for constituting a "Spiritual Person," *i.e.*, a person who is empowered to hear private confession and to grant private absolution, this power not inhering in a priest by virtue of his ordination. That this form was imitated from the appendix to the Latin ordination office which I have described seems to me extremely probable; its recency is betrayed by its not being found at all in Greek Service books printed only two centuries ago.

With the modesty which very remarkably distinguishes the Greek Services from those of the Latin Church, though our Saviour's words are cited in the short office I have described, they are cited in a prayer, and are not addressed to the individual who is to be entrusted with the duty of confessor. Similarly the absolution pronounced by the Greek Church on a penitent is likewise in that precatory form which has been abandoned by

the Latin Church for the last five centuries, and has at length been declared by that Church to be invalid.

With the tenacious conservatism that distinguishes the Roman Church—for she never alters, but only overlays—that Church has retained in her Pontifical a form for the public reconciliation or reception of penitents. But this form, instead of being used in the case of all "mortal" sins, as it would be if the practice of the early Church were carried out, is only used at present in the case of reconciling apostates who may have returned to their allegiance to the Church; and as the Church, ever since the third century, decided that such re-admission could only be granted once, the public reconciliation of a heretic was of itself a proclamation that, if he lapsed a second time, he had no mercy to expect. Thus the compromise which the Church made with the Puritanism of the third century became, indirectly, the cause of those terrible scenes which figure so largely in the history of the middle ages, when the Church handed over to the secular arm the relapsed, recommending that those might be "gently treated," who were to be chained to the stake and burned alive.

Having thus sketched the history of the Confessional, I will now give an outline of the doctrine of the Roman Catholic Church regarding it, the mere statement of which, taken from their own authorities, will probably be the best assistance in forming a right conclusion respecting the doctrine of the Church of England on this important subject.

The Roman Catholic Church, then, distinguishes two grades or degrees of penitence, the one perfect, the other imperfect. Perfect penitence they call contrition; it consists in hating sin as such, for its own sake, not for the sake of its punishment; in hating it from love of God, rather than from fear of hell. Imperfect penitence they distinguish by the name of attrition; it consists in hating sin from fear of hell rather than from love of God; in hating it not so much for its own sake as for the sake of its results. Now it is easy to see that the man who shrinks from sinning merely because he fears being punished is no more to be accounted really penitent, than he who abstains from theft simply because he fears the gaol, is to be accounted honest. Take away, in either case, the fear of consequences, and the man will sin without the least remorse. Attrition, therefore, seems not to deserve the name of penitence at all, since there is in it no real love of God, no horror of sin for its own sake; it rests on a purely selfish calculation of consequences, and involves no change of heart.

And this is probably the secret of the ultimate inefficacy of those appeals to one of the baser parts of our nature, the passion of fear, to which revival preachers too frequently confine themselves. They may terrify their hearers for a time, but as soon as the effect of terror has gone off—and it is

generally transient—the supposed convert will return to the practices which he had abandoned, not from love of God, a motive noble and permanent, but from mere dread of hell, which he will find plenty of persons ready in these days to try and sneer out of his convictions.

Distinguishing, then, between contrition and attrition, between perfect and imperfect penitence, or, as I should rather say, between true penitence and that which is in reality no penitence whatever, the Roman Catholic Church declares that, if the sinner has contrition, if he is sorry for his sins because he feels that they are hateful to the God he loves, he is forgiven at once. Before they have been confessed to the priest they have been pardoned by the Deity; in such cases confession is only necessary for the preservation of Church order, and that a suitable penance may be appointed. But the absolution of the priest has been anticipated by God. So far they speak correctly and teach evangelically. But as no man can be certain that his sorrow has reached the point at which it becomes contrition, and therefore acquires instantaneous forgiveness; as no man can be sure that he hates sin for its own sake as an offence to his loving God and Saviour, and that he would hate it as much even if there were no hell to punish it; therefore, they proceed, Christ has enjoined the Sacrament of Penance, wherein if a man only confesses his sins fully to the priest, even though he has very little sorrow for them except in so far as he dreads their punishment, the priest's absolution, together with the penance he imposes, added to the imperfect penitence or attrition of the penitent, will obtain from God that pardon which otherwise would only be granted to the really contrite heart. In other words, the Roman Catholic system says, "You need not feel any very great degree of sorrow for your sins, you need not hate sin in itself, you need not hate it because it is hateful to your heavenly Father; there is no absolute need of your endeavouring to purify yourself, as He whom you profess to serve is pure. I will make things easier for you; provided only you do not like hell fire; provided only you shrink from everlasting burnings, you may come to me, and if you will only confess without reserve your wicked acts, and words, and thoughts, so far as you are able to recollect them, I will absolve you from all your sins, though you have really little or no sorrow for them, and will restore you to the favour of God, though in reality you do not love God, but are only afraid of Him." This is actually the doctrine of the Roman Catholic Church as expounded by St. Alphonsus Liguori, who, being a "Doctor of the Church," has had his works stamped with infallible approbation, a Papal rescript declaring in so many words that "there is not a single censurable proposition in them," and that they are a perfectly safe guide to Confessors and Directors. And I confess that of

all parts of the Roman Catholic system this appears to me the most dangerous, because it teaches that man can be saved without loving God at all.

I am quite aware that much is said about love to God and Christ, and still more about love to certain of God's creatures, notably the Blessed Virgin and St. Joseph, who are associated with God and His Christ in the worship of modern Rome. I know also that various sensuously fantastic forms of devotion, like that of the "Sacred Heart," have been recently devised. But it is not less true that love to God, though it is recommended, is not absolutely essential; it is recommended, but it is not required. The Church of Rome has now authoritatively adopted the system for which Pascal denounced the Jesuits two centuries ago; they are strict with the strict and lax with the lax, thus becoming, though not exactly in the Apostle's way, "all things to all men," if by any means they can get them into the Church, outside of whose pale there is no salvation, and keep them in it.

But this is not all. The "Sacrament of Penance" has three parts, so far as the acts of the penitent are concerned, contrition or attrition, confession, and satisfaction. Of the two first I have spoken. I now proceed to speak of the third. The "satisfaction" prescribed by the Council of Trent, consists in the performance of certain acts enjoined by the priest, partly to testify and cultivate the penitent's sorrow for his sin, partly to satisfy the justice of God. Now, this latter motive is founded on what is doubtless true. It is true that when a man has done something amiss, the sorrow he may feel when he comes to a better mind, will not do away with the consequences of his deed, so far as this life is concerned. If he has stolen, and is detected, he will be put in prison, and his character will be blasted, no matter how penitent he is, unless, indeed, he has stolen on a gigantic scale. If he has wasted his substance and his health in riotous living, he will not be the less a beggar or an invalid because he regrets his vicious courses. So far as this life is concerned, God punishes even while He pardons. According to the psalmist's profoundly true expression, He is a "God that forgives the sinner, and yet takes vengeance on his inventions." There is, therefore, a certain amount of truth that underlies the Roman doctrine of satisfaction. It is in their application of this truth that the error and the mischief dwells. For they apply it, not to the actual punishment in this life of sins and crimes, which is essential to the maintenance of society, but to their supposed punishment in the life to come. The penances or satisfactions they impose upon their penitents, are not to satisfy God's justice in so far as that justice has been outraged by crimes against society, but are intended to appease God's wrath in the direct relations between the soul and God, in which

regard God's justice has been already satisfied by Christ's atonement. And the result of this false view is doubly mischievous. On the one hand, it makes men think less of Christ's satisfaction for our sins; on the other hand, it destroys or impairs that sense of justice by which true penitence must always be accompanied, and which is the main safeguard of society. I will illustrate by an example what I mean.

We will suppose a man to have committed one of those agrarian murders which have gained Ireland an unenviable notoriety. He goes to confession, and of course confesses the murder amongst his other sins, if, indeed, he regards it as a sin at all. For in the catechisms and books issued by authority for the instruction of the populace, murder is defined to be "the killing of a man unjustly." If, therefore, the criminal persuades himself that in killing his victim, he did not act "unjustly," he has literally no sin whatever to confess: according to the teaching of his Church, he need not even mention the deed in the confessional. Nay, if he has only killed a wrong person by mistake, he has not committed murder according to the modern reigning casuistry, since murder requires intention, and the intention to kill the person actually killed was wanting.* However, I shall suppose he is not quite so hardened as the authorised teaching of his Church would make him. I shall suppose that he does think he has committed a sin in some degree by killing a man, even though he slew him by mistake, or at any rate, according to the agrarian code, did not put him to death unjustly. He confesses this sin, then, and the priest gives him absolution on the condition of his performing some act of penance by way of satisfaction. Now the real case with regard to sins against God, which at the same time are crimes against man, is this: That no person who has thus sinned against God can be pardoned unless he makes all the reparation in his power to man. This is a vital truth, and it is a truth too frequently forgotten. People must not fancy they can really repent of their sin against God, and yet contrive to enjoy its advantages, or to escape the penalties affixed to it by man. To use a homely proverb, they cannot "eat their cake and have it." They cannot be really sorry for the sin, and yet retain its profits or evade its punishment. In the case I have supposed, therefore, the case of a murderer, there can be no true penitence, and therefore there can be no forgiveness, unless the criminal makes all the reparation to society he can, and this can only be done by confessing his crime and giving himself up to justice. This is the only reparation he can make, and this reparation he is bound to make. Now, does the Romish priest ever tell his penitent this? Do you think that, if he did, the detection and

punishment of a murder, instead of being the rule, would be the rare exception in Ireland, a country in which for more than fifty years no Protestant has ever been even *suspected* of an agrarian murder? Do you think that if he did, assassination would flourish as it does there, and that the sympathy of the most religious peasantry in Europe would be always given to the assassin, never to the victim? No, the "satisfaction" imposed by the priest, according to the rules of that Church which exercises a power so vast, an influence so pervasive, is not that satisfaction which alone could stamp penitence as real and lend it efficacy; it is not the reparation to society for the crime committed against society, and to punish which the magistrate in Ireland has long borne the sword almost in vain; it is some fantastic observance which is supposed to mitigate the pains of purgatory; perhaps the repetition by the score or the hundred of the Lord's Prayer and the Ave Maria, thus turning prayer into a punishment, perhaps abstention from meat and eggs, or walking barefoot to chapel, or crawling on bare knees round some consecrated well, or giving money to religious uses. But not in a single instance is it the only "satisfaction" that would avail, the only "satisfaction" which in such a case is aught but mockery! And thus Confession, instead of being the medicine, becomes the poison of the soul, because it makes men easy under the most tremendous crimes.

But, besides the great mischiefs which inhere in the modern Romish doctrine and practice with regard to the "Sacrament of Penance," there are others, and hardly inferior ones, which flow from the practice of compulsory or habitual confession in itself. As every confession made to man must turn upon the single acts, its tendency is to disguise from the sinner that wherein his sinfulness really consists; to make him regard it as a mere set of external acts instead of a deep inward habit or disease; and accordingly we find that habitual confession is recommended on the score of its purifying properties. The penitent is quite clean and pure after confessing and being absolved; his soul, to use an expression in their books, is made bright and beautiful like an angel of God, as soon as the great words, "I absolve thee," have been pronounced!

Again, the effort to recall every sinful act that has taken place since the last previous confession (and this is inculcated on all who practise habitual confession, because a knowingly imperfect confession is worse than none at all), besides being likely to produce a mechanical and most defective idea of sin, tends to make the penitent dwell on his individual sinful acts far more than is good for his soul's health. And not merely must this be done. The penitent must state every circumstance which can modify his guilt, in order to the due apportionment of penance, with the inevitable

* See Gury, "*Casus Conscientiæ*," Tom. I., p. 6. 7th edition.

result that the polluting or alluring details still more befoul his imagination, and not only his, but the imagination of his confessor also. This is a matter to which I can only allude; but it is of deadly moment. Again, the consequence of habitual confession, extending to the utmost minutiae, must be that the clergy who conduct it acquire a knowledge of the secrets of their penitents, the possession of which must be as dangerous to themselves as it is degrading to their flock. Such knowledge is too high for man; it exalts him into the place of God, and accordingly the doctrine and practice of the confessional, where it is fully organised, trenches on blasphemy, inasmuch as it is expressly laid down that what the priest has heard in confession, he knows not as man, but as God; the conclusion being that as man he may deny, and ought to deny, even upon oath, all knowledge of what he has thus heard. This doctrine, which is formulated in so many words in the Latin Church, is the necessary result of enforced confession; and on the logical principle that premisses leading to false conclusions must be false themselves, we are authorised to conclude that the whole system of enforced confession is necessarily wrong, since it necessarily leads to such monstrous results!

On the ruinous effects of habitual confession on the character, I need not enlarge. The man who never acts for himself, but puts his conscience into the keeping of a priest—and habitual confession tends, at least, to this—abdicates his mental and moral dignity, and dwindles into a poor feeble creature, the mere echo or organ of his confessor. And in how many instances has not the director's imperious advice over-ruled the better suggestions of conscience, and made men adopt courses from which, if left to themselves, they would have shrunk! It is a Roman Catholic writer, the Duke of St. Simon, who narrates the scene when Louis XIV., upon his death-bed, summoned to his side the Cardinals and Directors who had guided him, and told them solemnly, as in the presence of the God before whom he was soon to stand, stripped of his power and state, that he washed his hands of all responsibility for the persecutions to which they had incited him. Alas! it was then too late to undo what had been done, nor could such plea of irresponsibility be accepted, for "No man can in any wise answer for his brother." We cannot divest ourselves of our individual responsibility. We are responsible for the very act by which we endeavour to abdicate responsibility, and, of course, for all the consequences of such act. We must stand each by himself, each for himself, in awful loneliness before the bar of God.

The history of the Confessional down to its modern full-blown development is in itself, I conceive, a proof that our Reformers never could have intended to sanction its retention. And this even in spite of the use of the words in the act of

ordaining priests—"Whose sins thou dost remit they are remitted, and whose sins thou dost retain they are retained." For, if those words are taken as referring to private confession and absolution, they would, by their prominent position in the very act of ordination, intimate that hearing private confessions and granting absolution was actually the chief function of the second order in the ministry; and this would be incompatible with the circumstance that private confession is nowhere prescribed in our Prayer-book, and is only recommended in two definite cases. The first of these cases is, when men have scruples about receiving the holy communion which they cannot solve without assistance. The second is when, on a sick-bed, they feel their conscience troubled with some weighty matter, some grievous sin or crime. In these two cases, when the mind, tossed by anxiety and doubt, or tortured with the consciousness of secret guilt, cannot realise its right to the highest Christian privilege, or feels that it has forfeited all right thereto—in these two cases, and in these alone, does our Church exhort the penitent to open his grief, or even to make a special confession of his sins to his minister, in order that, in the former case, he may receive the benefit of absolution, not by the pronouncement of a certain form, for which there is no provision, but "by the ministration of God's Holy Word;" in other words, that he may receive the assurance of the Divine forgiveness, through the application to his individual case of the general promises of the Word of God, made by one who is learned therein, and qualified by his office to expound it with authority; or in the other case, that he may be restored by the minister, speaking and acting in the Church's name, to that fellowship and communion with the faithful which his secret guilt had virtually forfeited. But no form of absolution is provided in the first of these two cases, apparently because none is wanted, and in the second case, the context in which stands the Absolution in the Visitation office proves that it was intended, not to convey a pardon from God which without it would not be granted, but to assure the sick man of God's pardon, and to convey to him his full restoration to all Church privileges. And accordingly, the original form of this Absolution in the Sarum Liturgy contained the words, "And I restore thee to the Sacraments of the Church." But even in this latter case, confession, though recommended, is not enjoined; the sick person is not required to make it, nor is he even to be solicited to make it, unless he feels his conscience specially troubled; and even then, the absolution is only to be pronounced if he humbly and heartily desire it, thereby showing to the minister that he is in a fit state to receive it. On the whole we are thus led to suppose that the Reformers, in constructing their Ordination Service, had in view the sense in which our Saviour's

words were used, and are still used in the ancient Latin office for consecrating bishops, much more than the sense into which the recent appendix to the Latin office has diverted them, I mean the conferring of a certain power on priests. And with this view concurred, in all probability, ignorance on their part of the recency of that appendix. For when we find Bishop Andrewes, in the generation that followed the Reformers, so ignorant of the ancient ordination offices as actually to say, that "unless the Roman Church had retained those words in the office for ordaining priests, it is likely they would have had no priests at all,"—when we find the most learned prelate in a learned age, thus betraying complete ignorance of the facts that the Latin Church had only used these words for three centuries in the office for ordaining priests, and that the Greek Church had never used them in ordaining ministers at all—it is not uncharitable to think that the compilers of our Prayer-book may have known no better. Ancient Service-books were sought up at the Reformation, not to be examined but to be burned; the vandalism of the Reformers thus depriving them of the knowledge that would have been most useful to them; and whilst the attention, especially of Cranmer, was keenly directed to the writings of the Fathers on the Eucharist, neither he nor any of his coadjutors betray any research into the ancient Pontificals. They may very probably have fancied, as Andrewes did, that the validity of their orders would be imperilled if the words of Christ, which they had always associated with the priesthood, were omitted; and as they had abandoned the ceremony of delivering the Eucharistic vessels, by which Pope Eugenius the Fourth, in his ignorance of ancient rites, had instructed the Armenians that the priesthood is conferred, they might dread going too far, should they expunge the words of the Saviour also.

From the wearisome details of abuses with which ecclesiasticism has overlaid the simple teaching of the Bible on the subject of the sinner's approach to God, let me, in conclusion, for a very few moments, turn to the more edifying consideration of that subject in its purity.

To all who are bent on drawing nigh to God, to all who sincerely desire forgiveness for the past and strength to amend in future, I can conceive no greater privilege than the privilege of confessing their sins to God Himself, without the impertinent interference of a merely human intermediary. How often do we find it impossible to represent our feelings by the means of speech to our fellow-men! What boy, what youth, has not, at some time or other, felt as if he would give worlds if he could only make himself understood exactly? Who has not on some occasion or other looked his fellow-mortal in the face almost despairingly, conscious that he was quite unable to convey to him his real thought, the depth and sincerity of

his emotion? Does not every person who has ever attempted to turn his mind upon itself know that he cannot, even to himself, even in thought, much less in speech, present a faithful picture of his own feelings, because no one really quite knows himself, because the *γνώσις σεαυτῶν* of the Greek moralist is an impossible maxim? Here, then, comes in the strong consolation of the immediacy of our relations with our heavenly Father. In him we approach One to whom all hearts are open, all desires known! One Who cannot misunderstand, and will not undervalue the real strength and pressure of our feelings; Who not merely knows in all points how we are tempted, but also how temptation acts on the individual personality of each; Who can estimate and allow for peculiarities of character and constitution which no fellow-mortal can appreciate. The inarticulate cries of the human spirit, echoed in their inarticulateness by the Spirit of God, according to St. Paul,* which, dwelling within every Christian, shares, if we may venture so to speak, his incapacity of utterance—these moods and feelings, to which language is altogether inadequate, are perfectly understood by God. The Omniscient we may address without a word, without the slightest fear of misconception. The circumstances which man cannot or will not take into account will all be taken into account by Him; not a pang, not a tear, not an aspiration after goodness, not a regret for falling short of it, but is known and will be recorded by Him with Whom we have to do. It is the insincere and half-hearted, who wish to make the best of both worlds, to live the life of the wicked and die the death of the righteous—it is these, and these alone, who have reason to quail before Him in Whom, little as they realise it, they live and move and have their being. Such persons may go to a confessor or director before whom they can dissemble their true self, and who may be cheated into granting an invalid absolution. But those who are thoroughly in earnest, whose flesh and heart fail in their longing for better things, to such the assurance of their being thoroughly known, comprehended by their Father through all the intricacies of their nature, must be the most unutterable comfort. And, feeling that they are thus known to Him, they can take with dignified equanimity whether the approbation or disapprobation of their fellow-men; even in the bitterest disappointment, the cruellest misjudgment, only thrown back more completely into the embrace of God.

THE Hon. and Rev. Canon F. R. Grey, having completed his Jubilee year as a clergyman, has been presented by his parishioners at Morpeth with an illuminated address, and a silver gilt and richly jewelled chalice.

* Rom. viii. 26.

A BOON TO SUFFERERS.
HARNESSE' ELECTROPATHIC BELT.
Testimonial
 From Mr. CHARLES WHEELER, Barford, Warwick.
 "I have felt so greatly benefited by wearing your
ELECTROPATHIC BELT, that it affords me
 pleasure to be able to testify to its **curative power**.
 The swelling and pain in my legs have quite left me, and
 I experience a comfortable and warming sensation
 throughout my body."

GOUT & SCIATICA CURED

Every man and woman suffering from any disorder of
 the **Nerves, Stomach, Liver, or Kidneys**,
 should at once stop physicing, and remit 21s. for
 HARNESSE' ELECTROPATHIC BELT (post free) and obtain
 immediate relief. Pamphlet and Book of Testimonials
 POST FREE. **MEDICAL BATTERY CO. LTD.**
52, OXFORD STREET, LONDON, W.
 Corner of Rathbone Place.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JUNE 25, 1887.

MR. GLADSTONE AND THE WELSH CHURCH.

THE long-continued agitation in Wales, with regard to Disestablishment, has passed its primary stage, and may now be considered as one of those matters of "practical politics" which will be discussed sooner or later in the House of Commons. Mr. Gladstone, in his recent visit to the Principality, has shown that he is willing to help to bring about the Disestablishment of the Church, and of course if he does this they (the Welsh Liberationists) must in return help him to destroy the Union, and set up Home Rule in Ireland.

Mr. Gladstone gave his hearers at Swansea an account of the history of the Welsh Church, and while he is perfectly true in stating that the Welsh Church, with its saints, existed long before the Mission of St. Augustine—a fact which no student of Church history will deny—yet we fancy that those listening to him did not feel much interested in that. The object could only be throwing dust into the eyes of the people by making it appear. What the advocates of Welsh Disestablishment have constantly maintained, viz., that the English Church is an alien Church in Wales, and therefore ought to cease to exist; but they do not want to see re-established the Church of St. Tidno, St. Tilo, or even the patron saint of the Church at Hawarden, St. Di, their great desire is to get rid of the Established Church in Wales and to take possession of the endowments, no matter by whom given.

It is also interesting to hear Mr. Gladstone speak of the Middle Ages thus:—"When we come to the Middle Ages, I am sorry to say the English recognised the Welsh nationality in a very dis-

agreeable manner, for a vast amount of the Church property was plundered out of Wales in order to enrich the Chapter of Oxford, the Chapter of Gloucester, and various other Chapters." This is all very fine, but surely he ought to have told them who it was that robbed the Church in Wales, and for that matter the Church of England also, King Henry VIII. ; he ought certainly to have told the whole story, viz., that lands taken from the Church were given not to Chapters at Oxford and Gloucester, but to laymen, and that if Disestablishment is to take place in Wales, lay tithe-owners ought, on the principles of equality and justice, to be disestablished also; on this question however he was discreetly silent. We look in vain for any condemnation of the tithe agitation in various parts of the Principality, except that he hopes the accounts in the newspapers are exaggerated, which he knows as well as everyone else knows that they are not. And the only solution that is offered is, that Welsh questions which are urgent ought to be discussed in the House of Commons. On the subject of Disestablishment he quotes from a speech which Lord Hartington once made when leader of the Liberal Party, in the time of the Beaconsfield Ministry, when asked about Disestablishment in Scotland, and said that the question, whether there should be an Established Church in Scotland, ought to be according to the views of the Scotch, and states that he (Mr. Gladstone) "is thoroughly Hartingtonian in that principle, whether it be in England or Scotland, or whether it be in Wales." We now clearly know where we are, and what we are to expect; the Welsh questions are, as we find stated in another part of the speech, to be settled in accordance with the interests of Wales, and those interests shall be judged mainly according to the views of the people of Wales. Mr. Dilwyn, Mr. Richard and others maintain that the Disestablishment of the Church is for the interests of the Welsh people, and therefore must be carried out. We trust that Churchmen will be up and doing. That the Church in Wales is *not* an alien institution is a fact which must be impressed upon all. Already the Church is making headway we have every reason to believe, and it is needed. We remember spending a Sunday in a country place in the Principality some years ago, one of the churches was a veritable "ecclesiastical barn," congregations *nil*, and the clergyman wore a surplice which was neither "decent" nor "comely," but tattered and torn, and had not seen the laundry for a long time. We trust that this was an isolated case. Meanwhile the Dissenting Chapels were to be seen on every side and seemingly in a flourishing condition. One reason why the Church has not been successful in the Principality is the fact that until recently a great number of the clergy have not been able to speak Welsh, but this is now been remedied, the bishops having refused to ordain men unless they can speak the language of the people.

In the face of the wave of Liberationism which is passing over the land, it behoves all who love the Church to help her and strengthen her; she must make full proof of her mission; clear and definite instructions especially as to the history and origin of the Church must be given. The tithe agitation is neither more nor less than a *no rent* agitation, and if it is successful in the Principality, we know what to expect in England. In this matter nothing else than the strong hand of the law will avail anything, but in spiritual matters it is incumbent for those in authority to speak out with no uncertain sound, and refute the lying statements that are being made, and prove that the Church in Wales *is* the Church of the Welsh people.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

NEWTON OR DARWIN.

SIR,—I feel rather perplexed on reading the letter of Mr. John Hampden. It seems to me that his zeal goes beyond the guiding influence of reason. I beg to submit a few considerations.

We must, as men of sense and piety, inquire what are the limits of inspiration. Not very long ago the Apocryphal books were regarded as forming part of the Sacred Volume. In a Prayer Book now before me, printed at the Oxford University Press in 1864, I find Tobit, Bel, and the Dragon, and the History of Susanna appointed for daily lessons, just the same as other parts of Scripture. We have changed our views on that point, although the Catholics have not.

A hundred years ago all pious people believed the physical universe was created in six days; but I presume very few educated men are able to do so now. There were various books in the early ages, called the Gospel of James, of Thomas, of Nicodemus, and others, which were apparently regarded as canonical by some. In our age the accuracy of the Books of Moses has been impeached by men of intelligence and seemingly of good faith. We cannot shut our eyes to such facts, and even if we are able to hide our own heads in the sand it will not promote the cause of truth. I arrived long since at the belief, as I stated in a book I wrote, that there is not an equal amount of inspiration throughout the volumes which we call the Holy Scriptures. The measure of Divine influence was proportioned to the importance of the subject, and the degree in which it was removed from the possibilities of human research and cognisance by other means. In the historical books, I take it, the influences chiefly affected the moral qualities of the writers, implanting or deepening earnestness, sincerity, strong, practically working convictions, truthfulness, and a sense of responsibility to God. The absence of compliments to power and station is a striking proof of this. There were prophetic thoughts and conceptions, as well as lucid ideas of moral verities, powerfully impressed or infused into the minds of the recipients, to which they gave utterance in the language which their capacities and mental associations supplied. The books of

Moses communicated two grand truths of paramount importance, the unity of the Godhead, and the creation of the material universe. As far as I know, the unaided reason of man never discovered them. The biblical record indicates with sufficient clearness that the organisation of the earth was gradual, the production of vegetable life, and of animal existence successive, and the appearance of man latest of all. The grand and sublime impressions on the mind of the writer were probably made in a vision.

We have to study the physical sciences by our own exertions, and I believe the great Spirit or Holiness and wisdom gradually imparts to the human race the rudiments of useful knowledge which they work out. We ought to recognise the fact that the Book of Nature or Creation, and the Book of Providence come to us from the same Author as the grand volume of Inspiration. An enlightened study of the Book of Nature enables us to understand more clearly and accurately the writings of holy men, who we believe were inspired.

J. B.

Canonbury, June 18th, 1887.

CHRISTIANITY AND POSITIVISM.

SIR,—The following recent utterance of Mr. Frederic Harrison, the high priest of Positivism, appears worthy of special notice. In it he admirably (though unconsciously) expresses the answer of the nineteenth century Christian to the Positivist, the Materialist, and the would-be spoliator of the Church. In fact, it is a case of *mutato nomine, de te fabula narratur*.

Speaking *à propos* of the preservation of ancient monuments, Mr. Harrison said:—

“It was monstrous that anybody, or a single generation, should claim the right in the name of property or office, or present convenience, to destroy in a moment the continuous work of centuries—to rob their own descendants of their common birthright.”

Even Mr. Harrison must admit that the Christian Church is not only one of the most ancient of monuments, but that it is “the continuous work of centuries.” Then should not even the most bitter iconoclast, and the most positive Positivist pause before endeavouring “to rob their own descendants of their common birthright” of Christianity.

H. HEBER EVANS.

June 16th, 1887.

WHAT IS THE CHURCH?

SIR,—While your correspondent, Mr. Sandlands, does not, in his letter in the PULPIT of the 18th, give a satisfactory reply to my questions I am unable to complain of any vagueness or indecision in the reply that he has given. It is, that there was no special society created on the Day of Pentecost, which can be truly called the Church. As St. Luke and St. Paul constantly, and without variation, call the society which (although not, it appears, a “special” one) was founded on that day by the name as above, and as they call nothing else by that name, they must accordingly falsely so call it. Further, my references do not speak of the Church as consisting of all the

baptised. But they speak of the Church; and according to all that the New Testament contains, all who are baptised are of the Church, and none others. St. Paul says (Eph iv. 5) that there is one baptism; your correspondent says that there are two. It is really painful to have to expose this kind of thing.

Much of this set of fallacies, although not so naked, pervades the letter of "Presbyter" in same number of "PULPIT." He says that the Catholic Church of the creeds is "God's ideal." This could never have come into the head of a Christian of the first century, who read the Acts and the Epistles without the glosses which events since the first century have suggested. It could not enter into the head of one who saw that political unity which your correspondent calls organisation, that the loss by the sundry limbs or branches of the Church of that unity should give to the language of the Apostles a meaning that would be unintelligible while it subsisted. "A body or society implies cohesion, organisation, bonds of union;" "there is no such society, visible and organised, now in the world" as that which I describe. According to this, the loss of its organisation under the pristine model has destroyed the society, and distorted the meaning of the inspired Epistles. Now I submit that it is not my definition, which is taken from Scripture language, that is faulty, but the above remarks on it. The Catholic Church of the baptised is not a body, because it is not politically organised. But it is what is greater than politically organised, which a society of mere human construction may be—it is *spiritually organic*. Every member of it is in relation with the Divine Trinity; every member enjoys what spiritual life he has through that relationship, and in no other known way. The very word "member" is unmeaning if there be no body to be a member of.

This doctrine may be called carnal, or confused, or what not. If it is wrong, I should like to be shown *out of the Bible*, when the word Church is not used, that I have ever been able to understand, in the "invisible" meaning, in what manner it is wrong. The doctrine of a spiritual unity is not, I think, a carnal doctrine. However great a blessing political unity might be, it could only be a blessing as a product and exponent of spiritual unity. The only successful (if it be successful) attempt at it has been through the usurpation of one bishop over other bishops.

B.

June 20th, 1887.

CULTUS DIVI GULIELMI.

JUBILEE Gladstone! Te salutamus
Te, non Reginam, nos "jubilamus."
Thou art our great—yea, our capital G;
Diverse in worship, we all worship thee.

Rest thou assured, divine William, of this—
Nil nisi bonum est, quicquid tu vis.
Wouldst thou establish perpetual motion?
Bring in a Bill and trust our devotion.

What do we care that the compass thou boxest?
Vox Gulielmi, non Dei vox est?
Wouldst thou promote the peerage thy brolly?
Bring in a Bill and rely on our folly.

Thou art our Shepherd; lead us, O lead us,
Fac cum Diabolo, vel Deo, fœdus:
Bid us to curse, and we curse even Bright;
Bid us to bless, and we bless Dynamite.

If thou must leave us, fate cannot hurt us;
Estne Tim Healeus? Esne Herbertus?
Vex not thy spirit, for are they not here—
Parnell, and persons like Conybeare?

Still, ere thou goest, say who shall rule us—
Parvus "Historicus"? magnus Iulus?
Bid us look here, or bid us look there;
Bid us believe, we'll believe Labouchere.

Jubilee, Jubilee, nothing can shame us;
Petre Beate, ad te oramus!
Take thou our mind and our soul and our hope;
Thou art our William, thou art our Pope!

St. James's Gazette.

THE B.D. DEGREE AT DURHAM.—Last year we warmly welcomed the institution of this degree, as calculated to stimulate and direct the reading of the clergy. Post-graduate courses of lectures and reading are now recognised as most valuable in other professions, and are, we think, calculated to be of still more utility in Divinity. The first examination has just been completed, much to the satisfaction of the very able examiners, Professors Sanday, Watkins and Westcott, who conclude their report as follows:—"The examiners venture to offer to the University their warm congratulations on the establishment of an examination which, in their opinion, will do much to promote the advance of biblical and theological knowledge, and will help to meet a real and long-felt requirement of the Church."

RELIGIOUS INSTRUCTION.—*Apropos* of the Bishop of Liverpool's letter on this important subject, we have received a letter from Mr. John Hampden, urging the bishops and clergy that, before they attempt to improve the religious instruction of the young, "they should decide whether Moses or mathematics, Isaac Newton or inspiration is to be the bases of our secular and religious instruction." We do not trouble our readers with the letter, because we believe that the bishops and clergy have long ago decided that the Bible was written to give us spiritual and not secular instruction. "The Bishop of Liverpool," the letter continues, "makes a clear distinction between the two kinds of knowledge;" so that in his case Mr. Hampden's remarks are clearly misapplied. We imagine that there are very few educated persons, whether clerical or laical, who, like Mr. Hampden, would prefer to deduce the laws of natural science from the often ambiguous and corrupted text of Scripture rather than from the clear and unerring teaching of God's Book of Nature. We have immense respect for the sanitary and biological teaching of Moses, because it is, for the most part, endorsed by Nature herself; but that is no reason why we should believe that his geological and astronomical teachings are perfectly accurate. If Mr. Hampden will proceed to demonstrate that they are so we shall be glad to give his proofs, but we have no space for mere declamation on this important subject.

At a meeting of the Church of England Funeral Reform Association, which was held at the house of the Earl of Dartmouth, in Grosvenor Square, the noble lord, who presided, observed that he thoroughly endorsed what had been said last year by the Duke of Westminster—namely, that persons in their station of life ought to set an example of simplicity, and not of extravagance. He had been taken to task for

having on a former occasion condemned the extravagant use of flowers, and he was willing so far to modify what he had said as to admit that it was a very graceful way of showing respect for the dead, but he still thought the custom had been carried to excess. To bury in strong coffins and in vaults was direct opposition to the Order for the Burial of the Dead, which directed the corpse to be laid into the earth. Lord Dartmouth said he regretted to find that the financial condition of the Association was not prosperous, and he hoped it would speedily obtain an accession of funds. Resolutions were carried to the effect that burial in the plain earth was necessary on sanitary and economic grounds, and that the rich should be invited to set an example of simplicity and economy.

ON Thursday afternoon, the 16th inst., the Rev. R. W. Forrest, vicar of St. Jude's, South Kensington, was installed as Prebendary of Patpool, at St. Paul's, by Archdeacon Gifford.

COMMEMORATION Sunday at Oxford was rendered memorable by the performance in St. Mary's of a very interesting Jubilee service. In place of the ordinary hymn before the sermon there was substituted: 1st, a special hymn or anthem composed for the occasion; 2nd, a proper lesson, which was read from the eagle by the Principal of Hertford College; and 3rd, the *Te Deum*. The sermon was preached by the Bishop of Chester, and might be described as a discourse on the value of retrospection. Retrospect, he said, was so natural to man that it was easier to sketch out the different classes of those to whom retrospect was unwelcome, than it was to distinguish clearly those to whom it was at once both pleasant and helpful. We in Oxford were almost bound by the necessities of our position to be constantly looking back: not in any spirit of idle neglect or useless curiosity, but that we might, by the light of the help or what we had ourselves received in the past, learn the better to help on others, and to direct the University itself in the future. As retrospection is natural to individuals so was it also natural to institutions. The University, the Church, the nation—all had and should have their moments of retrospect; to each such retrospect was, or might be, a gain. The fifty years on which we were all engaged in looking back formed an appreciable item in the whole sum of human history. Ten such epochs separated us from the time when the majority of the colleges were built, twenty from the days when England was still being consolidated into a nation. The Jubilee of George III. had closed a time which was marvellous alike in its destructions and constructions, in its upheavals and its settling-downs, in its changes, its uprisings, its negations, its renewed beliefs. To-day we looked back on an epoch less remarkable, but not less fruitful. It was a period, on the whole, of sunshine and progress; and yet we could not shut our eyes to the shadows. We were passing through a time of crisis, a time of crisis from which, however we emerged, it was certain we could not come out of it quite the same as we entered it; but if retrospect taught us anything, it should teach us this—to trust in God, sure that He who had given blessings to our fathers would not either forsake us. After the sermon and the blessing, then was sung the National Anthem, the whole congregation of undergraduates joining in it. Those who listened to it must have had hearts dull indeed not to be touched by the mighty thrill.

PREFERMENTS AND APPOINTMENTS.

- Agassiz, Rev. F. W., Curate of Cholsey, and Assistant Chaplain Berks County Asylum; Chaplain Berks County Asylum.
 Barlow, Rev. Clement Henry, M.A., Indian Chaplain, Bengal (Calcutta).
 Beck, Rev. John Henry, B.A., Indian Chaplain, Bombay.
 Black, Rev. Allured Elliot, B.A., Rector of Milton-next-Gravesend.
 Cazalet, Rev. William George, M.A., Rector of Bentworth, Hants.
 Cornford, Rev. Arthur, Vicar of St. Nicholas's, Combe, Somersetshire.
 Cotton, Rev. James Stapleton, Chaplain, Holy Trinity, St. Servan, France.
 Denovan, Rev. William Hunter, M.A., Perpetual Curate of St. Paul's, Southsea.
 Eaton, Rev. Alfred Edwin, M.A., Vicar of Shepton Montague, Somersetshire.
 Edwards, Rev. Philip Price, M.A., Rector of Little Bookham, Leatherhead.
 Everingham, Rev. Henry William, M.A., Curate; Rector of Trusthorpe.
 Fowler, Rev. James, B.A., Head Master of Colyton Grammar-school; Rector of Templeton, Devonshire.
 Gretton, Rev. Henry, Rector of Otley, Suffolk.
 Hayward, Rev. S. G., Vicar of Monk Hopton, Much Wenlock, Shropshire.
 Hicks, Rev. John Ware, M.A., Curate; Vicar of St. Mary-the-Less, Cambridge.
 Hume, Rev. Francis Glynne, M.A., Rector of Church Oakley, Hants.
 Humphreys, Rev. Alfred Edward, M.A., Rector of Fakenham, Norfolk.
 Jones, Rev. William Henry, Vicar of Mumby, Lincolnshire.
 Lanchester, Rev. Charles Preston, M.A., Rector of Hannington, Northamptonshire.
 Lemon, Rev. John, Vicar of St. Paul's, Kingston-hill.
 Lloyd, Rev. Iorworth Grey, M.A., F.S.A., Vicar of Wiston and Clabeston; Rector of Bosherton, Pembrokeshire.
 Mather, Rev. Harry Sned, Rector of Cliddesden, Hants.
 Mathias, Rev. James Charles Stewart, Vicar of Aldringham with Thorpe, Suffolk.
 Morgan-Brown, Rev. Nigel M., M.A., Assistant Curate of St. Matthew's, Leicester; Chaplain to the High Sheriff of Leicester.
 Nicolls, Rev. William, M.A., Rector of Ilchester.
 Orlebar, Rev. Jeffery Edward, M.A., formerly English Chaplain at Havre; Assistant Curate of Upper St. Leonard's, St. Leonard's-on-Sea.
 Richards, Rev. Arthur James, M.A., Rector of Farlington, Hants.
 Shaw, Rev. George, B.A., Vicar of St. Leonard's, Cockerington.
 Skipper, Rev. Arthur Hilton, M.A., Vicar of Hindolveston, Norfolk.
 Sparling, Rev. Wilfrid, M.A., Vicar of Upton-by-Chester; Vicar of St. Paul's, Boughton, Chester.
 Spooner, Rev. H. Maxwell, Vicar of Boughton-next-Faversham; Vicar of Holy Trinity, Maidstone.
 Taylor, Rev. Richard Hunsley, B.A., Curate of Holy-with-Ratherby; Chaplain of the General Infirmary at Leeds.
 Wilson, Rev. Alexander Newton, Vicar of Roade, Northamptonshire.

CLERICAL OBITUARY.

- Alder, Rev. Gilbert, LL.B., for forty-two years Vicar of Hurstborne, Tarrant, Andover, on the 13th inst., aged 87.
 Carrick, Rev. John Lowry, M.A., for seventeen years Head Master of Spring-hill School, at the School-house, Spring-hill, Southampton, on the 17th inst., aged 61.
 Harris, Rev. R., M.A. (Cantab), Vicar of Ipplepen, Devon, on the 18th inst., aged 84.
 Hutton, Rev. Vernon Wollaston, Prebendary of Lincoln Cathedral, and formerly Vicar of Sncinton, Notts, at Bourne-mouth, on the 21st, aged 45.
 Saunders, Rev. Cossley Diggle, Rector, at Tarrant, Hinton, Dorsetshire, aged 70.
 Scott, Rev. Thomas Scard, M.A., Vicar of Holy Trinity, Anerley, at Anerley, on the 15th inst., aged 53.
 Shoults, Rev. William Arderne, B.D., at 37, Camberwell Grove, on the 14th inst., aged 48.



UNIVERSITY OF ILLINOIS-URBANA



3 0112 028229281